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A DICTIONARY OF SANSKRIT GRAMMAR

A DICTIONARY

OF

SANSKRIT GRAMMAR

bу

Mahāmahopādhyāya KASHINATH VASUDEV ABHYANKAR, M.A.

Retired Professor of Sanskrit, Gujarat College, Ahmedabad. Hon. Professor of Sanskrit, Bhandarkar Oriental Research Institute, Poona



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DEDICATED

to

The Memory of

the late Mahāmahopādhyāya

VASUDEV SHASTRI ABHYANKAR

my father, whose example has inspired me to undertake this and similar other works on Sanskrit Grammar.



FOREWORD

We take this opportunity to place before the world of Sanskrit scholars this Dictionary of Sanskrit Grammar, which, we are confident, will be an indispensable reference book for all students working in this field as well as allied branches of knowledge.

Prof. Kashinath Vasudev Abhyankar has the good fortune to inherit traditional Sanskrit learning from his father, Mahāmahopādhyāya Pandit Vasudevashastri Abhyankar, who is well known for his translations of The Brahmasūtra Śānkara Bhāṣya and The Pātanjala Mahābhaṣya. Prof. Abhyankar had a brilliant academic career and is a reputed teacher and a very well known scholar of Sanskrit Grammar and Prakrit language and literature. He has himself edited several books, and is at present bringing out revised editions of The Pātanjala Mahābhāṣya and Paribhāṣenduśekhara and has compiled a Paribhāṣāsangraha all'of which are being published by the Bhandarkar Oriental Research Institute, Poona. His exhaustive introduction to The Pātanjala Mahābhāṣya is enough to show that he is pre-eminently qualified for preparing this Dictionary of Sanskrit Grammar, which is a valuable product of a life-time of devoted scholarship.

We are thankful to the University Grants Commission and the State Government for the liberal financial assistance they have given towards publication of this work.

Oriental Institute, Baroda, } 17-3-1961.

B. J. SANDESARA Director

INTRODUCTION

Object of this Dictionary

No apology is needed for undertaking the compilation of the present Dictionary of Sanskrit Grammar', which, although concise, is expected to meet the needs of Sanskrit scholars and research students of Vyakarana and other Shastras by serving as a useful reference book in their study of, and research work in, any branch of Sanskrit learning. The many independent treatises in the several Shastras and the learned commentaries upon them, as also the commentaries on classical poems and dramas, are, in fact, full of grammatical explanations of words and constructions, involving a liberal use of grammatical expressions and technical terms at several The elementary knowledge of grammar which a general scholar of Sanskrit possesses, is not found sufficient for his understanding fully the grammatical references in these books, especially so at present, when the practice of sending young boys to the Tolls and Sanskrit Pathashalas to study the standard classical works with commentaries along with some standard elementary treatises on grammar, has already stopped. The number of Sanskrit Pandits and Shastris, who had to obtain a sound footing in grammar before they undertook the study of the higher texts of the several Shastras, and who therefore could be consulted by young scholars and research workers in the several Shastras, has also diminished considerably. The usual Sanskrit Dictionaries such as those of Monier Williams, V.S.Apte and others are found of no avail in supplying explanations of the grammatical technique which confronts modern scholars at every step in their critical reading of the several Sanskrit texts. In these circumstances it is only the technical dictionaries of the type of the present 'Dictionary of Sanskrit Grammar' that can render a valuable assistance to scholars and research workers in their reading of the higher Sanskrit texts in the several Shastras.

Beginnings of Sanskrit Grammar

Every science has necessarily its own terminology and a special vocabulary. The remark is true with respect to Sanskrit Grammar or Vyākaraṇaśāstra which has developed as a science during the last two thousand years and has got several technical terms and numerous words with a special grammatical significance. The origin of grammar can wellnigh be traced to the Period of the Brāhmaṇas i. e. about 2000 B.C., when Vedic scholars began to discuss the meaning of the inspired Vedic hymns by carefully showing disconnected, the words of the Vedic hymns and noting down the differences in accents as also the changes caused by their coalescence in the continuous recital or the Samhitāpātha. They also tried to explain the sense of the Vedic words by tracing them back to the roots of suitable senses and laid down rules for their proper and correct

pronunciation. These three pursuits viz. (a) the discussion of the features of the Pada text, (b) the derivation of words, and (c) directions regarding the proper pronunciation of the Vedic words, were carried on with vigour with a view to preserving the Vedic texts intact, and the treatises dealing with these three branches were respectively called by the names Prātisākhya, Nirukta and Śikṣā, all of which could rightly be called Vyākaraṇa or Grammar, as they were devoted to determining the correct words as distinguished from the incorrect ones. Although a number of books were written by Vedic scholars in these three branches, not more than five or six Prātišākhya works, a solitary Nirukta work, and a few Śikṣā works are the only available works at present.

Development of Sanskrit Grammar

In course of time, on the analogy of the derivation of words, an analysis of the word into its constituent elements such as the base, the affix, the augments and the modifications, was undertaken by grammarians. This separation of the different elements of a word constituted Vyākaraņa or grammar, which was developed as an art by ancient grammarians like Āpišali, Sākatāyana and others before Pāņini. It was Pāņini who carried it to perfection, and his work, the Astadhyayi, compact yet exhaustive, and laconic yet clear, is simply a marvellous product of art by a man of amazing intelligence. As a result, the works on grammar by all ancient scholars who flourished before Pāṇini disappeared in course of time leaving only a few quotations behind them. Pāṇini was followed by a number of grammarians who wrote popular treatises on grammar, based, no doubt, on Pāṇini's grammar, some of which, in their turn came to have auxiliary works, glosses and explanatory commentaries. These different treatises, written by Sarvavarman, Candragomin, Devanandin, Pályakīrti Sākatāyana, Hemacandra, Kramadiśvara, Jumaranandin, Supadina and others with their auxiliary works and commentaries, came to be looked upon as different systems of grammar. These treatises present two kinds of treatment: some of them are arranged in Sūtras in the same manner as the Aṣṭādhyāyī of Pāṇini which treats one after another the several grammatical elements such as technical terms, padas of roots, case-relations, compound words, krt affixes, taddhita affixes, substitutes, accents and cuphonic changes; while others give a topic-wise treatment following in that respect the ancient grammarians before Pāṇini such as Indra, Vedic Śākaṭāyana and others who treated one after another the different topics of grammar such as the euphonic changes, declension, conjugation, compound formation, nouns derived from roots, nouns derived from nouns and the like. The special feature of all these grammars was that they entirely omitted the Vedic peculiarities and accents.

Sanskrit Grammar as a Science

The subject of Sanskrit grammar was first treated as a science by the two epoch-making grammarians, first by Katyayana a few centuries after Panini,

and then by Patañjali, the exponent of Kātyāyana who lived in the second century B. C. It was carried to perfection by the stalwart grammarian Bhartrhari of the seventh century A. D. Later grammarians, prominent among whom were Jayaditya, Vamana, Kaiyata, Haradatta, Bhattoji, Kondabhatta and Nagesa, developed by their substantial contributions, the work of Pānini as a science to such an extent that the number of smaller and greater works well nigh rose to eight hundred and that of the authors to four hundred. The grammar of Panini, which is looked upon as the standard one at present gives about a hundred technical terms, more than two hundred suffixes, about two thousand primary roots and more than five thousand special words arranged in more than two hundred and fifty classes according to the special grammatical peculiarities shown by each The number of independent primary words, besides these five thousand special words, if roughly estimated, may exceed even twenty-five thousand. Besides these primary roots, primary nouns, affixes and technical terms in the different Shastras, there is a vast number of secondary roots and secondary nouns, which is rather impossible even to be approximately determined.

Nature and Scope of this Dictionary

The preparation of a comprehensive dictionary of Sanskrit Grammar, a subject which has been developed fully by Sanskrit Grammarians for the last two thousand years, is certainly a stupendous work which can only be done by a band of grammarians who have got a sound footing in the subject. In the light of what has been said above, the present dictionary is only an honest and humble attempt in that direction, made by the compiler who was inspired to undertake this rather arduous venture by his close study of the subject for more than sixty years according to the traditional method of the East, combined with the critical and comparative method of the West. As the work was done single-handed, and finished within a limited time with a view to making it available to students and scholars of Sanskrit at as early a date as possible, the number of books consulted was a limited one. The number of entries is more than four thousand out of which the important ones are in the form of short articles supplying very briefly the necessary information from the different sources with quotations from or references to the original works. All the standard works in grammar have been carefully consulted including the available Prātiśākhya works, the Mahābhāsya, the Kāśikā, the Vākyapadīya, the Siddhānta-Kaumudī and others. The Kātantra, the Sākatāyana, the Jainendra, the Haima and other grammars, as also the different Paribhāṣā works have been consulted at important places. Minor works and commentaries are not consulted as the important words and topics occurring therein have been mostly included here on account of their occurrence in the major works. Attention is, of course, paid to grammatical importance and significance, and only such such words and such senses of them as have a grammatical significance, have been included in the present dictionary along with affixes, augments, substitutes and technical terms mostly given in Pāṇini's grammar. Names of authors and books, printed as well as found in a manuscript form, have been included as far as practicable in the present work. A scrupulous attention has been paid to the Prātisākhya works, the Mahābhāṣya and the Kāṣikā which are looked upon as supremely authoritative in the field of Sanskrit grammar. It must be admitted that the scholarly index works of Dr. Bōthlingk and Dr. Renou were found very useful in providing references to standard grammar works. The abbreviations for the titles of books consulted and those of grammatical terms are given separately at the beginning of the present Dictionary of Sanskrit Grammar.' Names of books and authors have been sometimes given in the Roman script and sometimes in the Devanāgari script.

Conclusion

Acknowledgements are due to Mr. M. N. Chapekar, Aryasanskriti Mudranalaya, Poona, who has given ample co-operation in getting this Dictionary printed in the shortest possible time. For facility of printing, accents of Vedic passages and words are not shown, nor italics have been used for Sanskrit terms written in the Roman script nor the breaking of a word at the end of a line is done scrupulously at the end of a syllable or a constituent part. In spite of all possible care, some slips have crept in for which the indulgence of the reader is craved. It is expected that Sanskrit scholars will make full use of this work and offer their valuable suggestions for future undertakings of this type.

A sincere sense of gratitude must be conveyed to Dr. Bhogilal J. Sandesara, the Director of the Oriental Institute, Baroda, at whose initiative the project of this 'Dictionary of Sanskrit Grammar,' undertaken some years ago, but postponed from time to time, was not only pursued with vigour, but completed and turned into a volume in the Gaekwad Oriental Series.

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K. V. ABHYANKAR.

HINTS FOR THE USE OF THIS DICTIONARY

- 1. Words in this dictionary are arranged in the serial order of the Sanskrit alphabet which is current everywhere, viz. the fourteen vowels beginning with 3 and ending with 31, and then the thirtythree consonants consisting of the five guttural, the five palatal, the five cerebral, the five dental and the five labial consonants and then the four semi-vowels and the four sibilants. 31 is taken as a combination of 37 and 37, and 37 as one of 37 and 37.
- 2. Words are given in their noun-base (प्रातिपादिक) such as अकर्मक, अकार, अक्षर etc., without the addition of any case affix.
- 3. At places of option where any one of the anusvāra and the parasavarņa could be used, the anusvāra is consistently used, and a place after the vowels and before the consonants is assigned to it in the alphabetical order. For example, the words containing anusvāra such as संकर्ष, संकम, संचय, संज्ञा, संतान, संवि, संप्रसारण, संयोग, संवरण, संसर्ग, संहिता etc., are all placed after स and before सक्, सकर्मक etc.
- 4. Each word entered, has got only one paragraph assigned to it, although the explanation of the word may cover sometimes a full page or more.
- 5. The meaning or meanings of a word are given immediately after it, and therefore no capital letter is used at the beginning of the word with which each meaning begins.
- 6. The various senses of a word are given one after another with serial numbers placed before them. The several senses of a word are arranged as far as possible in their chronological order of origin.
- 7. The various senses are usually illustrated with quotations from standard authors with full references as far as possible. From among the Prātiśākhya works, the Rkprātiśākhya is generally quoted, while from among the numerous grammar works, the Mahābhāṣya and the Kāśikā are quoted profusely.
- 8. The first figure in references, which is generally the Roman one, refers to the main section such as the adhyāya or the Kāṇḍa or the Paṭala, while the next one refers to the subordinate sections, such as the stanza or the Sūtra or the like. When there are three figures they refer to the adhyāya, the pāda and the Sūtra in the case of Pāṇini, and to the Maṇḍala, the Sūkta and the stanza in the case of the Rksamhitā.
- 9. When a particular form is illustrated, the illustration begins with the abbreviation 'e.g.'; while usually, when the sense given, is illustrated, the explanation or the quotation in Sanskrit begins with the abbreviation 'cf.'.

- 10. Each of the different senses of a word or of the uses of a word in different ways, begins with a separate number (1), (2), (3), etc.; when however, the same sense is given with different shades of it, by words which are practically synonymous, no separate numbers are given, the shades of senses being separated by a colon, or by a comma.
- 11. As the senses given in such dictionaries are more or less technical or conventional, the literal or the usual sense of the words is given only when it is allied to the conventional sense.
- 12. Sanskrit words are generally given in the Devanagari script; when, however, the Roman script is used, the diacritical marks which are in current use at present, are employed.

LIST OF WORKS AND AUTHORS CONSULTED

(In order of abbreviations used)

A. Pr.=Atharvaveda Prātisākhya. Astādhyāyī=Pāṇini's Astādhyāyī.

Bh. Vr. = Bhāṣāvṛtti of Purusottama-deva.

Bhār. Śīks = Bhāradvāja Śīksā.

C. Vy., Cān. Vy. = Cāndra Vyāka-raṇa.

Dhātuvṛtti = Mādhavīyā Dhātuvṛtti. Durgācārya = Durgācārya's commentary on the Nirukta.

Durgasimha=Durgasimha's Kātantra-Sūtravṛtti.

Durgh. Vṛ=Durghaṭavṛtti of Śara-nadeva.

Hem.=Hemacandra's Śabdānuśāsana. Hem. Pari.=Hemacandra's Paribhāṣāpātha as given by Hemahamsagaṇi.

Jain., Jain. Vy.=Jainendra Vyākarana by Pūjyapāda Devanandin.

Jain. Pari. - Jainendra Paribhāṣāvṛtti by K. V. Abhyankar.

Kaiy., Kaiyata = Kaiyata's Mahābhāsyapradīpa.

Kālāpa - Kālāpa-Vyākaraņasūtra. Kāś. - Kāśikā of Jayāditya and Vāmana. Kās. viv. = Kāsikāvivaraņapanjikā, known by the name Nyāsa.

Kāt. = Kātantra Vyākaraņa Sūtra.

Kāt. Pari. Durg. = Kātantra Paribhāsāvītti by Durgasimha.

Kav. Prak. = Kavyaprakasa of Mammata.

Laghumanjūṣā = Laghumanjūṣā of Nāgeśa.

M. Bh. = Mahābhāṣya of Patañjali on the Sūtras of Pāṇini (Dr. Kielhorn's edition).

Mahābhāsya Vol. VII=The Volume of the introduction in Marāthi to the Pātañjala Mahābhāsya, written by K. V. Abhyankar and published by the D. E. Society, Poona. Mahābhāsyadīpikā = commentary on

the Mahābhāsya by Bhartrhari. Muktāvalī = Nyāyamuktāvalī of

Muktavali = Nyayamuktāvalī of Visvanāthapañcānana.

Nandikeśvara=Nandikeśvarakārikā.

Nir.=Nirukta of Yāska.

Nyāsa=Kāsikāvivaraņapañjikā, a commentary on the Kāsikāvṛtti by Jinendrabuddhi, called Nyāsa.

P., Pāņ=Pāṇini's Aṣṭādhyāyī.

Padamañjarī = Padamañjarī, a commentary on the Kāśikāvṛtti by Haradatta.

Pān Sik = Siksā of Pānini.

Par. Bhās. = Paribhāṣābhāskara of Haribhāskara Agnihotrī.

Par. Sek. = Paribhāṣenduśekhara of Nāgeśa.

Paramalaghumanjūsā = Paramalaghumanjūsā of Nāgesabhatta.

Pari. Sang. = Paribhāṣāsamgraha by K. V. Abhyankar.

Phit. Sūtra=Śāntanava's Phitsūtra.

Pradīpa = Kaiyaṭa's Mahābhāṣyapra-dīpa.

Purusotta m=Purusotta madeva's Paribhāsāvṛtti.

R. Pr. = Rgvedaprātišākhya by Šaunaka (Sanskrit Sāhityapariṣad Edition, Calcutta.)

R. T. = Rktantra Prātiśākhya.

R. V., Rgveda, Rk. Samh = Rgveda-samhitā.

Śabdakaustubha = Śabdakaustubha of Bhattojī Dīksita.

Śāk. = Śākatāyana's Śabdānuśāsana.

Śāk. Pari = Śākaṭāyana Paribhāṣāpātha.

S. K. Sid.Kau. = Siddhāntakaumudī. Sīradeva = Sīrradeva's Paribhāṣāvrtti.

Šiva Sūtra = Māheśvarasūtras.

Śṛing-Prak. = Śringāraprakāśa of Bhoja.

T. Pr. = Taittirīya Prātiśākhya.

Tait. Samh.=Taittirīya Samhitā.

Tattvabodh. = Tattvabodhinī by Jūānendrasarasvatī.

Tattvacintāmaņi = Tattvacintāmaņi of Gangesopādhyāya.

Tribhāṣyaratna = commentary on the Taittirīya Prātisākhya.

Uddyota = Mahābhāṣya-Pradīpoddyota by Nāgeśa.

Uņ. Sūtra = Uņādisūtrapancapādī.

Uņ. Sūtravr. = Uņādisūtravṛtti by Ujjvaladatta.

Upamanyu = Nandikeśvarakārikābhāṣya by Upamanyu.

Uvvata = Uvvata's Bhāsya on the Prātisākhya works.

V. Pr. = Vājasaneyi Prātisākhya.

Vaidikābharaņa = commentary on the Taittirīya Prātišākhya.

Vaiyākaraņabhūṣaņa=Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣāṇasāra.

Vāk. Pad. = Vākyapadīya of Bhartṛhari.

Vāk. Pad. tīkā = Commentary on Bhartrhari's Vākyapadīya.

V., Vārt. = Vārttikas on the Sūtras of Pāṇini as given in the Mahā-bhāṣya (Dr. Kielhorn's edition.)
Vyādi=Vyādiparibhāṣāsūcana.

ABBREVIATIONS USED.

abl. ablative case.

above a reference to some preceding word, not necessarily on the same page.

acc. accusative case.

adj. adjective.

adv. adverb.

Ahn. Ahnika of the Patanjala Mahabhasya.

aor. aorist.

Ātm. or Ātmanep. Ātmanepada.

caus. causal.

cf. confer, compare.

com. commentary.

comp. compound.

cond. conditional.

conj. conjugation.

dat. dative case.

deside desiderative.

dual. dual number.

ed. edition.

e.g. exempli gratia, for example.

etc. et cetera, and others.

f., fem. feminine.

freq. frequentative.

fut. future.

gen. genitive case.

gend. gender.

gr. grammar.

i.e. id est, that is.

imperf. imperfect.

impera. imperative.

ind. indeclinable.

inf. infinitive.

ins., inst. instrumental case.

krt. krt (affix).

lit. literally.

loc. locative case.

masc. masculine gender.

ms. manuscript.

neut. neuter gender.

nom. nominative case.

Pāņ. Pāņini.

p.p.p. past passive participle.

Parasmai. Parasmaipada.

pari. paribhā**ṣ**ā.

part. participle.

pass. passive voice.

perf. perfect.

pers. person.

pl. plural.

pres. present tense.

pron. pronoun.

sec. second.

sing. singular.

subj. subjunctive.

suf. suffix.

tad. taddhita affix.

Vārt. Vārttika (on the Sūtra of

Pāṇini).

Ved. Vedic.

vide see

v. l. varia lectio, another reading.

voc. vocative case.

A Dictionary of Sanskrit Grammar.

अ (1) the first letter of the alphabet in Sanskrit and its derived languages, representing the sound a (3); (2) the vowel a (3) representing in grammatical treatises, except when prescribed as an affix or an augment or a substitute, all its eighteen varieties caused by accentuation or nasalisation or lengthening; (3) personal ending a (3) of the perf. sec.pl.and first and third pers.sing.; (4) krt affix a (अ) prescribed especially after the denominative and secondary roots in the sense of the verbal activity e. g. बुभुक्षां, चिन्ता, ईक्षा, चर्चा etc.cf. अ प्रत्ययात् etc. (P.III. 3.102-106); (5) sign of the aorist mentioned as an (অভ) or can (অভ্) by Pānini in P. III 1.48 to 59 e.g. अगमत्, अचीकरत्; (6) conjugational sign mentioned as śap (হাণ্) or śa (হা) by Pānini in P. III.1.68, 77. e. g. भवति, तुदति etc.; (7) augment am (अम्) as prescribed by P. VI.1.58; e.g. द्रष्टा, द्रक्षाति; (8) augment at (अट्) prefixed to a root in the imperf. and aorist tenses and in the conditional mood e. g. अभवत्, अभृत्, अभाविष्यत् cf. P. VI.4.71; (8) kṛt affix a (अ) prescribed as अङ, अच्,अञ्, अण्, अन्, अप्, क, ख, घ, ञ, ट, ड, ण, etc. in the third Adhyaya of Panini's Astādhyāyī; (9) tad. affix a (খ) mentioned by Pāṇini as अच, अञ्, अण्, अ etc. in the fourth and the fifth chapters of the Astadhyayi of Pāṇini; (10) the samāsānta affix a (अ), as also stated in the form of the samāsānta affixes (ভল্, अच, टच, षच्, ष, अप्, and अञ्) by Pānini in V.4. 73 to 121; (11) substitute a (अহা) accented grave for

before case-affixes beginning with the ins. case; (12) remnant (স) of the negative particle নুস after the elision of the consonant n (ন) by নুন্তাণা নুস: P. vi. 3.73.

अ (🚉) nasal utterance called अनुस्वार and written as a dot above the vowel preceding it. cf. स्वरमनु संलीनं शन्धते इति; it is pronounced after a vowel as immersed in it. anusvāra is considered (1) as only a nasalization of the preceding vowel being in a way completely amalgamated with it. cf. T. Pr. V. 11,31; XV. 1; XXII. 14; (2) as a nasal addition to the preceding vowel, many times prescribed in grammar as nuț (नुट्) or num (नुम्) which is changed into anusvāra in which case it is looked upon as a sort of a vowel, while, it is looked upon as a consonant when it is changed into a cognate of the following consonant (परसवणें) or retained as n (\overline{a}). cf. P. VIII.4.58; (3) as a kind of consonant of the type of nasalized half g (ग) as described in some treatises of the Yajurveda Prātiśākhya; cf also R. Pr.1.22 V. Pr.14.148-9. The vowel element of the anusvara became more prevalent later on in Pali, Prakrit, Apabhramsa and in the spoken modern languages while the consonantal element became more predominant in classical Sanskrit.

अशिसमास the same as एकदेशिसमास or अवयवसमास or अवयवधीतत्पुरप prescribed by the rule पूर्वापराधरोत्तरमेकदेशिनैका-

धिकरेण P. II.2.1 and the following P. II.2.2 and 3; e. g. पूर्वकायः, अर्थाप्यव्यक्त etc.

अंद्रुगण, also अंद्यादिगण a class of words headed by अंद्य which have their last vowel accented acute when they stand at the end of a tatpurusa compound with the word भति as the first member. cf. P. VI. 2. 193.

अ: (:) visarga called visarjanīya in ancient works and shown in writing by two dots, one below the other, exactly of the same size, like the pair of breasts of a maiden as jocularly expressed by Durgasimha. cf. अ: इति विसर्जनीय: । अकार इह उच्चार-णार्थः । कुमारीस्तनयुगाकृतिर्वणी विसर्जनीयसजी भवति (दुर्गसिंह on कातन्त्र 1.1.16). विसर्ग is always a dependent letter included among the Ayogavaha letters and it is looked upon as a vowel when it forms a part of the preceding vowel; while it is looked upon as a consonant when it is changed into the Jihvāmūlīya or the Upadhmānīya letter.

अ द्रक् (द्र) जिह्नामूळीय, represented by a sign like the बज्ज in writing, as stated by Durgasimha who remarks बज्ञा-कृतिवंगों जिह्नाम्ळीयसंज्ञों भवति. The Jihvā-mūlīya is only a voiceless breath following the utterance of a vowel and preceding the utterance of the gutteral letter क् or ख्. It is looked upon as a letter (वर्ण), but dependent upon the following consonant and hence looked upon as a consonant. e. g. विण्णु द्र करोति.

अ र प् (र्) Upadhmānīya represented by a sign like the temple of an elephant as stated by Durgasiriha who remarks " गजकुम्माकृतिर्वर्ण उपमानीयसंज्ञा भवति." Kāt.I. It is a voiceless breath following the utterance of a vowel and preceding the utterance of the labial letter p (प्) or ph (फ). It

is looked upon as a letter (वर्ण), but dependent upon the following consonant and hence looked upon as a consonant.

आकार name given to the nom. case in the Taittiriya Prātišākhya. cिञ:कार इति प्रथमाविभक्तेरपळक्षणम् T. Pr. I. 23.

अक् (1) condensed expression (সমাহার) representing the letters अ, इ, उ, क and छ in Pānini's Grammar cf. P. VI. 1. 12, 101; VII. 4. 2. (2) sign (বিক্লে) of the benedictive in Vedic Literature in the case of the root হয় e.g. থিবা ব হথাৰ P. III. 1.86 V 2; (3) remnant of the termination अक्च् P. V. 3. 71; (4) substitute (आदेश) अकङ् for the last vowel of the word मुधारू (P. IV. 1. 97) e.g. सोधातकिः

अक (1) affix अक substituted for the affix g given in Pānini's Grammar as—ण्युच् as in आशिका, शाधिका (P.III. 3. 111); ण्युट् as in कारकः, भोजको वजित, विचर्चिका (P. III. 1. 133, III. 3. 10, 108); युच् as in उपकः (P.V.3.80); युच् as in निन्दकः, राजकम्, भालवकः (P. III. 2. 146, IV. 2. 39, 53 etc.); युच् as in प्रवकः, सरकः; क्षमकः, पदकः. III.1. 149, IV. 2. 61 etc.

अकङ् substitute (आदेश) for the last letter of the word मुधात prescribed along with the tad. affix इत् by P. IV. 1. 97. c. g. सोधातिकः

अक्तच् affix prescribed before the last syllable of pronouns and indeclinables without any specific sense for it (P. V.3.71) c. g. सर्वकः, उच्चेकः etc.

সক্ষিব not mentioned by any other case-relation such as স্থাব্যন, মন্ত্রন and স্থাক্ত, stated with respect to the indirect object, governed by roots possessing two objects such as বুই, ধান and others, which in the passive voice is put in the nominative case. The in-

direct object is called a kathita because in some cases there exists no other case-relation as, for example, in पोरवं गां याचेत or मिक्षते, or माणवक पन्थानं पुन्छिति; while, in the other cases, the other case-relations (with the activity expressed by the verb) are wilfully suppressed or ignored although they exist, as for instance in गां दोग्वि पथ:, अन्ववरणद्धि गां त्रजम्: see अकथितं च P. 1. 4.51 and the Mahābhāsya thereon.

अकिम्पत not shaken; tremulous: said with respect to vowels in Vedic utterance, kampa being looked upon as a fault of utterance. cf अकिम्पतान् । कम्पर्न नाम रग्राश्रितपाठदेश: प्रायेण दाक्षिणात्यानां भवति । तसुपळक्ष्य स वर्ष्यः। R. Pr. III. 31.

अकर्त a case-relation excepting that of the subject to the verbal activity. cf. अकर्तार च कारके संज्ञायाम् P. III. 3.19.

अकर्मक intransitive, without any object, (said with regard to roots which cannot possess an object or whose object is suppressed or ignored). The reasons for suppression are briefly given in the well-known stanza; धातोरथीन्तरे वृत्तेषीत्वथेनीपसंग्रहात्। प्रसिद्धरिवयञ्चातः कर्मणोऽ कर्मिकानित्रया।। In the case of intransitive roots, the verbal activity and its fruit are centred in one and the same individual viz. the agent or कर्ता cf. फळ्यापारयोरकानिष्ठतायामकर्मक: Vāk. Pad.

अकाण्डताण्डव name of the commentary by Harinātha on the Paribhaṣenduśekhara (परिभाषेन्दुशेखर) of Nāgeśabhaṭṭa.

अकाम (अकामसंधि) an invariable (नित्य) euphonic change (संधि) such as the dropping of the consonant r (र्) when followed by r. cf. R. Pr. IV, 9. रेफोदयो छुप्यते द्वाचितोपधा हरसस्या-

कामनियता उमाविमो । e.g. युवे रजांसि, सुयमासो अथा रथ: R. V. I. 180.1.

अकार the letter a (अ) inclusive of all its eighteen kinds caused by shortness, length, protraction, accentuation and nasalization in Pāṇini's grammar, in cases where a (अ) is not actually prescribed as a termination or an augment or a substitute. cf. अगुदित्सवर्णस्य चाप्रत्ययः P. I. 1.73. The letter is generally given as the first letter of the alphabet (वर्णसमाम्राय) in all Prātisākhya and grammar works except in the alphabet termed Varnopadesa, as mentioned in the Ŗk Tantra cf. एओ ऐऔआऋ ऌ ई ऊ ऋ ऌ इ उ आ: । रयवळा: । ङञणनमा: । ····अ: ४ क ४ पा: । हं कुं खुं गुं धुं अं आं एवमुपदेशे etc. R. T. I. 4.

अकारक not causing any verbal activity; different from the kārakas or instruments of action such as the agent, the object, the instrument, the recipient (सपदान), the separated (अपादान) and the location, (अधिकरण) cf. M. Bh. on I.4.23, 29 and 51 and on II.3.1.

अकार्य not a grammatical positive operation: e. g. elision (लोप.) cf. ननु च लोप एवेत्कार्य स्थात्। अकार्य लोप:। M. Bh. on I.3.2.

সমান্তম (1) not limited by any timefactors for its study such as certain periods of the day or the
year. (2) not characterized by anytechnical terms expressive of
time such as adyatanī, parokṣā
occurring in the ancient Prātiśākhya and grammar works. The
term akāl tha is used by the
writers of the Kāśikāvṛtti in connection with the grammar of
Paṇini. cf. "বাणि-युपয়मয়াতয় व्याकरणम्"
Kāś. on P. II.4.21 explained by
the writer of the Padamañjarī as

पूर्वाणि ब्याकरणानि अञ्चतनादिकालपरिभाषा-युक्तानि तद्रहितम् ।

अकालाएक different from the Kālāpa or the revised Kātantra Grammar cf. पाणिन्युपञ्चमकालापकं व्याकरणम् Kāś. on P. II.4.21.

आक्रेत् not marked by the mute letter k (क्) and hence not disallowing guna or viddhi substitutes for the preceding vowel, cf. सुजिह्योझंल्यमिकृति P. VI. 1.58; दीचोंड-कित: P. VII. 4.83.

अकृत lit. non-kṛt; an assix applied to a root, but different from the conjugational assixes. cs. अकृत्सार्व- धातुक्रयोदींच: P. VII. 4.25.

अकृत not established; said of a grammatical operation which has not taken place e.g. अकृतसंधिकार्यम् M. Bh. on V. 2.100, V. 3.84. also कृताकृतप्रसाङ्गि नित्यम् M. Bh. on VI. 4.62.

अकृतकारि doing or accomplishing what is not done or accomplished; the expression is used in connection with grammatical operations like हस्वक्रण or दिविकरण only in cases where it is necessary i. e. where already there is no hrasva or dirgha of. अकृतकारि खन्त्रिय सम्बद्धि । त्रवथा । अभियदस्थ तद्द्दित । M. Bh. on VI. 1.127. The rules of Grammar, like fire, are applied to places where they produce a change.

अञ्चतन्यूह short expression for the grammatical maxim अञ्चतन्यूहा: पाण-नीया: which means "the followers of Pāṇini do not insist on the taking effect of a rule when its cause or causes disappear." See Par. sek. Par. 56.

अकृतसंधि word or expression without the necessary euphonic changes cf. वरुणादीनां च तृतीयात् स च अकृतंसंधीनाम् P. V. 3.84 vart. 1.

अकृतसंहित words ending with a breathing or visarga which are not looked upon as placed immediately before the next word and hence which have no combination with the following vowel e.g. एष देवो असर्थ: R. V. IX.3.1.

अञ्चिम non-technical; not formed or not arrived at by grammatical operations such as the application of afflixes to crude bases and so on; natural; assigned only by accident, cf. the gram, maxim कृतिसाह तिससी: कृतिमें कार्यसंप्रस्थः which means "in cases of doubt whether an operation refers to that expressed by the technical sense or to that which is expressed by the ordinary sense of a term, the operation refers to what is expressed by the technical sense." Par. Sek. Par. 9 also M. Bh. on I. 1.23.

अग्रत्स्न-अञ्चलना, an epithet applied to the pronunciation of Veda words improperly which does not serve any useful purpose. cf. अग्रुलना अप्रयोजना इत्यर्थ: Uvata on R. Pr. XIV. 68.

अङ्कित not possessing the mute letter k (क्) or g (ग्) or n (ङ्) and hence not preventing the guna and viddhisubstitutes for the preceding vowel, if they occur. e. g. मृजरिक्कृत्स प्रस्थेषु मृजिप्रस्के मार्जि: साधुर्मेवित । M.Bh. on P. I.I.I. Vart.10.

अक्त definite, known or specified definitely. cf. अक्तपरिमाणानामर्थानां वाचका भवान्ति य एते संख्याशब्दाः परिमाण- शब्दाश्च M. Bh. I.1.72.

अक्रियाज not a result of a verbal activity; the expression is used in connection with qualities (on a substance) as opposed to the activities found in it. cf. आध्यक्षाक्ष्याज्ञ सोड सत्त्वप्रज्ञातिर्गुण: M. Bh. on IV. 1.44.

अक्षचूतादिगण a class of words headed by अक्षचूत which take the tad. affix thak (इक) in the sense of 'resulting from' e. g. आक्षच्यतिकं वरम्, जानुप्रहातिकम्, गातागातिकम् etc. cf. P IV.4.19.

अक्षर a letter of the alphabet, such as. a (अ) or i (इ) or h (ह) or y (य) or the like. The word was originally applied in the Prātisākhya works to vowels (long, short as also protracted), to consonants and the ayogavāha letters which were tied down to them as their appendages. Hence অল্ল came later on to mean a syllable i. e. a vowel with a consonant or consonants preceding or following it, or without any consonant at all. cf. ओजा हस्याः सप्तयान्ताः स्वराणामन्ये दीर्घा उभये अक्षराणि R Pr. I 17-19 cf.एकाक्षरा, द्यक्षरा etc. The term aksara was also applied to any letter (ব্ৰ্ণা), be it a vowel or a consonant. cf. the terms एकाक्षर, सन्त्यक्षर. समानाक्षर used by Patanjali as also by the earlier writers. For the etymology of the term see Mahābhāsya अक्षरं न क्षरं विद्यात्, अश्रोतेर्वा सरोऽश्वरम्। वर्ण वाहु: पूर्वसूत्रे । M. Bh. Ahnika 2 end.

अक्षरपङ्कित name given to the dvipadā virāj verses divided into pādas of five syllables. cf विराजो द्विपदा: केचित् सर्वा आहुश्चतुष्पदा: । कृत्वा पञ्चाक्षरान्पादांस्तास्तथाऽश्वरपङ्कतय: R. Pr. XVII. 50.

alphabet; traditional enumeration of phonetically indepenent letters generally beginning with the vowel a (আ). Although the number of letters and the order in which they are stated differ in different treatises, still, qualitatively they are much the same. The Sivasūtras, on which Pāṇini's grammar is based, enumerate 9 vowels, 4 semi-vowels, twenty five class-consonants and 4 sibilants. The nine vowels are five

simple vowels or monothongs (समा-নাজং) as they are called in ancient treatises, and the four diphthongs, (सन्यक्षर). The four semi-vowels y, v, r, l, (य्व्र्ल्) or antasthāvarna, the twenty five class-consonants or mutes called sparsa, and the four üşman letters s, s, s and h (शृष्स्हु) are the same in all the Prātisākhya and grammar works although in the Prātisākhya works the semi-vowels are mentioned after the class consonants. The difference in numbers, as noticed, for example in the maximum number which reaches 65 in the Vajasanevi-Prātiśākhya, is due to the separate mention of the long and protracted vowels as also to the inclusion of the Ayogavāha letters, and their number. The Ayogavāha letters are anusvāra, visarjanīya, jihvāmūlīya, upadhmānīya, nāsikya, four yamas and svarabhaktī. The Rk Prātiśākhya does not mention ! (ন্ত), but adding long ā (आ) ī (ई) ū (জ) and r (驱) to the short vowels. mentions 12 vowels, and mentioning 3 Ayogavāhas (४ क्, ४ ए and अं) lays down 48 letters. The Pratisakhya adds Tantra the vowel । (ल्ह) (short as also long) and mentions 14 vowels, 4 semivowels, 25 mutes, 4 sibilants and by adding 10 ayogavāhas viz. yamas, nāsikya, visarjanīya jihvāmūlīya, upadhmānīya and two kinds of anusvāra, and thus brings the total number to 57. The Rk Tantra makes a separate enumeration by putting diphthongs first, long vowles afterwards and short vowels still afterwards, and puts semi-vowels first before mutes, for purposes of framing brief terms or pratyāhāras. This enumeration is called varnopadesa in contrast

with the other one which is called varnoddeśa. The Taittiriya Prātisakhya adds protracted vowels and lays down 60 letters; Siksā of Pāṇini lays down 63 or 64 letters, while the Vajasaneyi-Prātiśākhya gives 65 letters. cf. V. Pr. VIII. 1-25.alphabet of the modern Indian Languages is bassed Varņasamāmnāya given in Vājasanevi-Prātisākhya. The Prātiśākhyas call this enumeration by the name Varna-samāmnāya. The Rk.tantra uses the terms Aksaand Brahmarāši rasamāmnāya which are picked up later on by Patañjali.cf. सोयमक्षरसमामायो वावसमायाय: पुष्पितः फलितश्चन्द्रतारकवत् प्रतिमण्डितो वेदि-तब्यो ब्रह्मराशिः । सर्ववेदपुण्यपत्लावातिश्चास्य ज्ञाने भवति । मातापितरौ चास्य स्वर्गे लोके महीयते । M. Bh. Ahnika 2-end.

अक्षराङ्ग forming a part of a syllyble just as the anusvāra (nasal utterance) or svarabhakti (vowelpart) which forms a part of the preceding syllable. cf. अनुस्वारी व्यञ्जनं चाक्षराङ्गम् R. Pr. I.22, also स्वरभक्तिः पूर्वभागक्षराङ्गम् R. Pr. I.32.

अखण्डशान्दवीध unitary import; the meaning of a sentence collectively understood.

अगाते (1) absence of any other recourse or alternative. cf. अगत्या हि खलु परिभाषाधीयते. Purusottamadeva-Pari. vṛtti Pari.119; (2) which is not a word termed gati. cf. चनचिदिवगोत्रा-दितदिताम्रेडितेष्वगते: P. VIII.1.57.

अगमकत्वे non-communicativeness, inability to communicate adcquately the intended meaning. cf. सिवशेषणानां वृत्तिस्तर्हि कस्मान मनति। अगमकत्वात् M. Bh on II. l.1; cf. also अगमक: निर्देश: अनिर्देश: !

अगुण non-secondary, principal; cf. ध्रुवचेष्टितयुक्तिषु चाप्यगुणे तदनस्पमतेर्वचनं स्मरत M. Bh. on I. 4.51. अगृहीत uncomprehended, unincluded of नापहीतिविदेषणा शक्तिविदेष्यमुपसंकामित । cf. also नाच्झले इत्यत्र अपहीतसवर्णानामचां महणम् Padamanjari on Kāś VIII. 3.57.

आग्ने a term in the Kātantra grammar for a word ending in $i(\xi)$ or $u(\xi)$ cf. इनुदक्षि: Kāt. II. 1.8, अभ्नेरमोऽ कार: Kāt. II. 1.50.

अग्निपदादिगण a class of words headed by the word अग्निपद to which the tad. affix अण् is added in the senses of 'given there' or 'done there' e. g. अग्निपदम. cf. अण्निकरण अग्निपदादिभ्य उपसंख्यानम् P. V.1.97 Vart. 1.

अभिवेश्य an ancient writer of Vedic grammar mentioned in the Taittirīya Prātiśākhya. ef. कपवर्गपरश्च (विसर्गः) अभिवेश्यवारमीक्योः (मतेन ऊप्माणं न आपयते) T.Pr. IX. 4.

अश्चित्रयायन an ancient writer of Vedic grammar, mentioned in the Taittiriya Prātišākhya. cf. नामिवेस्या-यनस्य (मते उदात्तपर: स्वरितपरो वा अनुदात्त: स्वरितं नापचते इति न) Tait. Pr. XIV.32.

अस्रोक्तरचाणिन्याय analogy conveyed by the expression अस्रो करवाणि implying permission to the agent to do certain other things in a sacrificial session when, as a matter of fact, he is only permitted to work as an agent at the sacrificial action (अमोकरण), by virtue of the reply 'कुर 'to his request made in the sentence अमो करवाणि. cf. अमोकरवाणिन्यायेन मनिष्यति M. Bh. on. II. 2.24.

জায় the original Samhita text as opposed to pratṛṇṇa (গ্রুজ্জ) or padapāṭha, (ব্রুঘান্ত) which is the recital of separate words.

অস্থ্যান্ত (Vāsudeva-Śaraṇa Agravāla), a modern scholar of Sanskrit grammar, the author of "India as known to Pāṇini". अग्रहण non-inclusion, non-comprehension. cf. विभक्तो व्हिङ्गविशिष्टाग्रहणम् Par. Sekh. Par. 72, M. Bh. VII. l·l Vart. 13.

अग्लोप elision of the vowel a, i, u, r or l (अ, इ, उ, ऋ or छ) which prevents Sanvadbhāva cf. सन्बळ्युनि चङ्परेऽनग्लोप P. VII. 4.93, as also नाग्लोपिशास्त्रादिताम् VII. 4.2 where the elision prevents the shortening of the penultimate vowel if it is long. अशोप unvoiced, merely breathed; a term applied to the surd conso-

a term applied to the surd consonants, ś, ṣ s, and visarga which are uttered by mere breathing and which do not produce any sonant effect. cf. T. Pr. I. 12; R. Pr.I. 11. The term jit (जित्) is used for these letters as also for the first two consonants of a class in the Vājasaneyi-Pratiśākhya cf. द्वा द्वा प्रथमा जित्; कष्माणश्च हवर्जम् V. Pr. I. 50.51.

आइ The vikaraṇa before lun affixes, substituted for the affix cvi (चिन्) in the case of the roots mentioned by Pānini in Sūtras III.1.52-59;(2) the Vikaraṇapratyaya in Vedic Literature before the benedictive affixes prescribed by Pānini in Sūtra III. 1.86; (3) kṛt affix in the feminine gender showing verbal activity applied to roots marked with the mute letter च् and the roots भिद्, छिद् and others. P. III. 3 104-106.e.g. जरा, त्रपा, भिदा, छिदा etc.

आङित् not marked with the mute letter \dot{n} (ङ्) signifying the absence of the prohibition of the guṇa or the vṛddhi substitute. cf. अङ्गि गुणप्रतिषेध: (वक्तन्य:) M. Bh. III. 3.83 Vārt. 2. In the case of the preposition \bar{a} (आ) unmarked with \dot{n} (ङ्), it signifies a sentence or remembrance of something cf. वाक्यरमणयोराङित् e.g. आ एवं नु मन्यसे, आ एवं किल तत् cf. M. Bh. on I. 1.14.

अङ्ग (1) the crude base of a noun or a verb to which affixes are added; technical term in Pānini's grammar for the crude base after which an affix is prescribed e. g. उपगु in जीपगव,or क़ in करिष्यति etc. cf. यसात् प्रत्यविधिस्तदादि प्रत्यवेऽङ्गम् P.I.4·13; (2) subordinate part. constituent part cf. पराङ्मवद in सुवामान्त्रित पराङ्मवत्स्वरे P. II. 1. 2, also विध्यङ्गभूतानां परिभाषाणां Par. Sek. Par. 93·10; (3) auxiliary for an operation, e. g. अन्तरङ्ग, बाहिरङ्ग etc. cf. अत्राङ्गराब्देन शब्दरूपं निमित्तमेव गृह्यते Par. Sek. Par. 50; (4) element of a word or of an expression cf. अङ्गब्यवाये चाङ्गपर: R. T. 190, अङ्गे च कुम्ब्यादौ R.T. 127. ब्यञ्जनं स्वराङ्गम् T.Pr. 21·1.

अङ्गवत् considered as auxiliary or partion of another e. g. पूर्वाङ्गवद्भावः, पराङ्गवद्भावः; cf. सुवामन्त्रिते पराङ्गवत्स्वरे P. II. 1.2 and the Vārtika thereon " परमपि च्छन्दिस पूर्वस्याङ्गवद् भवतीति वक्तव्यम्."

अङ्गन्त an operation prescribed in the section named aṅgādhikāra; comprising the fourth quarter of the sixth book and the whole of the seventh book of Pāṇini.

সঙ্গাঘিকাং a large section of Pāṇini's Aṣṭādhyāyī covering five quarters (VI. 4·1 to the end of VII) in which the various operations undergone by crude bases before various affixes etc. are prescribed.

अङ्गुल्यादिगण class of words headed by अङ्गुलि to which the tad. affix टक् (इक) is added in the sense of comparison (इवार्थ); e. g. अङ्गुलीव आङ्गुलिक: cf. Kās. on P. V. 3. 108.

अच् the short term or pratyāhāra in Pāṇini's Grammar representing a vowel, e.g. अजन्त (ending with a vowel), अन्संधि (vowel coalescence or combination).

अचिकित्स्य impossible to amend, not to be discussed. cf. एवं च 'पूजितो यः सुरेरपि' इति अचिकित्स्य: अपराद्य:; Padamañjarī on P. II. 2·12.

अजादिगण class of words headed by अज to which the fem.affix आ is added, somettimes inspite of the affix ई being applicable by other rules such as जातेरस्त्रीविषयात्० P. IV. 1.63 and other rules in the section. e. g. अजा, एडकाः त्रिफला, उष्णिहा, जेश, दंष्ट्रा. cf P. IV. 1. 4.

आजितसेन author of the Cintamaniprakāśikā a gloss on Cintāmani, the well known commentary by Yakṣayarman on the Śabdānūśāsana of Ṣākatāyana. Ajitasena was the grand pupil of Abhayadeva; he lived in the 12th century A.D.

आजिरादिगण class of words headed by the word अजिर which do not allow lengthening of the final vowel by P. VI. 3 119. although they form technical terms e. g. अजिरवती, पुलिन-वती etc. cf. Kās on P. VI, 3. 119.

अज्मिक्ति See under स्वरमिक्त.

अञ् (1) tad. affix a (अ) with the mute letter ñ (ञ्), prescribed (i) after the words उत्स and others in various senses like progeny, dyed in, produced in, come from etc.P. IV 1.86, (ii) after the words विद and others in the sense of grandson and other descendents.P. IV.1.104. For other cases see P. IV. 1. 141, 161; IV. 2.12, 14 etc. IV. 3.7 etc. IV. 4.49. The feminine is formed by adding \bar{i} (ξ) to words ending with this affix अञ्, which have the vrddhi vowel substituted for their initial vowel which gets the acute accent also e.g. ओत्सः, ओत्सी, ओदपानः, वेद:, वेदी.

অহ (1) token term standing for vowels and semi-vowels excepting l (ত্) specially mentioned as not interfering with the substitution of n

(ण्) for n (न्) e.g. गिरिणा, आर्येण, स्रवेंग etc. See P. VIII. 4.2; (2) augment a (अर्) with an acute accent, which is prefixed to verbal forms in the imperfect and the agrist tenses and the conditional mood. e.g. अभवत्, अभृत्, अभविष्यत् Sec P.IV.4.71; (3) augment a (अट्) prescribed in the case of the roots रुद्, स्त्रप् etc. before a Sārvadhātuka affix beginning with any consonant except y (य), c.g. अरोदत्, अस्यपत्, अजक्षत्, आदत् ctc.; sec P. VII.3, 99, 100;(4) augment a (अट) prefixed sometimes in Vedic Literature to affixes of the Vedic subjunctive (Ez) e.g. तारिवत्, मन्दिवत् etc. see P. III. 4.94.

अठच् tad. affix अठ prescribed after the word कर्भन् by the rule कर्मण घटोड ठच् cf कर्मण घटते कर्मटः पुरुष: Kāś. on p. V. 2. 35.

अडच् tad. affix अड applied in the sense of pitiable or poor to a word preceded by the word उप when the whole word after उप is dropped. c. g उपड (उपन्द्रस्य अड) see. p. V. 3. 80.

अण् (1) token term (प्रसाहार) for all vowels and semivowels which, when prescribed for an operation, include all such of their sub-divisions as are caused by length, protraction, accent or nasalization. cf अणुदिस्सवर्णस्य चाप्रत्ययः P. I. 1. 69;(2) token term for the vowels अ, इ and s in all Panini's rules except in the rule I. I. 69 given above e.g. see दृत्वीपे पूर्वस्य द्वांचीप: P. VI. 3. 111, केडम: P. VII. 4. 13. and अजोड प्रगड़ास्य. P. VIII. 4. 57; (3) tad. affix a (अ) prescribed generally in the various senses such as 'the offspring,' 'dyed in,' 'belonging to 'etc. except in cases where other specific affixes are prescribedt cf प्राग्दीब्यतोऽण् P. IV. 1, 83; (4) kr.

affix a (अ), applied, in the sense of an agent, to a root with an antecedent word (उपपद) standing as its object. e. g. कुम्मकार:, see P.III. 2.1; काण्डलाव:, see P.III.3.12.

अणादि—a term applied to all taddhita suffixes collectively as they begin with अण् cf. P. IV. 1. 83.

अणु the minimum standard of the quantity of sound, which is not perceived by the senses, being equal to one-fourth of a Mātrā; cf. अणोस्तु तत्प्रमाणं स्थात् मात्रा तु चतुराणवात्।। see T. Pr. 21.3, V. Pr. 1.60, A. Pr. III. 65. हk. tantra, however, defines अणु as half-a-mātrā. cf. अर्धमणु (R.T. 1.41).

अणुदिच्छास्त्र— the rule prescribing cognateness (सावर्ण्य) of letters. The term refers to Pāṇini's sūtra अणुदित्सवर्णस्य चाप्रत्ययः P. I. 1. 69. The terms प्रहणकशास्त्र and सवर्णशास्त्र are used in the same sense.

अण्णेयाचार्य author of लिङ्गनिर्णयभूज्ज, who was a Tamil Brahmana by caste.

अत् (1) tech. term in Pāṇini's grammar for short अ, cf तपरस्तत्कालस्य P. I. 1. 70; अदेङ् गुण: P. l. 1. 2; personal ending अ for इ (इट्) of the 1st pers. sing. Atm. in the Potential, P III. 4. 106; (3) caseaffix in the case of युष्मद् and असद् for abl. sing. and pl. P. VII. 1.31, 32; (4) tad-affix अत् (अ) prescribed after किम् in the sense of the loc. case before which किम् is changed to 事, 事 being the tad. formation; cf. P. V. 3.12 and VII.2.105; (5) substitute अत(शत्) for लड् forming the present and future participles in the Parasmaipada. active voice cf. लट: शतृशानची॰ P.III. 2.124 and लूट: सद्दा P. III. 3.14.

अतङ् non-Ātmanepadin verbal affixes ति, तः...मस्. P. III.4.78, Can. I.4.11, Sak. 1.4.101.

अतत्काल not taking that much time only which is shown by the letter (vowel) uttered, but twice or thrice, as required by its long or protracted utterance; the expression is used in connection with vowels in Pāṇini's alphabet, which, when used in Pāṇini's rules, except when prescribed or followed by the letter त, includes their long, protracted and nasalized utterances; cf. अणुदिस्तवर्णस्य चाप्रस्ययः I.1.69.

अतद्नुबन्धक not having the same mute significatory letter, but having one or two additional ones, cf. तद्नुबन्धकग्रहणे नातद्नुबन्धकरय प्रहणस् (Par. Sek. Pari. 84.)

अतिद्धित an affix which is not a taddhita affix. cf. लशकतिद्धिते P.1.3.8; M. Bh. I.3.4, V.3.1 etc.

अतन्त्र implying no specific purpose; not intended to teach anything, अविविधित; e.g. ह्रस्वग्रहणमतन्त्रम् Kāś. and Si. Kau. on तस्यादित उदात्तमभेहस्यम् P.1.2.32; cf. also अतन्त्रं तरनिर्देश: (the use of तर्प does not necessarily convey the sense of the comparative degree in Panini's rules) M. Bh. on P. I.2.33. This statement has been given as a distinct Paribhāsā by Vyādi and Sākatāyana. The author of the Mahābhāsya appears to have quoted it from the writings of Vyādi and the earlier grammarians. See also M. Bh. on अल्पान्तरम P. II.2.34.

अतसुच् (अतस्) tad. aff. अतस् applied to the words दक्षिण, उत्तर, पर and अवर; e.g. दक्षिणतो वसति; उत्तरत आगतः, परतो रमणीयम्, परस्ताद्रमणीयम्, अवरत आगतः अवरस्ताद्वसति. cf. P. V. 2. 28, 29.

अताद्रूप्यातिदेश conveyance of only the properties of one to another without conveying the actual form, described as the significance of antādivadbhāva. cf. न वा अताद्र्प्यातिदेशात् M. Bh. on P. VI.1.85 Vārt. 26. See ताद्र्प्यातिदेश below.

अताद्रुप्यातिदेश

अताम् personal affix of the third pers. pl. Ātm. in the Imperative (छेह). cf. P. III. 4, 90.

अतिक्रम passing over a word in the क्रमपाठ without repeating it; passing beyond, cf. अतिकम्य परिग्रहः R. Pr. X.7, which means catching a word for repetition by coming back after passing over it, e. g. इन्द्रामी अपात् । इन्द्रामी इति इन्द्रामी। or अनु दक्षि। दक्षि दावने। दक्षीति दक्षि।

अतिजगती one of the varieties of – in fact, the first variety of – the Atic-chandas metre, which see above; this Atijagatī consists of 52 syllables. e. g. तमिन्द्रं जोहवीमि मधवानमुग्रम् Rk. Sarihh. 8.97.13 cf. प्रथमातिजगत्यासां सा द्विपञ्चाहादक्षरा R. Pr. XVI.80.

आंतेदेश extended application; transfer or conveyance or application of the character or qualities or attributes of one thing to another. Atidesa in Sanskrit grammar is a very common feature prescribed by Panini generally by affixing the tad. affix मत or वत to the word whose attributes are conveyed to another. e. g. लोटो लङ्बत P. III. 4.85. In some cases the atidesa is noticed even without the affix भत् or वत्. e. g.गाङ्क्रटादिभ्योऽञ्णिन् ङित P. I.2.1. Atidesa is generally seen in all grammatical terms which end with 'vadbhāva' e. g. स्थानिवद्भाव (P. I.1.56-59), सन्बद्धाव (P.VII.4.93), अन्तादिवद्भाव (P. VI. 1.85), अभूततद्भाव (P.IV.60) and others. Out of these atidesas, the स्थानिवद्भाव is the most important one, by virtue of which sometimes there is a full representation i. c. substitution the original form called sthanin place of the secondary form called ādeśa. This full representation is called रुपातिदेश as different from the usual one which is called कार्यातिदेश, cf. M. VIII.1.90 Vārt. 1 and VIII.1.95. Vārt.3. Regarding the use of अतिदेश there is laid down a general dictum सामान्यातिदेशे विशेषानतिदेश: -when an operation depending on the general properties of a thing could be taken by extended application, an operation depending on special properties should not be taken by virtue of the same; e. g. भूतवत in P. III. 3.132 means as in the case of the general past tense and not in the case of any special past tense like the imperfect (अनयतन) or the perfect (परोक्ष). See Par. Sek. Pari. 101, M. Bh. on P. III. 3, 132. There is also a general dictum आति-देशिकमानित्यम् – whatever is transferred by an extended application, need not be necessarily taken. See Par. Sek. 93.6 as also M. Bh. on P.I.1.123 Vart.4, I.2.1 Vart. 3, II.3.69 Vart. 2 etc., Kaiyata on II. 1.2 and VI. 4.22 and Nyāsa on P. 1.1.56 and P. I.2.58 Vart. 3. The dictum आतिदेशिकमनित्यम् is given as a Paribhāṣā by Nāgesa cf. Pari. Sek. 93. 6.

आतेष्ट्राते one of the varieties of Aticchandas consisting of 76 syllables. e. g. स हि शर्थों न मास्तं नुविन्यणिः Rk. Samh. I.127.6.

अतिनिचृत् a variety of the Gāyatrī metre consisting of 20 syllables, cf. R. Pr. XVI.22.

आतिपत्ति absence of any possibility; See क्रियातिपात्ते. cf. P. III.3.139 Can. 1.3.107.

अतिप्रयत्न intense effort; characteristic effort as required for uttering a vowel with विक्रमस्वरित.

अतिप्रसङ्ग over-application of a definition which is looked upon as a serious fault; e. g. अतिप्रसङ्गो त्रश्रा- दिष P. VI.1.66 Vart. 3.

आतिबहु too much, rather unnecessary; e. g. इदं चाप्यदात्वे अतिबहु क्रियते, M. Bh. on I.1.38, इदमतिबहु क्रियते M. Bh. on I.4.63, VI.1.145; नातिबहु प्रयोक्तव्यम् M. Bh. on VIII.1.4.

अतिरिक्त surplus, redundant; cf. Nir. IV.20; see Kaiyata on M. Bh. V. 1.131.

अतिन्यक्त quite distinct; used with respect to pronunciation नातिन्यक्त न चान्यक्तमेवं वर्णानुदीरयेत् । cf. T. Pr. XVII.8.

अतिव्यस्त quite apart, used with respect to lips which are widely apart (विशिष्टी) in the utterance of long आ and ओ; cf. T. Pr. II. 12, 13.

अतिन्यासे the same as अतिप्रसङ्ग, which see above. Extensive application with respect to a rule which applies to places where it should not apply. See Par. Sekh on Pari. 28, Pari. 85; also Padamañj. on Kāś. II. 1. 32.

अतिशकरी a variety of Aticchandas metre consisting of 60 syllables. e. g. सुषुमा यातमिद्राभिः Rk. Samh. I. 137. 1. cf. R. Pr. XVI.82.

अतिशय excess or excellence as shown by the affixes तर and तम cf. तरतम- योश्चातिशय V. Pr. V. 2; क्रियाप्रधानमाख्यातं तस्मादातिशय तरबुत्पद्यते M. Bh. on VI. 2.139; VIII.1.71; (2) desire as shown by the affix क्यच् in Pāṇini's grammar; cf. यश्च अतिशये R. T. 126.

अतिशायन excellence, surpassing; the same as अतिशय in V. Pr. V. 2 cf. अतिशायन तमिष्ठमो P. V. 3.55, also cf. भूमानेन्दाप्रशंसासु नित्ययोगेऽतिशायने । संसर्गेऽ स्तिविवक्षायां मवन्ति मतुबादयः M. Bh. on V . 2.94, where अतिशायन means अतिशय. Patañjali, commenting on P. V. 3.55 clearly remarks that for अतिशय, or for अतिशयन, the old grammarians, out of fancy only, used the term अतिशयन as it was a current term in popular usage; cf. देश्याः सूत्रनिबन्धाः क्रियन्ते यावद् ब्रूयात् प्रकर्षे अतिशय इति तावदितशायन इति M. Bh. on P. V. 3. 55.

अतिस्पर्शे excess of contact, which to a certain extent spoils the pronunciation and leads to a fault. अतिस्पर्श is the same as दुःस्पर्श, the letter छ being called दुःस्पृष्ट on account of excess of contact. This exeess of contact (अतिस्पर्श) in the case of the utterance of the letter र results into a fault as it practically borders on stammering; cf. अतिस्पर्शो पर्यस्ता च रेफे. R. Pr. XIV. 26.

आतिस्वार्य (अतिखार also) name of the seventh musical note in the singing of Saman. cf. कुष्ट्रप्रथमिद्वतीयन्तिय- चतुर्थमन्द्रातिस्वार्थाः T. Pr. XXIII. 13.

आतिहार transfer of a consonant in a Stobha. See पुष्पसूत्र.

अतु short term used by Pāṇini to signify together the five affixes क्वतु, ड्वतुप्, ड्मतुप्, मतुप् and वतुप् ;cf.अत्वसन्तस्य चाधातो: P. VI.4.14.

अतुल्यबल not having the same force; not belonging to the same type out of the four types of rules viz. पर, नित्य, अन्तरङ्ग and अपबाद. cf. अतुल्य-बल्यो: स्पर्धों न भवित Jainendra Pari. 66.

अतुस् personal ending of perf. 1st pers. dual. cf. पत्स्मैपदानां णलतुसुस्थलथु- सण्व्यमाः P. III.4.82.

- अतृ kit affix अत् applied to the root जू in the sense of past time. cf जीर्यतेखन P. III.2.104.
- अते personal ending of pres. 3rd per. pl. substituted for झ (अन्त), the अ of झ (अन्त) being changed into ए and न being omitted; see झोन्त: (P.VII.1.3) अदम्यस्तात् (P.VII. 1.4) and दित आत्मनेपदानां देरे (P. III. 4.79).
- अत्यन्तगति complete contact of the verbal activity (क्रिया); cf.P. V.4.4.
- अत्यन्तसंयोग constant contact; complete contact, uninterrupted contact. cf. अत्यन्तसंयोग च P. II. 1.29; II. 3.5.
- अत्यन्तापह्नव complete or absolute denial or concealment of facts; cf. परोक्षे छिट्। अत्यन्तापह्नवे च। 3.2.115, Vart. 1.
- अत्यय past happening, cf. अत्ययो भूतत्वमतिक्रम: । अतीतानि हिमानि निर्हिमम् । निःशीतम । Kāś. on P. II. 1.6.
- अत्यल्प rather too little, an expression used by Patanjali idiometically cf. अत्यल्पामेदमुन्यते M. Bh. on I. 1.69 etc.
- अत्यत्पस्पृष्ट having a very slight contact (with the organ producing sound), as in the case of the utterance of a vowel.
- अत्याप्टि a variety of Aticchandas metre consisting of 68 syllables. e. g. अथा रुचा हरिण्या पुनान: Rk. Sam. 8.111.1.
- अत्यादिगण the group of prepositions headed by अति which are compounded with a noun in the acc. case; cf. अत्यादयः क्रान्ताद्यथें द्वितीयया M. Bh. on P. II. 2.18.
- अत्युचनीच characterized by a sharp utterance; a name of the grave accent:
- अत्युपसंहत very closely uttered, uttered with close lips and jaws,

- (said in connection with the utterance of the vowel अ); cf. T. Pr II. 12. See आतिसंक्षिप्ट.
- **अत्व** also अन्व change of a vowel into short अ.
- अत्वत् possessing or having a short अ vowel in it; archaic form used by Pāṇini in उपदेशेऽत्वत: (P. VII. 2.62) instead of अद्धत् the correct one; cf. छन्दोबत्स्त्राणि भवन्ति M. Bh. on I. 1. 1 and I. 4. 3.
- अथ Uṇādi affix अथ prescribed in Uṇādi Sutras 393-396 e.g. sec शपथ, अवभूथ, आवसथ etc.
- अथर्चप्रातिशाख्य the Prātišākhya work of the Atharva veda believed to have been written by Saunaka. It consists of four Adhyāyas and is also called शोनकीया चतुरस्यायिका.
- अथुन् kṛt. assix अधु with उ accented, applied to roots marked by Pāṇini with the mute syllable इ in the sense of verbal activity; e.g. वेपथु: श्वयथु:; cf द्वितोथुन् P. III. 3.89.
- अथुस् conjugational affix of perf. 2nd pers. dual Parasmai. substituted for the personal ending थर cf. P. III. 4.82.
- अदन्त ending with the short vowel अ: cf. P. VIII. 4.7; a term applied to nouns of that kind, and roots of the tenth conjugation which are given with the letter अ at their end which is not looked upon as mute (इत्) e.g. कथ,गण. etc. Mark also the root पित्र described by पतझिल as अदन्त cf. पिनिरदन्त: M. Bh. on I.1.56., M. Bh. on II. 4.43.
- अद्शेन a term in ancient grammars and Prātiśākhyas meaning non-appearance of a phonetic member वर्णस्यादर्शन लोप: (V. Pr 1.141), explained as अनुपलिक by उज्बर. Later on, the idea of non-appearance came to be associated with the idea of expectation and the definition of

ন্তাপ given by Pāṇini in the words স্বর্থন ভাপ: (as based evidently on the Prātiśākhya definition) was explained as non-appearance of a letter or a group of letters where it was expected to have been present. See M. Bh. on I. 1.60 Vārt. 4 and Kaiyata thereon.

अवादि name given to the class of roots belonging to the second conjugation, as the roots therein begin with the root अद्. The word अदिप्रमृति is also used in the same sense; cf. अदिप्रमृतिम्यः रापः p. II. 4.72; cf.also अदाद्यनदाद्योरनदादेखे given by Hemacandra as a Paribhaṣā corresponding to the maxim हुग्विकरणाहुग्विकरणयोरहाचिकरणस्य Hem. Pari. 61.

अदि Uṇādi affix अदि e.g. शरद, दरद; cf. शृदृभसोऽदि; Uṇ. 127;

अदिप्रभृति See अदादि above.

अदुक् aug. अद् added to the word एक before the negative particle न; e.g. एकानविंशति:, एकानिंशित् cf. P. VI 3.76.

अहम् not seen properly; doubtful; indistinct; said with respect to a letter which is not distinctly deciphered in the Samhitāpātha; e.g. तन्नः (R. Sam. I. 107.3); the last letter त् of तत् is deciphered in the Pada-pātha which is given as तत्नः cf. अहम्बर्णे प्रथमे चोदकः स्यात् प्रदर्शकः R. Pr. X. 15.

अदोष absence of fault; absence of inconvenience. The expression सोप्यदोधो भवति often occurs in the Mahābhāṣya; cf. MBh. on I. 3.62; I. 4.108, etc.

अद्इ substitute for case affixes मु and अम् added to words ending with the affixes डतर and डतम and to the words अन्य, अन्यतर and इतर. cf. P, VII. 1.25.

अद्यतनी tech. te rm of ancient grammarians signifying in general the present time of the day in question, the occurrence of the immediate past or future events in generally which is expressed by the aorist (ਕੂਵੁ) or the simple future (ਲੂਟ੍); the other two corresponding tenses imperfect first future (viz. ਲङ् and ਫੁਟ੍) being used in connection with past and future events respectively, provided the events do not pertain to that day which is in question; cf. 'वा चाद्यतन्याम् ' M.Bh. P.III. 2.102 $V\bar{\epsilon}$ r'. \Im , बादतन्याम् $P.VI.4.114.Var{a}$ rt. 3; (2) term for the tense showing immediate past time called প্ৰভূ in Păṇini's grammar e. g. मायोगे अद्यतनी । मा काषीत Kāt. III. 1.22, Hem. III. 3.11.

अद्भव्यवाचिन् not expressive of any substance which forms a place of residence (of qualities and actions); cf. तथा व्याकरणे विप्रतिषिद्धं चानधिकरण- वाचि (P. II. 4. 13); इत्यद्रव्यवाचीति गम्यते । M.Bh. on II. 1.1.

अहियोनि lit. not made up of two elements, and hence, produced with a single effort, an expression used for simple vowels (समानाक्षर) such as अ, इ, उ, क, ल, and simple consonants क, ख, ग etc. as distinguished from diphthongs (सन्ध्यक्षर) such as ए, ऐ, ओ, औ and conjunct consonants क, धृ etc. which appear to have been termed दियोनि cf. अपृक्तमेकाक्षरमाहियोनि यत् R. Pr. XI.3.

अह्नजुपसर्गे not preceded by (two or more) prepositions; i. e. preceded by only one preposition. cf. छादेचेंऽद्रजुपसर्गस्य P. VI. 4.96 prescribing short अ for the long आ of the root छाद् before the krt. affix च. e.g. प्रच्छदः.

अधिक (1) additional or surplus activity which a rule in grammar sometimes shows; অধিক: কাং: or অধিক কার্থন; cf. M. Bh. on I. 3.11, Kāś. on III. 2.124, Bh. Vr. on III. 4.72; (2) surplus subject matter e. g. অথান্থা: ধনাদ্বাথাধিকা: দায়িদিনান (V. Pr. I.33.)

अधिकरण (1) support; a grammatical relation of the nature of a location; place of verbal activity. cf. आधारोऽधिकरणम् P. I. 4.45; (2) one of the six or seven Kārakas or functionaries of verbal activity shown by the locative case. cf. सतम्यधिकरणे च P.II.4.36;(3) substance, 'dravya' cf. अनिधिकरणवाचि अद्रव्यवाचि इति गम्यते M.Bh. on II. 1.1.

आधिकार governing rule consisting of a word (e.g. प्रत्यय:, घातो:, समासान्ता: etc.) or words (e.g. ङ्याप्प्रातिपादिकात्, सर्वस्य द्वेetc.) which follows or is taken as understood in every following rule upto a particular limit. meaning of the word अधिकार is discussed at length by Patanjali in his Mahabhasya on II. 1. 1, where he has given the difference between अधिकार and परिभाषाः cf. अधिकारः प्रतियोगं तस्यानिर्देशार्थ इति योगे योगे उपतिष्ठते। परिभाषा पुनरेकदेशस्था सती सर्व शास्त्रमभिज्जलयति प्रदीपवत् । See also Mahābhāsya on I.3.11, I. 4.49 and IV. I.83. The word or wording which is repeat in the subsequent rules is believed to be shown by Panini by characterizing it with a peculiarity of utterance known as स्वरितोचार or स्वरितत्वेन उच्चारणम्. The word which is repeated in the following Sūtras is stated to be अधिकृत. The Sabda Kaustubha defines adhikāra as एकंत्रोपात्तस्यान्यत्र व्यापारः अधिकारः Kaus. on P. 1.2.65. Sometimes the whole rule is repeated e. g. प्रत्यय: P. III. 1.1, अङ्गस्य P. VI.

समासान्ताः P. V. 4.68, while on some occasions a part only is seen repeated. The tion goes on upto a particular which is stated असिद्धवदत्राभात् P. VI. 4.22, प्राग्रीधरान्ति-पाता: P. I. 4.56. Many times the limit is not stated by the author of the Sūtras but it is understood by virtue of a counteracting occurring later on. On still other occasions, the limit is defined by the ancient traditional interpreters by means of a sort of convention which is called स्वरितत्वधितज्ञा. This अधिकार or governance has its influence of three kinds: (1) by being valid or present in all the rules which come under its sphere of influence, c. g. क्षियाम् or अङ्गस्य; (2) by showing additional properties e.g. the word अपादान being applied to cases where there is no actual separation as in सांकास्य-केम्यः पाटलिपुत्रका अभिरूपतराः; (3) by showing additional force such as setting aside even subsequent rules if opposing. These three types of the influence which a word marked with स्वरित and hence termed आंधकार possesses are called respectively अधिकारगति, अधिक कार्य and आंवक कार. For details see M.Bh. on I.3.11. This अधिकार or governing rule exerts its influence in three ways: (1) generally by proceeding ahead in subsequent rules like the stream of a river, (2) sometimes by jumps like a frog omitting a rule or more, and (3) rarely by proceeding backward with a lion's glance; cf. /सिंहावलोकितं चेव मण्डुकप्छतमेव च । गङ्गाप्रवा-हवचापि अधिकारा स्त्रिधा मताः ॥

अधिकारसूत्र a superintending aphorism, which gives no meaning of itself where it is mentioned, but gives its meaning in the number of

aphorisms that follow; e.g. the rules प्रत्यय:, परस्च and आद्यदात्तरच P. III. 1. 1, 2, 3 or सह सुपा. P. II.1.4.

अधिस्पर्शम् incompletely pronounced, referring to a letter so pronounced.

अधुना tad. affix applied to the pronoun इदम् which is changed into इ before the affix and then elided by P. VI.4.148, or changed into अ in which case धुना or अधुना could be looked upon as a tad. affix.

अध्यवसाय determination to begin an activity with a view to get the fruit. cf. य एष मनुष्य: प्रेक्षापूर्व-कारी स बुद्धचा कीचदर्थ संपद्म्यति, सदृष्टे प्रार्थना, प्रार्थिते अध्यवसायः, अध्यवसाये आरम्भः, आरम्भे निर्शृतिः, निर्शृतौ पत्रावातिः cf. M. Bh. on I. 3 14 and I. 4. 32.

अध्यात्मादि name of a class of words headed by the word अध्यात्मन् to which the tad. affix टम् is added in the sense of 'तत्र भव: 'i.e. found therein, or existing therein. e. g. आध्यात्मिकम्, आधिदैविकम्, etc.cf. M.Bh. on IV. 3. 60.

अध्यास superimposition; a relation between a word and its sense according to the grammarians; cf. Vāk. Pad. II.240. (2) appendage; cf. आहुस्लेकपदा अन्ये अध्यासानेकपातिन: R. Pr. XVII. 43.

अध्याहार supplying the necessary element. cf. गम्यमानार्थस्य वाक्यस्य स्वरूपेणोपा-दानं वाक्यस्याध्याहारः Kāś. on P. VI. 1. 139., cf also Nir. I. 1. 13 and M. Bh. on Śiva Sutra 1 Vārt 14.

अध्ये, अध्येन kṛt affixes substituted in the place of तुम् of the infinitive in Vedic Literature (P. III. 4. 9.), e. g. पिनस्ये: when अध्येन् is substituted, the initial vowel of the word becomes उदात्त e. g. कर्मण्युपा- चरस्ये।

अन tad. affix अ (अन) (1) added to the word नीली in the sense of 'dyed in', to form the word नील, cf. P. IV.2. 2. Vārt. 2.; (2) added to the word अषाढा in the sense of 'produced in' cf अषाढा: उपद्याति M. Bh. on IV. 3. 34 Vārt. 2; (3) added ed after the affix तीय in the same sense as तीय e. g. दितीयो भागः, तृतीयो भागः cf. पूरणाद् भागे तीयादन P. V. 3.48.

अन substitute for the affix यु (युच्, ण्युट् ल्युट्, ल्यु, ट्यु, ट्युल् and others of which only यु remains), cf. युने-रनाको P. VII. 1. 1. e. g. कारणा, हारणा, करणम्, हरणम्, नन्दनः, सायंतनम् etc.

अनङ् (1) substitute अन् as Samāsānta at the end of a Bahuvrihi comp. in the feminine for the last letter of the word ऊघस and for that of धनुस् in all genders e.g. কুণ্টাগ্নী (by applying ई to कुण्डोधन्), शाङ्गधन्वा, अधिज्यधन्वा; cf. P V. 4. 131, 132; (2) substitute अन् for the last letter of the words अस्थि, दिघ etc. before the affixes of the instrumental and the following cases beginning with a vowel e. g. अस्थ्रा, दम्ना, अक्ष्मा etc. cf. P. VII. 1.75; (3) substitute अन for the last letter of the word साख, of words ending in ऋ, as also of उश्चनस् and others before the nominative sing. affix सुं. e. g. सखा, कतां, उदाना; cf. P. VII. 1. 93, 94.

अनच्क possessing no अच् or vowel in it. cf इन्द्रे द्वौ अचौ, एको यस्येतिलोपेनापहृतो- ऽपर एकादेशेन ततः अनच्कः इन्द्रशब्दः सपन्नः cf. Par. Sek. on Par. 52.; M.Bh. on I. 4.2 Vart. 22.

अनज् a word without the negative particle (नज्) before it, e.g. धेनु-रनीञ कमुत्पादयति, a sūtra in Āpisali's grammar quoted in M. Bh. on IV.2.45 see also P. II. 1.60, VII. 1.37.

अनत uncerebralized; not changed into a cerebral (मूर्धन्य) letter. cf.

दन्त्यस्य मूर्धन्यापात्तर्नतिः Uvața on R. Pr. IV.34. -

अनितिदेष्ट not resulting from any extended application or अतिदेश, cf. प्रकृत्याश्रयं अनितिदेशं भवति M.Bh. on IV. 1.151.

अनत्यन्तमाति absence of the verbal activity in all ways or respects; incomplete activity; e.g. छिन्नकप् not completely cut, cf. अनत्यन्तगतौ क्तात् P. V. 4.4.

अनस्तन period of time not pertaining to the day in question; used in connection with past time, to express which the imperfect is generally used; also in connection with the future time, to express which the first future is generally used e g. আ স্বান্ত, যা: কর্বা etc. cf. P. III. 2.111, 113; III. 3.15, 135; V. 3.21.

अननुबन्धक without any mute significatory letter attached; अननुबन्धकपरिमाषा is the short name given to the maxim—'अननुबन्धकप्रहणे न सानुबन्धकस्य प्रहणम्' See M.Bh. on I. 3.1; V. 2.9. There is a reading in the Par. Sek. निरनुबन्धकप्रहणे for अननुबन्धकप्रहणे, in which case the परिभाषा is called निरनुबन्धकपरिभाषा. See Par. Sek. Pari. 81.

अनन्तर (1) immediate, contiguous अन्यवहित. cf. हलोनन्तराः संयोगः P.1. 1.7. also गतिरनन्तर: P. VI. 2.49; cf. अनन्तरं संयोग: V. Pr. I. 48.; (2) nearest, as compared with others of the same type; cf. अनन्तरा या प्राप्ति: सा प्रतिषिध्यते M.Bh. on 1. 1.43; cf. Pari. Sek. अनन्तरस्य विधिवां भवति प्रतिषेधो वा, which means that a prescriptive or prohibitive rule applies to the nearest and not to the distant one. Par. Sek. 61, Can. Par. 30.

अनन्त्य non-final cf. अनन्त्यविकारे अन्त्यस-देशस्य when a change does not concern a final letter then it concerns that which immediately precedes the final, Par. Sek. Pari 95. cf. also M.Bh. VI. 1.13 Vārt 5.

अनन्य not different, the same; cf. एकदेशिक्षतमनन्यवत् that which has got a change regarding one of its parts is by no means something else; Par. Sek. Pari. 37.

अनन्यवद्भाव being the same, being looked upon as not different. See अनन्य above.

अनिभाव inability to express meaning desired. The expression न वा अनिभयानात् frequently occurs in the Mahābhāsya referring to such words or phrases as could be formed by rules of grammar or could be used according to rules but, are not found in current use recognized by learned persons or scholars: cf. तच्चानभिधानं यत्रार्तेरुक्तं तत्रेव, अन्यत्र तु यथालक्षणं भवत्येव। Padamañi. on III. 2.1; also cf. अनाभधानाद व्यधिकरणानां बहुत्रीहिनं भविष्यति । यत्र त्वभिधानमस्ति तत्र वैयधिकरण्येपि भवत्येव समासः, कण्ठकाल इतिः Nyāsa on II. 2.24; for examples of अनिभवान, see also M.Bh.अभिवानलक्षणाः कृत्तद्वितसमासाः अन्भिधानात्र M. Bh. on III. 3.19. also on III. 2.1. V. 5, IV. 2.1. See Kāś. on III, 1.22, III. 3.158.

अनिभिनिर्देत्त that which is not applied; lit. (an operation or vidhi) which has not taken place or which has not been effective; cf. प्रसक्तस्य अनिभिनिर्देत्तस्य प्रतिपेधेन निर्देत्तः शक्या कर्तुं नानिभिनिर्देत्तस्य M. Bh. on I. 1.5; IV. 1.37. Cf. also न चानिभिनिर्देत्तं विहरङ्गे अन्तरङ्गं प्राप्नोति। तत्र नि।मित्तमेव वहिरङ्गमन्तरङ्गस्य M.Bh. on VI. 4.22; VIII. 3.15.

अनिभिद्धित not conveyed or expressed by another i.e. by any one of the four factors viz. verbal affix, krt affix,taddhita affix and compound. The rule अनिभिद्धेत (P. II. 3.1) and the following rules lay down the different case affixes in the sense of the different Kārakas or auxiliaries of the verbal activity, provided they are not shown or indicated in any one of the abovementioned four ways; e. g. see the acc. case in कट करोति, the inst. case in दोत्रण छुनाति, the dat. case in देवदत्ताय गां ददाति, the abl. case in प्रामादाग्डाते, or the loc.case in स्थाल्यां पचाति.

अनभ्यास a wording which does not contain any reduplicative syllable; an epithet applied to such roots as are not to be reduplicated a second time before affixes of the perfect, as they are already reduplicated; cf. छिटि घातोरनभ्यासस्य P. VI. 1.8.

अनर्थक (1) without any signification; lit. having no meaning of themselves, i.e.possessing a meaning only when used in company with other words or parts of words which bear an independent sense; (the word is used generally in connection with prepositions);e.g. अधिपरी अनर्थको P.I.4.93, cf. अनर्थान्तरवाचिनावनर्थकौ । धातुनोक्तां क्रिया-माहतु: । तदिवाशिष्टं भवति यथा शङ्के पयः ॥ M. Bh. on P. I. 4.93; cf. न निर्वद्धा उपसर्गा अर्थानिराहरिति शाकटायनः Nir. I. 1.3; cf. also अनर्थको अनर्थान्तरवाचिनै। Kāś. on I. 4.93, explained as সন্থা-न्तरवाचित्वादनर्थकावित्युक्तम् न त्वर्थोभावादिति दर्शयति by न्यासकार; (2) meaningless, purposeless; cf. प्रमाणभूत आचार्यो दर्भव-वित्रपाणि: महता यत्नेन सूत्रं प्रणयति स्म । तत्राद्यक्यं वर्णेनाप्यनर्थकेन भवितुं किं पुनरियता स्त्रेण M.Bh. on I.1.1, as also सामध्यीयोगान हि किंचिद-रिमन् पश्यामि शास्त्रे यदनर्थकं स्यात् M.Bh. on P. VI. 1 77. See for details M.Bh. on I. 2.45 Vārt. 12; III.1.77 Vārt. and Kaiyata and Uddyota thereon; (3) possessed of no sense absolutely as some nipatas केचन निपाताः सार्थकाः, केचन च निरर्थकाः

on R. Pr. XII. 9; निपातस्यानर्थकस्यापि प्रातिपदिकत्वम् P. I. 2.45 Vārt. 12 cf. also जन्या इति निपातनानर्थक्यं P. IV. 4.82. Vārt. 1, एकागारानिपातनानर्थक्यं P. V. 1.113 Vārt. 1, also 114 Vart.1.

अनर्थान्तरम् synonym, synonymous, conveying no different sense, e.g. सङ्घ: समृद्दा इत्यनर्थान्तरम् । M.Bh. on P. V. 1.59; अपि च बुद्धिः संप्रत्यय इत्यनर्थान्तरम् M.Bh. on P. I. 1.56.

अनर्थान्तरवाचिनः not conveying any different sense, अनर्थान्तरवाचिनौ अनर्थकौ M.Bh. on I. 4.93.

अनारिवाधि opp. of अल्विधि; an operation not concerning a single letter, e.g. स्थानिवदादेशोऽनिल्वधौ P. I. 1.56 and M. Bh. thereon; cf. स्थानिवदादेशो ह्यवर्णविधौ Kāt. Pari. 39.

সন্ত্ৰনাহা having no occasion or scope of application; used in connection with a rule the whole of whose province of application is covered by a general rule, and hence which becomes technically useless, unless it is allowed to set aside the general rule; cf. অন্যকায়া हি বিষয়া বাষকা ম্বন্বি-rules which have no opportunity of taking effect (without setting aside other rules) supersede those rules; M.Bh. on V. 4.154, also Par. Sek. on Pari. 64.

अनवकाशत्व absence of any opportunity of taking effect, scopelessness; considered in the case of a particular rule, as a criterion for setting aside that general rule which deprives it of that opportunity; cf. अनवकाशत्वं निरवकाशत्वं वा वाधकत्वे वीजम्. This अनवकाशत्व is slightly different from अपवादत्व or particular mention which is defined usually by the words सामान्य-विधिक्तसर्ग:। विशेषविधित्यवाद:।

अनवगतसंस्कार (a word) whose formation and accents have not been explained; cf. Nir. IV. 1; V. 2.

अनवयव lit. having no parts; impartite; without any concern with the individual component parts; application in totality; cf. सिद्धं तु घर्मोपदेशने अनवयविज्ञानाद्यमा लोकिकवैदिकेषु P. VI. 1.84 Vart 5 and the Bhasya thereon; अस्मिल् शास्त्रे अनवयवेन शास्त्रार्थसंप्रत्यय: स्यात्। a rule in grammar applies to all cases where its application is possible; it cannot be said to have its puorpose served by applying to a few cases only.

अनवस्था fault of having no end; endlessness; cf. एवमप्यनवस्था स्याद्या मूळक्षय-कारिणी Kāv. Pr.; cf.अवस्यं ह्यनेन अर्थानादि-शता केनचिच्छव्देन निर्देश: कर्तव्यः स्यात् । तस्य च तावत्केन कृतो येनासौ क्रियते । अथ तस्य केनचित्कृतस्तस्य केन कृत इत्यनवस्था । M. Bh. on II. 1.1.

अनवस्थान indefiniteness; cf. उद्यनीच-स्थानवस्थानात्मंशाया अप्रसिद्धि: M. Bh. on I. 2.30 Vart 1.

अनवस्थित undetermined, indefinite; see M.Bh. quoted above on अनवस्थान; cf. also आर्धभातुकीयाः सामान्येन भवन्ति अनवस्थितेषु प्रत्येयेषु । M. Bh. on I. 1.56; III. 1.4, VII. 2.10, VII. 4.9. The substitutes caused by an ārdhadhātuka affix are, in fact, effected by virtue of the prospective application of the ārdhadhātuka affix before its actual application.

अनह्न tech. term used by the writers of the Prātiśākhya works for frequentative formations such as रीरिन:, चाकुपत् etc.; cf. A. Pr. 4.86.

अनाकाङ्क not depending on another for the completion of its sense; cf. न यद्यनाकाङ्क्षे P. III. 4.23, and Nyāsa thereon which explains अनाकाङ्क्षे as न विद्यते आंकाङ्क्षा अपेक्षा यस्य तस्मिन.

अनारुति not capable of presenting (on its mere utterance) any tangible form or figure; the word is used in connection with a technical term (संज्ञाशब्द) which presents its sense by a definition actually laid down or given in the treatise; cf. अनाकृति: संज्ञा। आकृतिमन्त: संज्ञिन: M. Bh. on I. 1.1.

अनाद्र absence of consideration; disregard; cf. षष्टी चानादरे P. II. 3.38.

अनादि non-initial; e. g. अनादेश्च मुङ्बचनम् P. III. 4.102, Vart. 4; also M. Bh. on VII. 1. 3.

अनादिप्ट not replaced as a substitute; e. g. यः अनादिशदचः पूर्वस्तस्य विधि प्रति स्थानियद्भायः M.Bh. on I. 1.57 Vart. 1, III. 2.3 Vart. 2, and VI. 1.12 Vart. 10.

अनादेश (1) original, not such as is substituted; e.g. युप्मदस्मदोरनादेश P.VII. 2.86; (2) absence of statement, अनिदेश e.g. क्तरि कृद्धचनमनादेश स्वार्थविशानात् P. III. 4.67, Vart. 1; cf. the Pari. अनिर्दिशर्थाः प्रत्ययाः स्वार्थं भवन्ति । Par. Sck. Pari. 113.

अनानन्तर्य not a close relation; distance; cf. क्राचिच्च संनिपातकृतमानन्तर्य शास्त्र-कृतमनानन्तर्य क्राचिच्च नैय संनिपातकृतं नापि शास्त्रकृतम् । M. Bh. on VIII. 3.13.

अनानपूर्व्यसंहिता that samhita which has an order of words in it, which is different from obtains in the Pada-patha, and which appears appropriate according to the sense intended in the passage. There are three places of such combinations of words which are not according to the succession of words in the Pada-patha, quoted in the R.Pr. गुनश्चिन्छपं निदितं सहस्रात् Rk. Sam. V.2.7, नरा वा दास पूषणमगी-ह्मम् Rk. Sam. X. 64.3; नरा च शसं देव्यम् Rk. Samh. IX. 86. 42. cf. एता अनानुपूर्व्यक्षीहताः । न ह्येतेलां त्रयाणां पदानुपूर्व्यण संहितास्ति Uvvata on R. Pr. II.78.

अनान्तर्य absence of proximity, absence of cognateness; cf. इह तर्हि खट्वस्यों मालस्य इति दीर्घवचनादकारे। न, अनान्तर्योदेकारीकारी न। M. Bh. on Śiva Sūtras 3-4.

अनाप्य having or possessing no āpya or object; intransitive (root); cf. चालशब्दार्थाद् अनाप्याद् युच् Cāndra I.2 97 standing for चलनशब्दार्थाद् अकर्मकाद् युच् P. III. 2.148.

अनार्ष (1) non-vedic; not proceeding from any Rsi, or Vedic Seer, cf. संबुद्धी शाकल्यस्यंती अनार्षे P. I. 1.16; also Kās. on the same; cf. किमिदमुपिश्यतं नाम। अनार्षे इतिकरणः M.Bh.on VI.1.129; (2) pertaining to the Padapātha which is looked upon as अनार्ष i.e. not proceeding from any Vedic Seer; cf. अनार्षे इतिकरणः । स च द्यक्षर आद्यदान्तश्च, Uvvaṭa on R. Pr. III. 23; cf. also A. Pr. III. 1.3.

अनि kṛt affix in the sense of curse, e. g. अजीवनिस्ते राठ भूयात्; cf.आक्रोरो निम्न अनि: P. III. 3.112. This affix अनि gets its न् changed into ण् after क्र or रेफ of the preceding preposition as in अप्रयाणि:;cf. Kāś. on VIII.4.29.

अनिच् samāsānta affix after the word धर्म and some other words prescribed by P. V. 4. 124-6, e. g. कल्याणधर्मा, सुजन्मा, दक्षिणमा.

अनिट् (1) not admitting the augment इट् to be prefixed to it; the term is strictly to be applied to ārdhadhātuka affixes placed after such roots as have their vowel characterized by a grave accent (अनुदात्तस्य); the term अनिट् being explained as अनिडादि qualifying the आर्घशानुक affix; (2) in a secondary way, it has become customary to call such roots अनिट् as do not allow the augment इट् to be prefixed to an ārdhadhātuka affix placed after them. Such roots are termed अनुदात्त verily because they are possessed of an

anudātta vowel. e. g. कृ, भृ, जि, गम्, हन् etc. as against मू, धू, तृ, श्वि, वृ, वद्, फ़ल, चल, etc. which have their vowel characterized by an acute (उदात्त) accent. For a complete list of such roots see the well-known stanzas given in the Siddhantakaumudī incidentally on आत्मनेपदेप्ब-नत: P. VII. 1.5. जददन्तैयातिरुक्ष्णुशीङ्स्नु-......निहताः स्मृताः ॥ १॥ शक्नुपच्मुचि-रिच्वच्विच्.....धातवो द्यधिकं शतम् ॥ as also some lists by ancient grammarians given in the Mahābhāsya on एकाच उपदेशेनुदात्तात्. P. VII. 2.10 or in the Kāśikā on the same rule P. VII. 2.10.

अनिट्कारिका (1) name given to Stanzas giving a complete list of such roots as do not allow the augment इ (इट्ट) to be prefixed to ārdhadhātuka affix placed them. For such Kārikās see Sid. Kaum. on VII. 1.5 as also Kāśīkā on VII. 2.10; short treatise enumerating in 11 verses the roots which do not admit the augment zz before the The work ārdhadhātuka affixes. is anonymous, and not printed so far, possibly composed by a Jain writer .The work possibly belongs to the Katantra system and has got short glosses called व्याख्यान, अवच्रि, विवरण, टीका, टिप्पणी and the like which are all anonymous.

अनिद्कारिकाविवरण a short commentary by Kṣamāmāṇikya on the work Aniṭkārikā, which see above.

आंनेङ्गच not separable into two padas or words by means of avagraha; cf. संध्य ऊष्माप्यनिङ्गचे; R. Pr. V. 41; cf. also R. Pr. IX. 25, XIII. 30. See इङ्य below.

अनित्य (1) not nitya or obligatory; optional; (said of a rule or paribhāṣā whose application is voluntary). Regarding the case and conjugational affixes it can be said that those affixes can, in a way, be looked upon as nitya or obligatory, as they have to be affixed to a crude nominal base or a root, there being a dictum that no crude base without an affix can be used, as also, no affix alone without a base can be used. On the other hand, the taddhita and krt affixes as also compounds are voluntary as, instead of them an independent word or a phrase can be used to convey the sense. For a list of such nitya affixes see M. Bh. on V. 4.7; (2) the word अनित्य is also used in the sense of not-nitya, the word नित्य being taken to mean कृताकृतप्रसानिoccurring before as well as after another rule has been applied, the latter being looked upon as अनित्य which does not do so. This 'nityatva' has got a number of exceptions and limitations which are mentioned in Paribhāsās 43-49 in the Paribhāsenduśekhara.

अनिदंप्रथम an underived word; an ancient term used by writers of the Prātisākhyas to signify 'original' words which cannot be subjected to निर्वचन.

अतिपात्य not necessary to be specifically or implicitly stated, as it can be brought about or accomplished in the usual way: e.g. इन्द्रम् । लिङ्गम-शिष्यं लोकाश्रयत्याछिङ्गस्य । तत्र नपुंसकत्वमनि-पात्यम् M. Bh. on VIII. 1.15. See also M. Bh. on VIII. 2.27 and VI. 1.207.

अतिभित्त not serving as a cause, not possessing a causal relation; e.g. संनिपातलक्षणे विधियनिमित्तं ताद्विचातस्य Par. Sek. Pari. 85. See also M. Bh. on I.1.39.

अनियत not subject to any limitation; cf. प्रत्यया नियता:, अर्था अनियता:, अर्था नियता:, प्रत्यया अनियता: M. Bh. on II. 3.50. In the case of नियमिविधि (a restrictive rule or statement) a limitation is put on one or more of the constituent elements or factors of that rule, the limited element being called नियत, the other one being termed अनियत; also see Kas. on II. 2. 30.

अनियतपुरुक whose sex—especially whether it is a male or a female—is not definitely known from its mere sight; small insects which are so. The term कुछ in P. IV.1. 131 is explained in the Mahābhāsya as कुछ नाम आनियत्तुंक्या अञ्चर्धना वा M. Bh. on P. IV. 1. 131.

अनिर्देश whose sense has not been specifically stated; the word is used with reference to such affixes as are not prescribed in any specific sense or senses and hence as are looked upon as possessing the sense which the base after which they are prescribed has got; cf. अनिरिश्राणीः प्रत्ययाः स्वार्थे भवानि—affixes, to which no meaning has been assigned, convey the meaning of the bases to which they are added; cf. Par. Sek. Pari. 113; cf. also M. Bh. on III. 2.4, III, 2.67, III. 3.19, III. 4.9, VI. 1.162.

अनिष्ट an undesired consequence or result; cf. अनिष्टं च प्राप्नीत हुई च न सिप्यति M. Bh. on I. 3.1; also cf. नानिष्टार्या शास्त्रपञ्चितः M. Bh. on VI. 1.2.

अनिप्रिज्ञ ignorant or inattentive to what the Grammarian intends or desires to say. cf. तत्र सौर्यमगथताक्तम्— अनिष्रिज्ञो वाडवः पटित । इप्यत एव चतुमीत्रः प्लतः M. Bh. on VIII. 2.106.

अनीयर् kit assix, termed इत्य also forming the pot. pass. part. of a

root; cf. तब्यत्तब्यानीयर: P.III.1.96. e.g. see the forms करणीयं, हरणीयं, the mute र showing the acute accent on the penultimate vowel.

अनुकरण (1) imitation; a word uttered in imitation of another; an imitative name; cf. अनुकरणं चानितिपरम् P. I. 4.62; अनुकरणं हि विद्याविष्टाप्रतिषिद्वेषु यथा लौकिकभैदिकेषु, Siva sutra 2 Vārt 1; cf. also प्रकृतिबद् अनुकरणं स्वित an imitative name is like its original Par. Sek. Pari. 36; also M.Bh. on VIII. 2.46; (2) imitative word, onomatopoetic word; cf. एवं ह्याहु: कुक्कुट्टाः कुक्कुट्ट इति । नैवं त आहु: । अनुकरणमेतरेषाम् M. Bh. on I. 3.48. cf. also दुन्दुभि: इति शब्दानुकरणम् Nir. IX. 12.

अनुकर्ण dragging (from the preceding rule) to the following rule taking the previous rule or a part of it as understood in the following rule or rules in order; the same as अनुत्रति; cf. अनुकर्षणार्थश्चकार: Käs. on II. 4. 18, III. 2.26, VII. 1.48; cf. also the Paribhāṣā चानुकृष्टं नोत्तरत्र—that which is attracted from a preceding rule by the particle च is not valid in the rule that follows; Par. Sek. Pari. 78.

अनुकृष्ट attracted from a previous rule as is frequently done in Panini's rules. See the word অনুকৰ্মণ above.

अनुक्त not actually stated or expressed in a rule; cf. चकारोऽनुक्तसमुच्चयार्थ: Kāś. on II. 4.18, III. 2. 26, VII. 1. 48; also cf. Nyāsa on P. II. 2.9

अनुक्रम right or regular order in a Vedic recital, called क्रम. e. g. वायव: स्थ.

अनुक्रमण enumeration (in the right order as opposed to ब्युक्तम); e. g. अथ किमर्थमुत्तरत्र एवमादि अनुक्रमणं कियते M. Bh. on II. 1. 58; also on IV. 2.70; verbal forms of the root क्रम् with अनु occur in this sense very

frequently; e.g. यदित ऊर्ध्व अनुक्रामिष्याम:; so also the p.p. p. अनुक्रान्तं occurs frequently in the same sense.

অনুবাৰ lit. that which follows Tantra i.e. Śāstra which means the original rules of a Śāstra; technical term for Vārtika used by Bhartrhari; cf. মুগাণা ধানুবালাণা দাম্পাণা ভ পণবৃদ্ধি: Vāk. Pad. I.23, where the word অনুবাৰ is explained as Vārtika by the commentator.

अनुत्तम other than उत्तम or the first person; cf. विभाषितं सोपसर्गमनुत्तमम् P. VIII 1.53 and Kāśikā thereon.

अनुत्पानि non-production of an element of a word such as an affix or an augment or the like; cf. बावचन चानुत्पस्पर्थम् P. III. 1.2 Vart. 7, तत्रा-त्पित्वी प्रसङ्खा यथा तिद्विते P. III. 1. 94 Vart. 2, also कृष्यादिषु चानुत्पत्तिः (णिचः) P. III. 1.26, Vart. 3.

अनुदात non-udatta, absence of the acute accent; one of the Bahyaprayatnas or external efforts to produce sound. This sense possibly refers to a stage or a time when only one accent, the acute or उदात was recognized just as in English and other languages at present, This udatta was given to only one vowel in a single word (simple or compound) and all the other vowels were uttered accentless.i.e. Possibly with this idea in अनुदात्त. view, the standard rule 'अनुदात्तं पदम-कवर्जम ' was laid down by Pāṇini. P. VI. 1.158. As, however, the syllable, just preceding the accented (उदात्त) syllable, was uttered with a very low tone, it was called अनुदात्ततर, while if the syllables succeeding the accented syllable showed a gradual fall in case they happened to be consecutive and more than two, the syllable succeeding the ভৱাব was given a mid-way tone, called स्वरित; cf.

उदात्तादनुदात्तस्य स्वरित:. Thus, in the utterance of Vedic hymns the practice of three tones उदात्त, अनुदात्त and स्वरित came in vogue and accordingly they are found defined in all the Prātiśākhya and grammar works;cf. उच्चैरदात्तः, नीचेरनुदात्तः समाहारः स्वरित: P. I. 2. 29-31, T.Pr. I. 38-40, V. Pr. I. 108-110. Anudātta defined by the author of the Kāśikāvrtti as यस्मिन्तुच्चार्यमाणे गात्राणामन्ववसर्गो नाम शिथिलीभवनं भवति, स्वरस्य मृदुता, कण्ठ-विवरस्य उरता च सः अनुदात्तः cf. अन्ववसर्गा नीचै:कराणि मार्दवम्रस्ता खस्यति M. Bh. on I. 2. 29,30. उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः । आयाम-विश्रम्भाक्षेपैस्त उच्यन्तेऽक्षराश्रयाः ॥ R. Pr. III. 1. The term anudātta is translated by the word 'grave' as opposed to 'acute' (udatta,) and 'circumflex' (svarita); (2) a term applied to such roots as have their vowel अनुदात्त or grave, the chief characteristic of such roots being the non-admission of the augment इ before an ārdhadhātuka affix placed after them. (See अनिट्,).

अनुदात्ततर quite a low tone, completely grave; generally applied to the tone of that grave or anudatta vowel which is immediately followed by an acute (उदात्त) vowel. When the three Vedic accents were sub-divided into seven tones viz. उदात्त, उदात्ततर, अनुदात्त, अनुदात्ततर, स्वरित, स्वरितस्थादात्त and एकश्रुति corresponding to the seven musical notes, the अनुदात्ततर was the name given to the lowest of them all. अनुदात्त्तर was termed सन्ततर also; cf. उदात्तस्वरित-परस्य सन्नतर: P. I. 2.40; cf. also M. Bh. on I. 2.33.

अनुदात्ता a term meaning 'having a grave accent,' used by ancient grammarians. Cf. किमियमेकश्रुतिरदात्ता उत अनुदात्ता M. Bh. on I. 2.33.

अनुदात्तेत lit. one whose mute significatory letter is uttered with a grave accent; a term applied to a root characterized by an indicatory mute vowel accented grave, the chief feature of such a root being that it takes only the Atmanepada affixes; c. g. आस्ते, वस्ते, etc.; cf. अनुदात्तिङ्त आत्मनेपदम् P. I. 3.12; such a root, in forming a derivative word in the sense of habit, takes the affix युच e. g. वर्तनः, वधनः etc. provided the root begins with a consonant; cf. अनुदासेनश्च हलादे: P. III. 2.149.

अनुदात्तोपदेश (a root) pronounced originally i. e. pronounced in the Dhātupāṭha with a grave accent; see the word अनुदात्त above; cf. अनुदात्तोपदेशवनतितनोत्यादीनामनुनासिकलेणो झिल द्विति P. VI. 4.37. See also the word अनिट् above.

अनुदेश (1) reference, mention, statement referring to a preceding element. cf. यथासंस्थमनुदेश: समानाम् P. I. 3.10; cf. अपिद्धान्यनात् पिद्धामिति चेत् उत्सर्गान्छक्षणानामनुदेश: M. Bh. I.1.57, Vart. 3. (2) declaration, prescription: the same as अतिदेश. cf. स्थान्यादेशप्रयक्तादादेश स्थानिवद् अनुदेशा गुरुवद् गुरुपुत्र इति यथा P. I.1.56 Vart. 1; (3) a grammatical operation cf. यथासंख्यमनुदेश: समानाम् । समसंबन्धी विधियथासंख्यं स्थान् Sid. Kau. on P.I. 3.10. See the word अनुदेश in this sense cf. संख्यातानामनृदेशो यथा-संख्यम् V. Pr. I.143.

अनुनाद् a fore-sound; a preceding additional sound which is looked upon as a fault; e. g. ह्वयामि when pronounced as अह्यामि. This sound is uttered before an initial sonant consonant. It is also uttered before initial aspirates or viṣarga. cf. घोषवतामनुनाद: पुरन्ताद् आदिस्थानां, कियते घारणं वा । सोप्माष्मणामनुनादोप्यनाद: पू. Pr. XIV.18,19.

अनुनासिक (a letter) uttered through the nose and mouth both, as different from anusvāra which is uttered only through the nose. cf. मुखनासिका-वचनानुनासिक: P.I.1.8, and M. Bh. thereon. The anunasika or nasal letters are the fifth letters of the five classes (i.e. ङ्,ज़, णु, न्, म्) as also vowels अ, इ, उ and semivowels when so pronounced, as ordinarily they are uttered through mouth only; (e.g. জ, জা, etc. or याँ, बाँ, लहाँ etc. in सथ्यँन्ता, सब्वँत्सर:, The र्सेल्लोन: etc.) अनुनासिक nasalized vowels are named रङ्गवणे and they are said to be consisting of three mātrās. cf. अशे आद्यानवसानेऽप्रगृह्यान् आचार्या आह्ररनुना-सिकान् स्वरान् । तात्रीमात्रे शाकला दर्शयन्ति R. Pr. I. 63. 64; cf. also अप्रमहा: समानाक्षराणि अनुनासिकानि एकेषाम् T. Pr XV.6. Trivikrama, a commentator on the Kat. Sutras, explains अनुनासिक as अनु पश्चात् नासिकास्थानं उच्चारणं एषां इत्यन्नासिकाः । पूर्वे मुखस्थानमुच्चारण पश्चा-नासिकास्थानमुञ्चांरणमित्यर्थः । अनुग्रह्णात्केवल-नासिकास्थानोच्चारणस्य अनुस्वारस्य नेयं संज्ञा ! and remarks further पूर्वाचार्यप्रसिद्धसंज्ञे-यमन्वर्था। Com. by Tr. on Kat. I 1.13. Vowels which are uttered nasalized by Pānini in his works viz. सूत्रपाठ, घातुपाठ, गणपाठ etc. are silent ones i. e. they are not actually found in use. They are put by him only for the sake of a complete utterance, their nasalized nature being made out only by means of traditional convention. e. g. एघ, स्पर्ध etc. cf. उपदेशेऽजनुनासिक इत् P. I. 3.2; cf also प्रतिज्ञानुनासिक्याः पाणिनीया: Kās' on I.3.2.

अनुन्यास a commentary on न्यास (काशि-काविवणरपञ्जिका by जिनेन्द्रबुद्धि). The work is believed to have been written by इन्दुमित्र. It is not available at present except in the form of references to it which are numerous especially in Sīradeva's Paribhā-ṣāvṛtti.

अनुपपांत्र discord, absence of validity, incorrect interpretation; cf.प्रथमानुपप- चिस्तु M.Bh on I. 4.9.

अनुपपद्यमाना impossibility of being explained; cf. तत्र सिद्धायां अनुपपद्यमा- नायां इतरथा उपपादिषकृत, Nir II.2.

अनुपपन्न impossible to be explained, not consistent; cf. अथाप्यनुपपनार्था भवन्ति। ओषधे त्रायस्वैनम्। Nir. I. 15.

अनुपरिपाद्य (संहिता) the Pada text of the Vedic Samhitā.

अनुपसर्जन not subordinated in wordrelation, principal member; cf. अनु-पसर्जनात् P. IV. 1. 14 and M. Bh. thereon; cf. also Par. Sek Pari. 26.

अनुपदान an effort outside the mouth in the production of sound at the different vocal organs such as ৰুণ্ড, বাস্ত etc. which is looked upon as an external effort or bāhyaprayatna.अनुप्रदान is one of the three main factors in the production of sound which are (1) स्थान, (2) ऋरण or आभ्यन्तरप्रयत्न and (3) अनुप्रदान or बाह्यप्रयत्न; cf. स्थाकरणप्रयत्नभ्या वर्णा जायन्ते Can. The commentator on T. Pr. describes अनुप्रदान as the मुलकारण or उपादानकारण, the main cause in the production of articulate sound; cf. अनुप्रदीयते अनेन वर्ण: इति अनुप्रदानम्; cf. also अनुप्रदीयते इत्यनुप्रदानं प्रयत्न इत्यर्थः; Uvvata on R. Pr. XIII. 1. Generally two main varieties of बाह्यप्रयत्न are termed अनुप्रदान which are mentioned as (i) श्वासानुप्रदान (emission of breath) and नादानप्रदान (resonance), the other varieties of it such as विवार, संवार, घोष, अघोष, अल्पप्राण, महाप्राण, उदात्त, अनुदात्त स्वरित being called merely बाह्यप्रयत्न.

अनुप्रयोग subsequent utterance; lit. post-position, as in the case of the roots कृ, भू and अम् in the periphrastic perfect forms; cf. आम्प्रत्यवत् कृत्रे। नुप्रयोगस्य, P. I. 3. 63; यथाविष्यनुप्रयोगः पूर्वस्मिन् III 4. 4.

अनुबन्ध a letter or letters added to a word before or after it, only to signify some specific purpose such as (a) the addition of an affix (e. g. 4ির, अधुच, अङ् etc.) or (b) the substitution of गुण, बृद्धि or संप्रसारग vowel or (c) sometimes their prevention. These anubandha letters arc termed इत् (lit. going or disappearing) by Pāṇini (cf. उपदेशेजनुनासिक इत etc. I.3.2 to 9), and they do not form an essential part of the word to which they are attached, the word in usage being always found without the इत् letter. technical purposes in grammar, however, such as आदित्व or अन्तत्व of affixes which are characterized by इत् letters, they are looked upon as essential factors, अनेकान्ता अनुबन्धाः, एकान्ताः, etc, Par. Sek. Pari. 4 to 8. Although पाणिनि has invariably used the term হ্ন for अनुबन्ध letters in his Sūtras, Patanjali and other reputed writers on Pānini's grammar right on upto Nāgesa of the 18th century have used the term अनुबन्ध of ancient grammarians in their writings in the place of इत्. The term अनुबन्ध was chosen for mute significatory letters by ancient grammarians probably on account of the analogy of the अनुबन्ध्य पशु, tied down at sacrifices to the post and subsequently slaughtered.

अनुभूतिस्वरूपाचार्य a writer of the twelfth century who wrote a work on grammar called सरस्वती-प्रक्रिया or सारस्वतप्रक्रिया. He has also written

घातुपाठ and आख्यातप्रक्रिया. The grammar is a short one and is studied in some parts of India.

अनुम् not allowing the addition of the augment नुम् (i.e. letter न्) after the last vowel; The term is used, in connection with the present part. affix, by Pāṇini in his rule शतुरनुमें। नश्चादी VI. 1.173.

अनुमान inference, suggestion, cf. अञ्चक्या किया निण्डीभृता निदर्शयितुम् । सासा नुमानगम्या M. Bh. on I. 3. 1.

अनुलोम in the natural order (opp. to प्रतिलोम), cf. तेडन्वसरमंघयोनुलोमा: in R. Pr. II. 8. अनुलोमसंधि is a term applied to Samdhis with a vowel first and a consonant afterwards.

अनुलोमसांघे combination according to the alphabetical order; a kind of euphonic alteration (संघ) where the vowel comes first. e.g. इन्यवाह + अक्षिः where द् is changed to दुःएपः देवः =एप देवः cf. R. Pr. II. 8. (See अनुलोम).

अनुवर्तन continuation or recurrence of a word from the preceding to the succeeding rule; the same as anuvitti; cf. अनुवर्तन्ते नाम विधयः । न चानुवर्तनोदय मवन्ति । किं ताई । यत्नाद्भवन्तीति M. Bh. on I. 1. 3.

अनुवर्त्य to be observed, to be obeyed: cf. न लक्षणन पदकारा अनुवर्त्याः । पदकारेनीम लक्षणमनुवर्त्यम् M. Bh. on III. 1.109.

अनुवाद repetition of a rule already laid down or of a statement already made; cf. प्रमाणान्तरावगतस्य अर्थस्य दान्देन संकीतनमात्रमनुवाद: Kās. on II. 4.3.

अनुविधि operation in conformity with what is found. The expression छन्दिल ह्यानुविधिः is often found in the Mahābhāsya; cf. M. Bh. on I. 1.5, I. 1.6, I. 1.21, III. 1.9, III. 1.13, VI. 1.6, VI. 1.77, VI. 1.79, VI. 4.128, VI. 4.141, VIII. 2.108.

अनुवृत्ति repetition or recurrence of a word from the previous to the subsequent rule or rules, which is necestary for the sake of the intended interpretation. The word is of common use in books on Pānini's grammar. This recurrence is generally continuous like the stream of a river (गङ्गास्रोतोवत्); sometimes however, when it is not required in an intermediate rule, although it proceeds further, it is named मण्डुकष्टुत्यानुत्रस्ति. In rare cases it is taken backwards in a sūtra work from a subsequent rule to a previous rule when it is called अपक्रज.

अनुशासन traditional instruction; treatment of a topic; e.g. अथ शन्दानुशासनम् M. Bh. I. 1.1 where the word is explained as अनुशिष्यन्ते संस्क्रियन्ते ज्युत्पा-ग्रन्ते अनेन इति अनुशासनम्.

अनुषज्ञ (1) lit.attaching, affixing; augment, अनुषज्यते असौ अनुषज्ञ:; (2) a term for the nasal letter attached to the following consonant which is the last, tised by ancient grammarians; cf. अन्यासूर्यो मस्जरनुषज्ञसंयोगादिलापर्थम् cf. P.I. 1.47 Vārt. 2 and M.Bh. thereon; cf. थफान्तानां चानुषज्ञिणाम् Kāt. IV. 1.13. The term अनुषज्ञ is defined in the Kātantra grammar as ब्यजनान: अनुषज्ञ: The term is applied to the nasal consonant न preceding the last letter of a noun base or a root base; penultimate nasal of a root or noun base; Kāt. II.1.12.

अनुसंहार independent mention, a second time, of a thing already mentioned, for another purpose; cf. ' अलेश्न्यस्य ' इति स्थाने विज्ञातस्यानुसंहार: P.I.1.53 Vart. 1.

अनुसंदिवं according to the Sainhitā text of the Vedas; cf.एतानि नोहं गच्छित्त अधिगो अनुसंहितम् Bhartrihari's Mahābhāṣyadīpikā p. 9; cf. also R. Pr. XI. 31, also XV. 33, where the

word is explained as संहिताकसेण by Uvața.

अनुस्वार see above under अं.

अनूक्त said afterwards, generally in imitation; cf. अनूक्तवान् अनूचानः। अनूक्तिभेत्येवान्यत्र M.Bh. on III. 2,109.

अनूक्ति statement with reference to what has been already said; the same as anyādeśa.

अनुद्देश statement or mention immediately afterwards; the same as the word अनुदेश used by Pāṇini in I.3.10, cf. संस्थातानाम देहेश यथासंस्थम् । अद्देश; पश्चादुदेश: Uvata on V. Pr. I. 143.

अनेकशेष having no ekasesa topic in it; a term applied to the Daiva Grammar which does not discuss the ekasesa topic to which Pāṇini has devoted ten rules from I. 2.64 to 73.

अनेकस्चर having many vowels or syllables in it; the same as अनेकाच् of Pāṇini; cf. Hem. III. 4.46

अनेकाक्षर having many syllables in it; cf. अनेकाक्षरयोास्वसंयोगाद्यवौ Kāt. II.2.59.

अनेकाच् having many vowels (two or more) in it; opp. to एकाच्; a term frequently used in Pāṇinī's grammar meaning the same as अनेकखर or अनेकाक्षर, which see above; cf. P. VI. 3.42, VI. 4.82

अनेकान्त (1) not forming an integral part, the same as अनव्यव; cf. अनेकान्ता: अनव्यवा इत्यर्थ: Par. Sek. Pari 4. (2) absence of any definite view cf. अनेकान्तत्वाच । येषां चाप्यारम्यते तेषायप्यनेकान्तः । .. मामहान उक्थपानम् । ममहान इति च । M. Bh. on VI. 1. 7

अनेकार्थ (1) possessed of a plural sense: referring to many things. cf. अनेकार्थ युप्पदस्मदी M. Bh. on P.II. 2.98 also अनेकार्थाश्रयक्ष पुनरेकदेश: P.I. 2.64 Vart. 15; (2) possessed of

many senses, cf. अनेकार्था अपि धातवो भवान्ते M. Bh. on P.III. 2.48; also cf. यान्यनेकार्थानि एकशब्दानि तान्यतोतु- क्रिमिध्याम: Nir. IV.1.

अनेकाल् possessed of many letters; lit. possessed of not one letter, cf. अनेकाल्शित् सर्वस्य P. I. 1.55.

अनेजन्त not ending in a diphthong; cf नानुबन्धकृतमनेजन्तत्वम् Par. Śek. Par. 7

अनैकान्तिक undetermined, indefinite; एतदप्यनैकान्तिकं यदस्पप्राणस्य सर्वोच्चेस्तन्यहा-प्राणस्य सर्वनीचै: M. Bh. on I. 2.30, also M. Bh. on VI. 1.37; not invariable, cf. अनैकान्तिकं ज्ञापकम् M. Bh. on VII. 2.102, VIII. 3.34

अनौमित्तिक not possessed of any definite cause; अनैमित्तिको द्यनुबन्धलेष: M. Bh. on I. 1.20 also on I. 1.59 and I. 2.64.

अन्त final, phonetically last element remaining, of course, after the mute significatory letters have been dropped. cf. अनुत्तरक्ष्यणोन्त: M. Bh. on I. 1.21 Vart. 6.

अन्तकरण lit. bringing about as the final; an affix (which is generally put at the end); ancient term for an affix; cf. एत: कारितं च यकारादिं चान्त-करणम्। अस्ते: गुद्धं च सकारादिं च। Nir. I. 13.

अन्तःकार्य lit. interior operation; an operation inside a word in its formation-stage which naturally becomes antaranga as contrasted with an operation depending on two complete words after their formation which is looked upon as bahiranga.

अन्तः पदम् inside a word; explained as पदस्य मध्ये by उज्बद्धः cf. नुश्चान्तः पद्धरे फे V. Pr. IV. 2 cf. also अन्तः पदं विश्वत्तयः R. Pr.II. 13.

अन्त:पात insertion of a letter or phonetic element such as the letter क्

between ङ् and a sibilant, or the letter ट् between ण् and a sibilant; cf. प्रत्यङ्क् स विश्वा, वाब्रेज् च् ल्रिशिह; cf. Pāṇ. VIII. 3.28, 29, 30, 31; cf. तेंऽन्त:पाता: अकृतसंहितानाम् R. Pr. IV. 20

अन्तः पाद्म् inside the foot of a verse explained as पादस्य मध्ये by Uvvaṭa; cf. प्रकृत्याऽन्तः पादमञ्चपरे. P. VI.1. 113.

अन्तःस्था, अन्तःस्था f., also writen अन्तस्थ, अन्तस्था ∫, semivowel; cf. अथान्तस्था: । यिति रिनि छिति चिनि; V. Pr. VIII. 14-15; cf. चतसोन्तःस्थाः explained by उन्बट as स्पर्शोप्भणामन्तः मध्ये तिष्टर्नाति अन्तःस्थाः R. Pr. I. 9. also पराश्चतस्त्रान्तस्थाः T. Pr. I. 8. The ancient term appears to be अन्तःस्था f. used in the Pratisakhya works. The word अन्तःस्थानाम् occurs twice in the Mahabhasya from which it cannot be said whether the word there is अन्तःस्थ m. or अन्तःस्था f. The term अन्तस्थ or अन्तस्था is explained by the commentators on Kātantra as स्वस्य स्वस्य स्थानस्य अन्त तियन्तीति ।

अन्तर interval between two phonetic elements when they are uttered one after another; hiatus, pause; वर्णान्तरं परमाणु, R. T. 31; also विरामा वर्णयामध्यप्यमुकालाण्यसंयुन Vyusasiksa; (2) space between two phonetic elements. e. g. स्वरान्तरे explained as स्वरयोरन्तरे (between two vowels) by Uvvata cf. अन्तरथान्तरेपालिङ्गा विमा-षितगुण: Nir X.17.

সন্বাস্থ্য a highly technical term in Pāṇini's grammar applied in a variety of ways to rules which thereby can supersede other rules. The term is not used by Pāṇini himself. The Vārtikakāra has used the term thrice (Sec I. 4. 2 Vārt. 8, VI. 1. 106 Vart. 10 and VIII. 2. 6 Vārt. 1) evidently in the sense of 'imme-

diate', 'urgent', 'of earlier occurrence' or the like. The word is usually explained as a Bahuvrīhi compound meaning 'अन्तः अङ्गानि निमित्तानि यस्य ' (a rule or operation which has got the causes of its application within those of another rule or operation which consequently is termed बहिरङ्ग). अन्तरङ्ग, in short, is a rule whose causes of operation occur earlier wording of the form, or in the process of formation. As an अन्तरङग rule occurs to the mind earlier, as seen above, it is looked upon as stronger than any other rule, barring of course अपवाद rules or exceptions, if the other rule presents itself simultaneously. The Vartikakāra, hence, in giving preference to अन्तरङ्ग rules, uses generally the wording अन्तरङ्गबलीयस्त्वात which is paraphrased by अन्तरङ्गं बहिरङ्गाद् बलीय: which is looked upon as a pari-Grammarians, succeeding bhāsā. the Vārtikakāra, not only looked upon the बहिरङ्ग operation as weaker than अन्तरङ्ग, but they looked upon it as invalid or invisible before the अन्तरङ्ग operation had taken place. They laid down the Paribhasa असिद्धं बहिरङ्गमन्तरङ्गे which has been thoroughly discussed by Nagesa in Paribhāsenduśekhara. अन्तरङ्गत्व is taken in a variety of ways by Grammarians: (1) having causes of application within or before those of another e. g. स्योन: from the root सिव (सि+ड+न) where the यम substitute for इ is अन्तरङ्घ being caused by 3 as compared to guna for उ which is caused by न, (2) having causes of application occurring before those of another in the wording of the form, having a smaller number of causes, (4) occurring earlier in the order

of several operations which take place in arriving at the complete form of a word, (5) not having संज्ञा (technical term) as a cause of its application, (6) not depending upon two words or padas, (7) depending upon a cause or causes of a general nature (सामान्यापेक्ष) as opposed to one which depends on causes of a specific nature (विराषापेक्ष).

अन्तरङ्गपरिभाषा the phrase is used generally for the परिभाषा 'असिद्धं वहि-रङ्गमन्तरङ्गे' described above. See the word अन्तरङ्ग. The परिभाषा has got a very wide field of application and is used several times in setting aside difficulties which present themselves in the formation of a word. Like many other paribhāṣās this paribhāṣā is not a paribhāṣā of universal application.

अन्तरङ्गवलीयस्व the strength which an antaranga rule or operation possesses by virtue of which it supersedes all other rules or operations, excepting an apavāda rule, when or if they occur simultaneously in the formation of a word.

अन्तरङ्गरक्षण characterized by the nature of an antarang. operation which gives that rule a special strength to set aside other rules occurring together with it.

अन्तरतम very close or very cognate, being characterized (1) by the same place of utterance, or (2) by possessing the same sense, or (3) by possessing the same qualities, or (4) by possessing the same dimension; cf स्थानेन्तरतमः P. I. 1.50 and Kas. thereon आन्तर्य स्थानार्थगुणप्रमाणतः। स्थानतः दण्डाग्रम्, अर्थतः वतण्डी चासौ युवतिश्च वातण्ड्य-युवतिः। गुणतः पाकः, त्यागः, रागः। प्रमाणतः अमुष्मे अमूभ्याम् ॥

अन्तर्गण a group of words mentioned inside another group of words (गण);

cf. पुषादिदियाचन्तर्भणो ग्रह्मते, न म्नादिकचा-चन्तर्भण: Kas on III. 1.55; also काण्यादिर्भगचिन्तर्गण: Kas on IV.2.111.

अन्तर्भाग inclusion of an element (of sense) in what has been actually assigned. e. g. देवदत्तमुपरमति । उपरगय-तीति यावत् । अन्तर्भावितण्यथीत्र रिमः Kas on P. I.3.84, अन्तर्भावितण्यथी युधिः सक्मको भवति । राजयुध्वा Kas on P.111. 2. 95.

अन्तर्हित separated by a dissimilar element; cf. यूनि चान्तर्हित अप्राप्ति: P.IV. 1.93 Vārt. 5. व्यञ्जनान्तर्हितोष उदाराहपरः अनुदात्तः स्वरितगापद्यते T. Pr. XIV. 80; cf. also R. Pr. III.9.

अन्तवद्भाव supposed condition of being at the end obtained by the single substitute (एकांद्रश) for the final of the preceding and the initial of the succeeding word. cf. अन्तादि-वच्च । योयमे कांद्रशः स पूर्वस्थान्तवत् परस्थादिकत स्यात् । Sid. Kau. on अन्तादिवच्च । VI. 1.84.

अन्तस्था f. also अन्तस्थः semi-vowel; see under अन्तःस्थ.

अन्तादिबद्धाव condition, attributed to a single substitute for the final of the preceding and initial of the succeeding word, of being looked upon cither as the final of the preceding word or as the initial of the succeeding word but never as both (the final as well as the initial) at one and the same time; cf. उभयत आश्रये नान्तादियत् Sir. Pari 39 also M. Bh. on I.2.48.

अन्ताम् affix of the impera. 3rd pers. plur. Ātm., substituted for the original affix झ, e. g. एघन्ताम्.

अन्ति affix of the pres. 3rd pers. pl. Paras. substituted for the original affix झि, e. g. दुर्वन्ति, मवन्ति.

अन्तु affix of the impera. 3rd pers. pl. Paras. substituted for the original affix क्षि. e. g. भवन्तु, दुर्वन्तु.

अस्ते affix of the pres. 3rd pers. pl. Atm. substituted for the original affix झ, e g. एयन्ते, वर्तन्ते.

अन्तोद्दास्य a word with its last vowel accented acute. Roots, crud i noun bases and compound words generally have their last vowel iscented acute; cf. दिन: (मानिविकस्प) अन्त उदात्तः स्थात् Phip Sutra 1-1; धातेतः (P. VI. 1.162) अन्त उदातः स्थात् क्रमान्य (P.VI.1.223) अन्त उदातः स्थात्।

अस्त्व (1) final letter; अन्ते अवसन्त्र म् । (2) final consonant of each of the five groups of consonants which is a nasal अन्त्योहामालक: R. T. 17.

अस्पतरतः optionally; lit. in another way; cf. वर्णके व अन्यतस्तः V.P.V.15.

শ্বনংইবান optionally; lit. in another way. The term is very common in rules of Pāṇini, where the terms বা and নিমানা are also used in the same sense.

अन्यपदार्थ another sense, sense different from what has been expressed by the wording given; cf. अनेकमन्य-पदार्थे P. II.2.24; also अन्याहार्थप्रधानी बहुनीहि: M. Bh. on II. 1.6.

अन्ययुक्त connected with the word अन्य; connected with another; e.g. अन्या गवां कामीति।...व ध्यत्र गावीन्ययुवता: 1 कसाई। खासी, M.Bh. on P.H.3.22.

अन्य सहसाधिकरण an object which is different from what is mentioned, yet similar to it; cf. निजवसुक्तम-व्याहशा- थिकरण तथा हार्थणतिः । अधाहणमान्येन्युक्त शहणबहरा आनीवते । नार्भ छोऽमानीय धृती मवति । M. Bh. on P. III.I.12

अन्याच्य irregular; cf. सर्यविश्रामा भूमिरि-त्येवमाहित्रं प्रयोगमन्याय्योमच मन्यन्ते; Käs. on P. VII.3.34.

अन्यार्थ (1) having another purpose or signification; cf. अन्यार्थ प्रकृतं अन्यार्थ भवति M. Bh. on 1.1.23; (2) another sense which is different from what is expressed; cf. अन्यार्थी बहुर्बाहि: Can. II.2.46.

अन्योन्य संश्रय reciprocally dependent and hence serving no purpose; same as इतरततश्रय which is looked upon as a fault. cf. अन्यान्यतंश्रयं त्येतत्। स्त्रीकृतः शब्दः शब्दकृतं च स्त्रीत्यम् M.Bh. on IV.1.3.

अन्वक्षरसंघि a combination of letters according to the order of the letters in the Alphabet; a samdhi euphonic combination of a vowel and a consonant, अन्वक्षर-अनुलोमसंघि where a vowel precedes a consonant; and अन्ब-क्षरप्रतिलोमसंधि where a consonant precedes a vowel, the consonant in that case being changed into the third of i's class; एव स्य स च स्वराश्च पूर्वे भवति ब्यजनमुत्तरं यदेभ्यः । तेन्वक्षरसंघ्यानुलामाः प्रातेलोमाश्च विपर्यये त एव ।। R Pr. II.8.9 e. g. एष देव:, स देव: and others are instances of अन्वक्षरानुलेग्गरंधि where विसर्ग after the vowel is dropped; while हत्यवाडु अग्नि: is an instance of अन्वक्षरप्रतिलोमसंधि where the consonant ट् precedes the vowel अ.

अन्वय (1) construing, construction; arrangement of words according to their mutual relationship based upon the sense conveyed by them, रान्दानां परस्परमथानुगमनम् । (2) continuance, continuation; cf. वृतप्रस्तैलवर इति निषिक्ते वृते तैले या अन्वयाद्विशेषणं भवति अयं वृत्तवरः, अयं तैलक्षर इति M. Bh. on P.II. 1.1.

अन्वर्थक given in accordance with the sense; generally applied to a technical term which is found in accordance with the sense conveyed by the constituent parts of it; e. g. सर्वनामसज्ञा, cf. महत्याः संज्ञायाः करण एतत् प्रयोजनमन्वर्थसंज्ञा यथा विज्ञायेत M. Bh. on P I.1.23.

अन्वर्थसंज्ञा A technical term used in accordance with the sense of its constituent parts; e. g. सर्वनाम, संख्या, अन्यय उपसर्जन, कारक, कर्मप्रवचनीय, अन्ययी-

भाव, प्रत्यय, उपपद etc. All these terms are picked up from ancient grammarians by Pāṇini; cf. तत्र महत्या: संज्ञाया एतत् प्रयोजनम् । अन्वर्थसंज्ञा यथा विज्ञायेत । संख्यायंत अनया संख्येति । cf. M. Bh. on I.1.23; also cf. M.Bh.on I.1.27,I. 1.38,I.2.43, I.4.83, II.1.5, III. 1.1, III.1.92 etc.

अन्ववसर्ग relaxation or wide opening of the sound-producing organs as done for uttering a vowel of grave accent. cf. अन्ववसर्ग; गात्राणां विस्तृतता Tait. Pr. XXII.10.

অন্বাক্ষ্যক a word attracting a previous word such as the word च, in the Sūtra texts.

अन्वाचय aggregation of a secondary element along with the primary one; यत्रैकस्य प्राधान्यमितरदप्रधानं तदनुरोध-नान्वाचीयसानता अन्वाचयः Nyāsa on P.II 2.29. One of the four senses of च, e.g.भिक्षामट गां चानय; cf. एळक्षश्चेत्युक्ते गम्यत एतत्वावेक्षीयं प्रयुज्यत इति।

अन्वादेश (1) lit. reference to the anterior word or expression; cf.अन्वादेशान्त्यस्य (नि:शब्दस्य in T.Pr.VII.3, अकारस्य in V-8) T. Pr. I.58; (2) reference again to what has been stated previously; cf. इदमोन्वादेशेशनुदात्तस्तृतीयादी अन्वादेशश्च कथितानुकथनमात्रम् P. II. 4.32 and Vart. 2 thereon; एकस्यैशाभिधेयस्य पूर्व शब्दन प्रतिपादितस्य द्वितीयं प्रतिपादनमन्वादेश: Kas on the above.

अन्वादेशक a word capable of attracting a word or words from previous statements; cf. चापीत्यन्वादेशको T Pr. XXII.5; same as अन्वाकर्षक.

अप् (1) kṛt affix अ, in the sense of verbal activity (भाग) or any verbal relation (कारक) excepting that of an agent, (कर्तु) applied to roots ending in ऋ or उ and the roots मह, च, ह etc. mentioned in P. III.3.58 and the following rules in preference to the usual affix घन. e. g. कर:, गर:, शर:, खन:, छन:, पन:, प्रह:, स्वन: etc. cf. P.III.

3.57-87; (2) compound-ending अप् applied to Bahuvrīhi compounds in the feminine gender ending with a Pūraṇa affix as also to Bahuvrīhi compounds ending with लेमन् preceded by अन्त or बहिर् e.g. कल्याणीपञ्चमा रात्रयः, अन्तलोंमः, बहिलोंमः पटः. cf. P. V. 4.116, 117.

अपकर्षे (1) deterioration of the place or instrument of the production of sound resulting in the fault called निरस्त; cf. स्थानकरणयोरपकर्षण निरस्तं नाम दोष उत्पद्यते, R. Pr. XIV.2; (2) drawing back a word or words from a succeeding rule of grammar to the preceding one; cf. °वश्यित तस्यायं पुरस्तादपकर्षः, M. Bh. on II.2.8. (3) inferiority (in the case of qualities) न च द्रव्यस्य प्रकर्षोपकर्षें। स्तः।

अपत्य a descendent, male or female, from the son or daughter onwards upto any generation; cf तस्यापत्यम् P. IV. 1.92.

अपभंश degraded utterance of standard correct forms or words; corrupt form; e. g. गावी, गोणी and the like, of the word गी, cf. गी: इत्यस्य शब्दस्य गावी गोणी गीता गोपीतलिका इत्यवमादय: अपभ्रेशा: M. Bh. on I. 1.1; cf. शब्दसंस्कारहीनो यो गौरिति प्रमुगुश्चिते । तमपभ्रेशमिच्छन्ति विशिधार्थनिवेशिनम् Vāk. Pad I.149; सर्वस्य हि अपभ्रेशस्य साधुरेव प्रकृति: com. on Vak. Pad I. 149.

अपवर्ग achievement; cf. पळप्राती सत्यां कियापस्तिमाति: अपवर्ग: sec Kās. on अपवर्ग तृतीया P. II.3.6.

अपवर्ण a letter which is phonetically badly or wrongly pronounced. cf. कुर्ताथादागतं दग्धमपवर्णे च भिन्नतम्। न तस्य पाठ भेक्षोस्ति पापाहेरिव किल्वियात् Pan. Sik. 50.

अपवाद a special rule which sets aside the general rule; a rule forming an exception to the general rule. e. g. आतोनुपसर्गे क: III. 2. 2 which is an exception of the general rule कर्मण्यम् III. 2. 1; cf. यन नाप्रासो

यो विधिसस्थते स तस्य वाधको भवति, तदपवा-दांत्रं यागा भवति; Pari. Sckh. Pari 57; for details see Pari. Sckh. Pari. 57-65; cf. न्यायेभिश्रानपवादान् प्रतीयात् । न्याया उत्सर्गाः महाविधयः । अपवादा अल्प-विषयाः विश्वयः । तानुत्तेगेण भिश्रानकीकृताञ् जानीयात् । अपवादाविषयं मुक्त्वा उत्सर्गाः प्रवर्तन्त इत्यर्थः । k. Pr. I. 23 and com. thereon; (2) fault; cf. द्यास्त्रा-पवादात् प्रतिपत्तिभदात्... R. Pr. XIV. 30 on which उत्यट remarks द्यास्त्राणाम-पवादा दोषाः सन्ति पुनक्षतता अविस्पर्धार्थता, कट्याव्दता...

अपवादन्याय the convention that a rule laying down an exception supersedes the general rule; cf. भिद्धं त्वपदादन्यायेन P. I.3.9 Vart. 7

अपवादवळीयस्त्व the convention that a special rule is always stronger than the general rule.

अपवादिविप्रतिषेष्ठ a conflict with a special rule, when the special rule supersedes the general rule; cf. 'अलान्त्यस्य' इति उत्सर्गः । तस्य 'आदे: परस्य' 'अनेकाल्शिन्यवर्म्य' इत्यपवादी अपवादिव्यतिपेशासु सर्वदिशो मिक्यित । M. Bh. on I.1.54 Virt. 1.

अपत्रुक्त that which has already happened or taken place; cf. न्यास्या स्थेपा भृतकालता । कुतः । आययवर्गात् । आदि-स्यापवृक्षतः । एप च नाम न्यास्यो भृतकालो अव किंचिदपबृक्तं दृश्यते M.Bh. on III.2.102

अपराब्द corrupt form of a correct word, called म्लेन्छ also; cf. म्लेन्छो ह वा एव यदपशन्द: M. Bh. on I. 1.1. अस्तु वापि तरस्तमाद नापशन्दो भविष्यति । वाचकश्चेत्रयोगतन्यो वाचकश्चेत्रययुज्यताम् ॥ M. Bh. on V. 3. 55.

अपाणिनीय not in conformity with the rules of Pāṇini's grammar; cf. विध्यत्वेवभपाणिनीयं तु भवति M. Bh. on I. 1. 1.

अपादान detachment, separation, ablation; technical term for अपादानकारक which is defined as ध्रुवमपायेऽपादानम्

in P. I. 4.24 and subsequent rules 25 to 31 and which is put in the ablative case; cf. अपादाने पञ्चमी P. II. 3.28.

अपाय (1) point of departure, separation; cf. ध्रुवमपायेपादानम् P. I. 4.24; (2) disappearance; cf. संनियोगशिष्टानामन्यतरापाये उभयोरप्यपाय:। तद्यथा। देवदत्तपज्ञदत्ताभ्याभिदं कर्म कर्तव्यम् । देवदत्तापाय यज्ञदत्तीपि न करोति M. Bh. on IV.1.36.

अपार्थक without any purpose or object, useless; cf. ततोनिशदर्शनादपार्थक- मतत् Nyāsa on P. I. 4.80.

अपि also, in addition to; अपि is used sometimes to mean absolute of or unqualified by any condition; cf. अन्यम्योपि दृश्यते । अपिशृद्धः सर्वापाधिवयमि-चारार्थः । निष्पपदादपि भवति । धीवा पीवा । Kas. on P. III. 2.75, III. 2.101, VII. 1.38; cf. अपिग्रहणं व्यभिचारार्थम् । Durgasimha on Kāt. II. 3. 64.

अपित् not marked with the mute letter प्. A Sārvadhātuka affix not marked with mute प् is looked upon as marked with इ and hence it prevents the guṇa or vṛddhī substitution for the preceding vowel or for the penultimate vowel if it be अ. e. g. कुरुत: तनुत:, कुर्वन्ति where no guṇa takes place for the vowel उ cf. सार्वधातुकमपित्. P. I. 2.4.

अपूर्व (1) not existing before; cf. आगमश्र नाम अपूर्व: शब्दोपजन: M. Bh. on I.1.20, I.1.46; (2) not preceded by any letter or so, cf. अपूर्वलक्षण आदि: M. Bh. on I.1.21; (3) a rule prescribing something not prescribed before; cf. तज्ञ अपूर्वी विधिरस्तु नियमोस्तु इति अपूर्व एव विधिभीवष्यित न नियम: M.Bh. on I.4.3., III.1.46, III.2.127, III.3.19.

अपृक्त lit. unmixed with any (letter); a technical term for an affix consisting of one phonetic element, i.e. of a single letter. cf. अपृक्त एकाळ्प्रस्थय: P. 1. 2.41.

अपेक्षा relation of dependance; cf. अयुक्तैवं बहुनोपेक्षा M. Bh. on IV. 2.92.

अपोद्धार disintegration of the constituent elements of a word; analysis; अपोद्धार; पृथक्करणम् com. on Vāk. Pad. II. 449; cf. अपोद्धारपदार्था ये ये चार्था: स्थितलक्षणा: Vāk. Pad. I.24.

अप्यद्शिक्षित, अप्यद्शिक्षित A famous versatile writer of the sixteenth century A. D. (1530-1600), son of रङ्गराजाध्वरीन्द्र a Dravid Brāhmaṇa. He wrote more than 60 smaller or greater treatises mainly on Vedānta, Mīmāṁsā, Dharma and Alaṁkāra śāstras; many of his works are yet in manuscript form. The Kaumudī-prakāśa and Tinantaśeṣasaṁgraha are the two prominent grammatical works written by him. Paṇdit Jagannātha spoke very despisingly of him.

अप्रकृतिस्वरत्व non-retention of the original word accents; cf. तज्ञ यस्य गेतर-प्रकृतिस्वरत्वं तस्मादन्तादात्वं प्राप्नाति M. Bh. on VI.2.49. See the word प्रकृतिस्वरत्व.

अप्रातिपात्त (1) impossibility to obtain the correct form; (2) absence or want of apprehension, of राज्यानां चाप्रतिपत्तिः प्राप्तोति M. Bh. on I. 1.1, I. 1. 44 Vart. 8.

সমনিষ্য useless prohibition; unnecessary prohibition; cf. অনুর্থক: মনিষ্য: সানিষ্য: সানিষ্য: M. Bh. on I. 1.6; I. 1. 20. I. 1. 22 etc.

अप्रत्यय (1) lit. absence of any affix; an affix such as किप् or किन् which wholly vanishes; cf. पिपठिषते: अप्रत्ययः पिपठीः M.Bh. on I. 1.6. कण्ड्र्यतेरप्रत्ययः कण्ड्रः M. Bh. on I. 1.58; (2) that which is not an affix. cf. अप्रत्ययस्यताः संज्ञा मा भूवन् M. Bh. on I. 1. 61, I. 1.69; (3) that which is not prescribed, अधिधीयमान,अप्रत्याय्यमान; M.Bh. on I. 1. 69.

अप्रधान (1) non-principal, subordinate, secondary, cf. अप्रधानमुप्सर्जन- मिति, M. Bh. on I. 2.43; (2) non-essential, non-predominent, cf. सहयुक्तेऽप्रधाने P. II. 2.19 and the instance पुत्रेण सहागतः पिता । Kāś. on II. 2.19.

अप्रयुक्त not found in popular or current use, e.g. the words ऊप, तेर, प्यक्त etc. यद्यप्यप्रयुक्ता अवस्यं दीर्धस्त्रविद्धर्भणनानु-विधयाः M. Bh. on I. 1. 1, also यथालक्षणमप्रयुक्ते M. Bh. on I. 1. 24

अप्रयोग (1) non-employment of a word in spite of the meaning being available; cf. संभावनेलमित चितिद्धाप्रयोग P. III.3. 154; (2) non-employment cf.उक्ताथानामप्रयोग: a standard dictum of grammar not allowing superfluous words which is given in M.Bh. on P.I.1.44 Vārt. 16 and stated in Cāndra and other grammars as a Paribhāsa.

अप्रयोगिन not-found in actual use among the people although mentioned in the śāstra-texts; a mute indicatory letter or letters. cf. अप्रयोगी इत् Sāk. I. 1.5 Hem I. 1.37 Jain. I.2.3 and M.Bh. Pradīpa on III. 8. 31.

अप्रसङ्ग non-application of a rule of grammar or of a technical term; cf. अन्यत्र सह्वचनात् समुदाये संज्ञाऽप्रसङ्गः M. Bh. on P. I. 1. 1 Vart. 11.

अप्रसिद्ध Not well-known; secondary (used in connection with sense) cf. एवं चाप्रसिद्धत्वं गौणलाक्षणिकत्वं चाग गौणत्वम् Par. Sek Parī. 15

अप्रसिद्धि absence of clear sense or interpretation; cf. इतरतराश्रयत्वादप्रसिद्धिः M. Bh. on I. 1.1. Vart. 8, I. 1. 38 Vart. 4.

अप्राप्तिविकल्प same as अप्रातिविभाषा one of the three kinds of optional application of a rule; cf. निसंदायास्तु भवन्ति प्राप्ते अप्राप्ते उभयत्र चिति । M. Bh. on P. I. 1.44 Vart. 20; optional application of a rule prescribing an operation; e.g. ऊर्णतिर्विभाषा. अनुपसर्गोद्वा I. 3. 43. हकोरन्यतरस्याम् । अभिवादयति गुरुं माणवेकन पिता । अप्रातिविकत्यत्वापृतीयेव Kās. on I.1.53. विभाषा सपूर्वस्य । स्यूलपति; स्यूलपरनी । अधातिविभाषेयसयप्रसंयोगत्वात् ।

अप्राप्तविधान prescription of a new thing. cf. तत्राप्राताविधाने प्राप्तप्रतिबेधः M. Bh. on VI. 4.171 Vart. 2.

স্মামবিখি prescribing an operation which otherwise cannot be had. স্মাধিব্যাধিবিধ समास्यतिবয়: P. III. 4. 24 Vārt 1.

अप्राप्तिविसाया see above अप्राप्ताविकत्य.

अप्राप्ति (1) non-occurrence or non-realization of a grammatical operation or rule— अप्रानितिष्टे: M. Bh. on I. 156 Vart. 8; (2) prohibition of the occurrence of a rule or operation, cf. अप्रतिष्टियंत M. Bh. on I 1. 43, I. 1. 63.

अप्छुत non-protracted vowel cf. अता सरेप्छुनादप्लुते P. VI. 1. 113.

अवाधक not coming in the way of rules otherwise applicable; the word is used in connection with निपातन i. e. constituted or announced forms or specially formed words which are said to be अवायक i.e. not coming in the way of forms which could be arrived at by application of the regular rules. Siradeva has laid down the Paribliasa अवाधकान्यपि निपातनानि भवन्ति defending the form प्रातन in spite of Panini's specific mention of the word पुराण in the rule पुराणश्रीकेपु॰ IV. 3, 105.

अभक्त not-forming an integral part of another; quite independent (used in connection with augments). cf. कि पुनर्य पूर्वान्त आहेक्ष्यत् परादिराहोस्बिद् अमकाः M. Bh. on I. 1. 47, I.1.51. एवं तह्यभक्तः करिप्यतं M. Bh. on VI. 1.71, VI. 1.135, and VII. 2.82.

अभयजन्द्र a Jain grammarian who wrote प्रकियासंग्रह, based on the Sabdānuśāsana Vyākaraṇa of the Jain Śākatāyana. His possible date is the twelfth century A. D.

अभयतिस्रक a Jain writer of the thirteenth century who wrote a commentary on the Śabdānuśāsana Grammar of Hemacandra.

अभयनन्दिन् a reputed jain Grammarian of the eighth century who wrote an extensive gloss on the जैनेन्द्रज्याकरण. The gloss is known as जैनेन्द्रज्याकरणमहावृत्ति of which बृहज्जैने-न्द्रज्याकरण appears to be another name.

अभाव absence; absence of any following letter which is technically called avasāna. cf. विरामोऽवसानम् । वर्णानामभावोऽवसानसंज्ञ: स्यात् S. K. on P. I. 4.110.

अभाषितपुंस्क that which does not convey a masculine sense; a word which is not declined in the masculine gender; a word possessing only the feminine gender e.g. खट्टा, लता etc. cf. अभाषितपुंस्का P. VII. 3. 48.

अभिकृति a variety of long metres called अतिच्छन्दस; it consists of 100 syllables. cf. अभिकृति:— देवा अग्नि: स्विष्टकृत R. Pr. XVI. 60.

अभिक्रम the first of the two utterances of a word which characterise the krama method of recital; e. g. in the krama recital of प्रण इन्दो etc. प्रण: । न इन्दे। । the first recital प्रण: is called अभिक्रम, or प्रथमचचन while न इन्दे। is called द्वितीयवचनः cf. अभिक्रमे पूर्वविधानमाचरेत् पुनर्बुवंस्त्तरकारितं कमे R. Pr. XI.21.

সমিঘান depression or sinking of the voice as required for the utterance of a circumflex vowel. अभिधान designation, denotation, expression of sense by a word which is looked upon as the very nature of a word. The expression अभिधानं पुनः स्वाभाविकम् (denotation of sense is only a natural characteristic of a word) frequently occurs in the Mahābhāsya; cf. M. Bh. on I.2.64 Vārt 93, II. 1.1, cf. नपुंसकं यदूष्मान्तं तस्य बह्वभिधानजः (R. Pr. XIII.7) where the word बह्वभिधान means बह्वचन.

अभिधेय object or thing denoted by a word; sense of a word; cf. आभ-धेयवाहिः ङ्गवचनानि भवन्ति M. Bh. on II. 2. 29.

अभिनिधान lit. that which is placed before; the first near orclass consonants: doubled mute or sparsa consonant arising from doubling and inserted before a mute; cf. अवो-षादृष्मणः परः प्रथमः अभिनिधानः स्पर्शपरात्तस्य संस्थान: (T. Pr. XIV. 9.) explained by त्रिभाष्यरत्न as स्पर्शपरादघोषाद्रव्मण: परः प्रथम आगमस्तस्य स्पर्शस्य समानस्थानः अभिनिधानो भवति । अभिनिधीयते इत्यभि-निधानः आरोपणीयः इत्यर्थः । यथा यः क्कामयेत अदम्मवर्जम् । यः प्याप्मना । The Prātiśākhya explains the term अभिनिधान somewhat differently; cf. अभिनिधानं कृतसंहितानां स्पर्शान्तःस्थानामषवाद्य रेफम् । संघारणं संवरणं श्रुतेश्च स्पर्शोदयानामपि चावसान R. Pr. VI. 5, explained by उब्बट as स्पर्शपराणां स्पर्शानां रेफं वर्जयित्वा अन्तःस्थानां च वर्णानां कृतसंहितानां च सतां संघारणं वर्णश्रुतेश्च संवरणं भवति । तदेतद् अभि-निधानं नाम। यथा उप मा षड् द्वा द्वा। ऋ. सं ८।६८।१४ इह षड् इत्यत्र आभीनिधानम् ॥ अमिनिधान possibly according उब्बंद here means the first of the doubled letter which, although the second letter is attached to it, is separately uttered with a slight pause after it. अभिनिधान means, in short, something like 'suppression.'

The Rk. Tantra takes a still wider view and explains अभिनिधान as the first of a doubled consonant. cf. अभिनिधान: । कमजं च पृक्षिनत्ततस्वरं भवति । R. T. 21.

अभिनिर्द्वात्ति development of an activity; manifestation; cf. हव्यपु कर्म-चोदनायां द्रयोरेकस्याभिनिर्वृत्तिर्भवति M. Bh. on VI. 1.84.

अभिनिविष्ट that which has already entered on functioning or begun to function; cf. स्थमावत एतेयां शब्दावां एतेष्वर्थेषु अभिनिविद्यानां नियित्तत्वेन अन्वास्यानं कियते। M. Bh. on II. 1.1. cf. पूर्वमपवादा अभिनिविद्याने पश्चादुःसर्गाः, M. Bh. on II. 3.46; Pari. Sek. Pari. 62.

अभिनिद्यान Resonance (of a visarga utterance).

अभिनिहित used in connection with a सन्ध or euphonic combination in which the vowel अ, as a first or a second member, is absorbed into the other member. e. g. रथेग्यः + अमे = रथेभ्याऽमे also दागुषेऽमे, where अ of अमे is absorbed or merged in ओ of रथेभ्यः or ए of दागुषे; cf. अथा-भिनिहितः संधिरतैः प्राकृतवैकृतैः । एकाभवित पादादिरकारस्तेत्र संधिजाः; R. Pr. II. 13 to 25; cf.एङ: पदान्तादित P. VI. 1. 109.

अभिनिहितस्वार name given to the circumflex vowel which is the resultant of the अभिनिहितसंबि.

अभिप्राय (1) अभिप्रायसंघि a kind of euphonic combination where the nasal letter न् is dropped and the preceding vowel (आ) is nasalised e.g. दघन्याँ यः । स्वयाँ यातु। (2) view, purpose, intention; cf. तद् व्यक्तमाचार्यस्याभिप्रायो गम्येत, इदं न भवतीति; M. Bh. on I.1.27; cf. also स्वरिताञ्चतः कर्जभिप्राये क्रियाकृष्ठे P. I.3.72.

आभिविधि inclusive extension to a particular limit; inclusive limit; cf. आङ् मर्यादाभिविध्योः P. II.I.13, आङ् मर्यादाभिविध्योरिति वक्तव्यम् M. Bh. on I.4.89; (2) full or complete exten-

sion cf. अभिविधो भाव इतुण् । अभिविधिर-भिव्यातिः । सांशादिणं वर्तते $K\overline{a}s$. on P. III. 3.44.

आभिज्यादान absorption of a vowel when two long vowels of the same kind come together c.g. ता आव: = ताव:, अवसा आ = अवसा, the resultant vowel being pronounced specially long consisting of one more matra, which is evidently, a fault of pronunciation. cf. आदानं आरम्भः; विपुष्ट विद्यार्थ या आदानं व्यादानम् Uvvata on R. Pr. XIV. 27.

अभिन्धाहार expression; cf. यदेव समाने पादे समानाभिज्याहारे मवति तःज्ञानि भवति । हिरण्य-रूप: स हिरण्यसंदृष्ट् Nir X.16.

अभिसारिणी name of a metre in which two feet have ten syllables and the other two have twelve syllables; cf. वैरानजागर्त: पाँदवी वान्वत्यभिक्तिशि R. Pr. XVI. 43.

अभिस्वरित provided with a svarita or circumflex accent.

अभिहित expressed (used in connection with the sense of a word) एत्नेबार्गित सुत्रण M. Bh. on I.2.64, I.3.1; expressed actually by a word or part of a word, same as कांग्रत M. Bh. on I.4.51.

र्**अभूततःद्भाव** being what it was not before, cf. न्यिबंधी अभृतकद्भावग्रहणम् P. V.4.50 Värt. 1.

अभेद्क not bringing about a difference; not making different; non-discriminant;cf. गुणा अभेदका: Par.Sek. Pari. 109 cf. ननु च भी अभेदका अपि च गुणा इक्ष्यन्ते M. Bh. on I.1.1.

अभेद्संसर्ग a connection of unity, as noticed between the nominative case affix of the subject and the ending ति of a verb, which produces the sense.

अभेदान्वय relation of non-difference as stated by the Vaiyakaranas between an adjective and the substantive qualified by it. e.g. নাল্যদুবলেন্ is explained as নাল্যামিলদ্বলল্

अभ्यन्तर interior; contained in, held in; cf. अभ्यन्तरश्च समुदाये अवयव: । तद्यथा वृक्षः प्रचलन्तहावयवैः प्रचलति M. Bh. on I.1.56.

Abhyankar 1785-1870 A. D.) an eminent scholar of Sanskrit Grammar who prepared a number of Sanskrit scholars in Grammar at Sātārā. He has also written a gloss on the Paribhāsendusekhara and another one on the Laghu-Śabdendusekhara.

(VASUDEVA SHASTRI Abhyan-kar 1863-1942 A. D.) a stalwart Sanskrit Pandit, who, besides writing several learned commentaries on books in several Sanskrit Shastras, has written a commentary named 'Tattvādarśa' on the Paribhāśenduśekhara and another named 'Gūḍhārthaprakāśa' on the Laghuśabdenduśekhara.

(KASHINATH VASUDEVA Abhyankar, 1890-) a student of Sanskrit Grammar who has written महाभाष्यप्रस्तावना — स्वण्ड, and जेनेन्द्रपरिभाषावृत्ति and compiled the परिभाषासंग्रह and the present Dictionary of Sanskrit Grammar.

अभ्यम् substitute for dat. and abl. pl. affix भ्यस् after the words युग्मद् and अस्मद्; cf भसोऽभ्यम् P. VII.1.30.

अभ्यस्त repeated, redoubled word or wording or part of a word. The term अभ्यस्त is applied to the whole doubled expression in Pāṇīnis grammar, cf. उमे अभ्यस्तम् P. VI.1.6; (2) the six roots with जक्ष placed at the head viz. जक्ष, जागृ, दरिश, चकास, शास, दीबी and बेबी which in fact are reduplicated forms of घस्, गृ, हा, कास्, शस्, भी and बी.

अभ्याद्वात्ते inclination towards an action; tendency to do an act; cf. संख्याया: क्रियाभ्याद्वत्तिगणने कृत्वसूच् । P. V. 4.17 अभिमुखी प्रदृत्तिरभ्याद्वति: (M. Bh. on V.4.19) is the explanation in the Mahābhāṣya, while पोन: पुन्यसम्याद्वत्ति: (Kās. on V.4.17) is the one given in Kāsikā

अभ्यास lit, doubling or reduplication; technically the word refers to the first portion of the reduplication, which is called the reduplicative syllable as opposed to the second part which is called the reduplicated syllable; cf. पूर्वोभ्यास: P. VI. 1.4. (2) Repetition, the second part which is repeated; cf. दोऽभ्यासे(R.T.165) explained as दकार: अभ्यासे लुप्यते । पटपाटीते । द्रसद् सेति ।; (3) repeated action; cf. अभ्यास: पुन: पुन: करणमावृत्ति: Kās. on P. I-3. 1.

अभ्याहत omission of any sound; a fault of utterance.

अम् (1) a technical brief term in Pāṇīni's grammar including vowels, semi-vowels, the letter ह् and nasals; (2) a significant term for the accusative case showing change or substitution or modification; cf. अं विकास्य T. Pr. I.28 explained as अभिति शब्दो विकार-स्यास्य, भवति । अभिति द्वितीय विभक्तेस्पळक्षणम्। (3) augment अ applied to the penultimate vowel of मृत & हश् (P. VI.1.58, 59 and VII.1.99) (4) substitute for 1st pers. sing. affix भिष्. by P. III.4 101 (5) Acc. sing. case affix अम्.

अमर called अमरसिंह. ancient an in the mentioned grammarian वे पदेव. काविकल्पद्रम by believd to have written some works on grammar, such as क्रञ्जूण his famous existing work, however, being the Amarakosa or Nāmalingānusāsana.

- अमरचन्द्र a Jain grammarian who is believed to be the writer of स्यादिशन्दसमुख्यय, परिमल etc.
- अमु tad. affix अम् applied in Vedic Literature to किम्, words ending in ए, indeclinables and the affixes तर and तम; e. g. प्रतरं नयाम: प्रतरं वस्यः cf. अमु च च्छन्दास P. V. 4.12.
- अमृतभारती a grammarian who is believed to have written सुबोधिका, a gloss on the सारस्वतब्याकरण.
- अमृतस्मृति called also अमृतस्नृति, a commentary on the प्रक्रियाकोमुदी of रामचन्द्रशेष.
- সমীঘবৰ্ষ A Jain grammarian of the ninth century who wrote the gloss known as স্থানারার্ড্ড on the Sabdānus্রsana of Sikaṭāyana; the ব্যুত্তি is quoted by মাধ্য in his ধারার্যুত্তি.
- अमोघा also अमोघाद्यति, a gloss on the grammar of Śikaṭāyana. See अमोघ-वर्ष above.
- অম্বানর্সী a commentary on Nāgeśa's Paribhāṣenduśekhara named so, as it commences with the words স্থান্য ক্রী etc.
- अम्बूक्त utterance (of words) accompanied by water drops coming out of the mouth; a fault of utterance or pronunciation; मुखात विप्रुषो निर्गमनम्. It is explained differently in the Rk. Pratisakhya; cf. ओष्ठाभ्यां नद्धं अम्बूकृतम् (R. Pr. XIV.2.) held tight between the lips which of course, is a fault of pronunciation; cf. प्रस्तं निरस्तमाविलाभ्यतं निर्हतं अम्बूब्र तै भातमथे। विकस्पितम्. MBh. I. 1. पस्पशाह्निक.
- अय् (1) substitute for the causal sign णि before आम्, अन्त, আন্ত etc. by P. VI. 4.55 (2) substitute for ए before a vowel by P. VI. 1.78.
- अयङ् the substitute अय for the final ई of the root शों by P. VII. 4.22.

- अयज् tad. assix अय substituted optionally for तय after द्वि and त्रि by P. V.2.43. e.g. इयम, दितयम; त्रयम त्रितयम.
- अयाञ्,अयाद् substitutes for inst. sing affix द्यां in Vedic Literature. e. g. स्वप्रया, नावया.
- अयावन non-mixture of words where the previous word is in no way the cause of (any change in) the next word. अयावन अभिश्रम Uv. on R. Pr. XI. 12 c. g. अभिभीके where the क्रमपाउ is असि हें है।
- अयुज् a term applied to the odd feet of a stanza; cf युग्मावश्वरी पादावयुजी हादशाक्षरी । या सतीवृह्ती नाम R. Pr. XVI. 39.
- अयोगवाह the letters or phonetic elements अनुस्वार, विसर्ग, जिद्यामृत्याय, उपन्मानीय and यम called so, as they are always uttered only in combination with another phonetic element or letter such as अ or the like, and never independently; cf. अकारादिना वर्णममा- म्रायेन संहिताः सन्तः य वहन्ति आस्मलाभं ते अयोगवाहाः Uvvata on Vāj. Pr. VIII.18. These अयोगवाह letters possess the characteristics of both, the vowels as well as consonants:cf. अयोगवाहानामदमु उपदेशः कर्तन्यः णस्यं प्रयोजनम् । श्रु जम्मावन्त्यं प्रयोजनम् । M. Bh. on श्वित्यः व ह्यपरहः
- अर a technical term for Ardhadhatuka affixes in the Mugdhabodha grammar.
- अर्कतसन्धि a word, the coalescence of which is not nasalized, as the word आ in मन्त्रमा बेरण्यम् as contrasted with अभ्र आं अप:; cf. R. Pr. XI-18.
- अरङ् a Visarga which is not rhotacized; the term अरिपित is used in the same sense.
- अरिफित not rhotacized; not turned into the letter र; cf. विसर्जनीयाऽरिफिता दीर्घपूर्व: खरादय: आकारम् । R. Pr II. 9.

अरीहणादि a group of words given in P.IV. 2.80 which get the taddhita affix बुज् (अक) added to them as a cāturarthika affix e. g. आरोहणकम, द्रौघणकम् etc.see Kāśikā on P.IV.2.80.

अर्क the strong blowing of air from the mouth at the time of the utterance of the surd consonants; cf Vaj. Śiksā. 280.

अर्थ (1) lit.signification, conveyed sense or object. The sense is sometimes looked upon as a determinant of the foot of a verse; cf. प्रायोधी वृत्तमित्येते पादज्ञानस्य हेतव: R. Pr. XVII It is generally looked upon as the determinant of a word (पद). A unit or element of a word which is possessed of an independent sense is looked upon as a Pada in the old Grammar treatises; cf. अर्थः पदमिति ऐन्द्रे; cf. also अर्थ: पदम् V. Pr. III.2, explained by उज्बंद as अर्थाभिधायि पदम् । पद्यते गम्यते ज्ञायतेऽर्थो-नेनेति पदम् । There is no difference of opinion regarding the fact that, out of the four standard kinds of words नाम, आख्यात, उपसर्ग and निपात, the first two kinds नाम and आख्यात do possess an independent sense of their own. Regarding possession of sense and the manner in which the sense is conveyed, by the other two viz. the Upasargas (prepositions) and Nipatas (particles) there is a striking difference of opinion among scholars of grammar. Although Pāṇini has given the actual designation पद to words ending with either the case or the conjugational affixes, he has upon the different units or elements of a Pada such as the base, the affix, the augment and the like as possessed of individually separate senses. There is practically nothing in Pānini's sūtras to prove that Nipatas and Upasargas do not possess an independent sense. Re: Nipātas, the rule चादयोऽसन्वे, which means that a and other indeclinables are called Nipātas when they do not mean सत्त्व, presents a riddle as to the meaning which च and the like should convey if they do not mean सत्त्व or द्रब्य i. e. a substance. Nipātas cannot mean भाव or verbal activity and if they do not mean सत्त्व or द्रब्य, too, they will have to be called अन्धेक (absolutely meaningless) and in that case they would not be termed Prātipadīka, and no caseaffix would be applied to them. To avoid this difficulty, the Vārtikakāra had to make an effort and he wrote a Vārtika निपातस्य अनर्थकस्य प्रातिपदिकत्वम् । P. I.2.45 Vār. 12. As a matter of fact the Nipātas ব, বা and others do possess a sense as shown by their presence and absence (अन्वय and न्यतिरेक). The sense, however, is conveyed rather in a different manner as the word समृह, or समदाय, which is the meaning conveyed by च in राम: কুজাপ্ল, cannot be substituted for \(\foatsize \) as its synonym in the sentence যাম: কুলাপ্স. Looking to the different ways in which their sense is conveyed by nouns and verbs on the one hand, and by affixes, prepositions and indeclinables on the other hand, Bhartrhari, possibly following Yāska and Vyādi, has developed theory of द्यातकत्व as contrasted with वाचकत्व and laid down the dictum indeclinables, affixes prepositions (उपसर्गंड) do not directly convey any specific sense as their own, but they are mere signs to show some specific property or excellence of the sense conveyed by the word to which they are

attached; cf. also the statement 'न निर्वद्धा उपसगां अर्थाजिराष्ट्ररिति शाकटायनः नामाख्यातयोस्त कर्गांपसंयोगचीतका भवान्त । Nir I.3. The Grammarians, just like the rhetoricians have stated that the connection between words and their senses is a permanent one (नित्य), the only difference in their views being that the rhetoricians state that words are related, no doubt permanently, to their sense by means of संकेत or convention which solely depends on the will of God, while the Grammarians say that the expression of sense is only a natural function of words; cf. 'अभिधान पुनः स्वामाविकम् ' Vārttika No.33. on P. I.2.64. For द्यातकत्व see Vakyapadīya of Bhartrhari II. 165-206.

अर्थगति comprehension of sense; cf. अर्थगत्यर्थः सन्द्रप्रयोगः अर्थ संप्रत्यायिष्या-मीति शन्दः प्रयुज्यते । M. Bh. on P. I. 1.44, III.1.7 etc.

अर्थग्रहण use of the word 'अर्थ'; cf. अर्थग्रहणं करोति तज्ज्ञापसत्यान्वार्यः M. Bh. on I.1.11.

अर्थनिर्देश mention or specification of sense. cf. अवस्यमुत्तरार्थमर्थनिर्देश: कर्तब्य: M. Bh. IV.1.92.

अर्थवद्ग्रहणपरिभाषा a well known maxim or Paribhāṣa of grammarians fully stated as अर्थनद्ग्रहण नानर्थ-कस्य ग्रहणम्, deduced from the phrase अर्थनद्ग्रहणात् frequently used by the Vārttikakāra. The Paribhāṣā lays down that 'when a combination of letters employed in Grammar, is possessed of a sense, it has to be taken as possessed of sense and not such an one as is devoid of sense.'

अर्थाभिधान conveyance or expression of sense, cf. अर्थाभिधानं पुनः स्वाभाविकम् P. I.2.64 Vart. 33. It is only a nature of words that they convey their sense.

अधेक a fault in the utterance of a vowel of the kind of abridgment of a long utterance. अर्थहस्वम् explained as हस्वस्यार्थम्—half the utterance of the short vowel; cf.तस्यादित उदात्तमर्थहस्वम् P. I.2.32. cf. also तस्यादिर्ध्वस्तरामुदात्तादनन्तरे। यावदर्धे हस्वस्य Tai. Pr. I.44.

अर्धेजरतीय a queer combination of half the character of one and half of another, which is looked upon as a fault; cf. न चेदानीमर्थनस्तीयं लभ्यं चृद्धिमें भविष्यति स्वरो नेति। तथया। अर्धे जरस्याः कामयते अर्ध नेति; M.Bh. on IV. 1.78; cf. also अर्ध जरस्याः पाकाय अर्ध च प्रसवाय।

अधिमात्रा half of a mātra or 'mora'., cf. अर्थमात्रालाध्येन पुत्रोत्सवं मन्यत्ते येयाकरणाः Par. Sekh. Pari. 122, signifying that not a single element of utterance in Paṇīni's grammar is superfluous. In other words, the wording of the Sūtras of Paṇini is the briefest possible, not being capable of reduction by even half a mora.

अर्थमातिक taking for its utterance the time measured by the utterance of half a mātrā or mora; a consonant, as it requires for its utterance that time which is measured by half a mātrā (mātrā being the time required for the utterance of short अ); cf. R. Pr. I.16, T. Pr.I.37, V. Pr. I.59.

अर्घनोदि a group of words given in P. II. 4.31 which are declined in both-the masculine and the neuter genders; e.g. अर्धनी:, अर्धनीम : यूथा, यूथम; यहः पहम, etc.; cf अर्धनी: पुंस न P. II. 4.31.

अर्घविसर्ग a term used for the Jihvāmūliya and Upadhmānīya into which a visarga is changed when followed by the letters क्, ख, and the letters प्, फ् respectively.

- अर्थहर्म्बोदात्त the acute (उदात्त) accent which becomes specially उदात्त or उदात्ततर when the vowel, which possesses it, forms the first half of a खरित vowel.
- अर्शआदि a class of words which take the taddhita affix अच् (अ) in the sense of the affix मतुप् i. e. in the sense of possession; cf. अर्ज्ञाल अस्य विद्यन्ते अर्ज्ञाः। उरसः। आकृतिगणश्चा-यम् यत्राभित्रकृपेण राज्देन तद्वतोभिधानं तत् सर्वभिह द्रप्रज्यम् Kas. on P. V. 2.127.
- अल् a प्रत्याहार or a short term signifying any letter in the alphabet of Pāninī which consists of 9 vowels, 4 semi-vowels, 25 class-consonants, and 4 sibilants.
- अलक्षण that which is not a proper लक्षण i. e. Sūtra; a Sūtra which does not teach definitely; a Sūtra which cannot be properly applied being ambiguous in sense. cf. ब्याख्यानतो विशेषप्रतिपत्तिनीह संदेहादलक्षणम् Par. Sek. Pari. I.
- अलाक्षणिक (1) not used in a secondary sense; (2) not accomplished by the regular application of a grammar rule; cf. निपातनै: सह निर्देशादत्रापि किंचिदला- क्षणिकं कार्यमस्ति Kās. on III.2.59.
- अिंक्ष्म (1) not possessed of a definite gender; cf. अलिङ्गमसंख्यमन्ययसंज्ञं भवति M. Bh. on I.1.38; II.4.82;(2)आउँक्षे ह्याप्य-दस्मदी (Sid. Kau. on P.VII. 2.90)
- अिङ्गवचन not possessed of a definite gender and number; a term generally used in connection with अन्ययह or indeclinables.
- अलुक् absence of elision or omission.
- अञ्चलसमास a compound in which the case-affixes are not dropped. The Aluk compounds are treated by Pāṇini in VI.3.1 to VI.3.24.

- अलोन्स्यिविधि an operation, which, on the strength of its being enjoined by means of the genitive case, applies to the last letter of the wording put in the genitive; cf. नानर्थकेलोन्स्यविधिरनम्यासविकार M. Bh. on I.1.65; cf. अलोन्स्यस्य । षधीनिर्दिशेन्त्यस्यादेशः स्यात् S.K. on P. I.1.52.
- अलोप absence of elision of an affix etc. cf. सुपः अलोपः भवति वाक्ये। राज्ञः पुरुष इति। M. Bh. on II.l.l.
- अलोकिकविश्वह the dissolution of a compound not in the usual popular manner. e. g. राजपुरुष: dissolved as राजन् इस् पुरुष सु, as contrasted with the लोकिकविश्वह viz. राज्ञ: पुरुष: I see also अधिहरि dissolved as हरि डि. in the अलोकिकविश्वह.
- अरुग्रहण (1) the word अल् actually used in Pāṇini's rule e.g. अपृक्त एकाल् प्रत्यय: P.I.2.41.(2) the wording as अल्, or wording by mention of a single letter; e.g. अचि श्रुधातुभ्रुवांच्वो: P. VI.4.77.
- अल्पतर feebler effort required in the production of sound or in the utterance of a letter cf. तैराज्यजनपाद वृत्तयोस्त्पतर; (प्रयस्त:) Tait. Pr.XX.12.
- अरुपप्रयोग not of frequent occurrence in the spoken language or literature the term is used in connection with such words as are not frequently used; cf.सन्त्यल्पप्रयोगाः इतोप्यैक-पदिकाः । त्रतिर्दम्नाः जाट्य आट्णारा जागरूको दिश्लोगीति Nir I.14.
- अरुपपाण (1) non-aspirate letters; letters requiring little breath from the mouth for their utterance as opposed to mahāprāṇa; (2) non-aspiration; one of the external articulate efforts characterizing the utterance of non-aspirate letters.
- अल्पान्तर having a smaller number of vowels in it; such a word is generally placed first in a Dvandva compound; cf. अल्पान्तरम्, P.II.2.34.

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अस्पान्तरं पूर्वे भवति प्लक्षायम्रोधाः; अस्पान्तर is the same as अस्पान्क used in the मिक्रवाकौमुदी or अस्पस्वरत्तर in Katantra (Kāt. II. 5.12).

अल्पापेक्ष an operation requiring a smaller number of causes, which merely on that account cannot be looked upon as अन्तरहा. The antarainga operation has its causes occurring earlier than those of another operation which is termed बाहरङ्ग cf. बाहरङ्गान्तरङ्गशन्दाभ्यां बहुपेक्षस्वास्पापेक्षस्वयोः शन्दमर्यादयाऽलामाच्च । तथा सति असिद्धं बहुपेक्षमस्पापेक्ष इत्येय बदेत् ॥ Par.Śek. Parī. 50.

अह्रोप elision or omission of a single phonetic element or letter; cf. अक्षोपोऽन: P. VI.4.134.

आत्विधि an operation prescribed with reference to one single letter; cf. स्थानिवदादेशोऽ निह्वधा P. I.1.56.

अवकारा occasion; possibility of application; cf. इको गुणवृद्धी इत्यस्यावकाशः । चयनं चायकः लवनं लावकः इति। इहोभयं प्राप्नोति । मेद्यति । माधीति । M. Bh. on I.1.3. Vart. 6.

अवग्रह (1) separation of a compound word into its component elements as shown in the Pada-Pātha of the Vedic Samhitas. In the Padapātha, individual words are shown separately if they are combined by Samdhi rules or by the formation of a compound in the Samhitapātha; e.g. प्रोहितम् in the Samhitāpātha is read as पुर:ऽहितम्. In writing, there is observed the practice of placing the sign (S) between the two parts, about which nothing can be said as to when and how it originated. The Atharva-Pratisakhya defines अनुग्रह as the separation of two padas joined in Samhitā. (A. Pr. II. 3,25; II. 4,5). In the recital of the pada-patha, when the word-elements are uttered separately, there is a momentary pause measuring one mātrā or the time required for the utterance of a short vowel. (See for details Vāj. Prāt. Adhāya 5), (2) The word अनुप्रह is also used in the sense of the first out of the two words or members that are compounded together. See Kāsīkā on P.VIII.4.26; cf. also तस्य (इजयस्य) पुर्वपद्मवग्रहः यथा देवायत इति देव-यो. Tai. Pr. I. 49. The term अवग्रह is explained in the Mahābhāsya as 'separation, splitting up of a compound word constituent parts; cf. छन्दस्यानङेक्ष्प्रहो एथ्येत पितामह $\,\,$ इति । $\,({f M.}\,$ Bh. on IV. 2.36); also cf. यंयवसवग्रह: प्राप्निति । न व्यक्षेणन पद्कारा अनवत्याः । पदकारेनाँम लक्षणसनुबर्त्यम् । यथालक्षणं पदं कर्तन्यम् (M. Bh. on III. 1. 109) where the Bhāsyakāra has definitely stated that the writers of the Padapātha have to split up a word according to the rules of Grammar. (3) In recent times, however, the word अवप्रह is used in the sense of the sign (2) showing the coalescence of 의 (short or long) with the preceding अ (short or long) or with the preceding ए or আ.e.g .বিবার र्च्यः, अत्राड्डगन्छ. (4) The word is also used in the sense of a pause, or an interval of time when the constituent elements of a compound word are shown separately; cf. समामेवप्रही ह्यस्यसमकाल: (V. Pr. V.1). (5) The word is also used in the sense of the absence of Sandhi when the Sandhi is admissible.

अवग्रहिचराम the interval or pause after the utterance of the first member of a compound word when the members are uttered separately. This interval is equal to two moras according to Tait. Pr. while, it is equal to one mora according to the other Prātišākhyas.

- अवङ् substitute अव् for the final ओ of the word गा; cf. अवङ् स्फोटायनस्य, P. VI. 1.123, I24.
- अवचन something which need not be specifically prescribed or stated, being already available or valid; cf तृतीयासमासे अर्थग्रहणसनर्थकं अर्थगतिर्हि अवचनात् P. II. 1.30 V.1.
- अवचूरि a short gloss or commentary on a standard work.
- अवच्छेद exact limitation; cf. उपदेशत्वा-वच्छेदेन एकाजित्यर्थाच्च, Par. Sek. 120.3.
- अवधारण restriction; limitation; cf. अवधारणमियत्तापीरच्छेद:। यावदमत्रं ब्राह्मणाना-मन्त्रयस्व Kāś. on P. II. 1.8.
- अविधि limit, which is either exclusive or inclusive of the particular rule or word which characterizes it; cf. सर्वश्च हुळ तं तमविधें प्रति अन्त्यो भवित M. Bh. on I. 3.3.
- अवधिमत् object of limit; cf. दूरे चेदव-धिमान् अवधिभवति Kas. on P.V.3.37.
- अवयव member or portion, as opposed to the total or collection (समुदाय) which is called अवयाविन् ; cf. अवयवप्रसिद्धेः समुदायप्रसिद्धिवैद्योयसी Par. Sek. Pari. 98. The conventional sense is more powerful than the derivative sense.
- अवयवषष्टी the genitive case signifying or showing a part; cf. वश्यत्यादे-श्राप्तयययोरित्यवयवषधा एव M.Bh. on I. 1.21.
- अवणे the letter अ; the first letter of the Sanskrit alphabet, comprising all its varieties caused by grades, (हस्म, दीर्च, एखत) or accents or nasalization. The word वर्ण is used in the neuter gender in the Mahābhāṣya; cf. सर्वमुखस्थानमवर्णम् M. Bh. I.1.9, मा कदाचिदवर्णे भूत् M.Bh. I.1.48 Vārt. 1; cf. also M. Bh. on I.1.50 Vārt. 18 and I.1.51 Vārt. 2; cf. also हस्वमवर्णे प्रयोगे संवृतम् Sīradeva Pari. 17.

- अवश्गम name of a Samdhi when a class consonant, followed by any consonant is not changed, but retained as it is; cf.स्पर्शा: पूर्वे व्यञ्जनान्युत्त-सणि आस्थापितानां अवशंगमं तत् R.Pr.IV. I; e g. आरैक् पन्थाम् R.V. I. 113.16, वषट् त (R.V. VII.99.7) अजानन् पुत्र: (R. V. X.85.14).
- अवशिष्टालिङ्ग (v.l. अविशिष्टालिङ्ग) a term occurring in the Linganusasana meaning'possessed of such genders as have not been mentioned already either singly or by combination, i.e. possessed of all genders. Under अवशिष्टलिङ्ग are mentioned indeclinables, numerals ending in gorन, adjectives, words ending with krtya affixes i. e. potential passive participles. pronouns, ending with the affix अन in the sense of an instrument or a location and the words कति and युष्मद्. (See पाणिनीय-लिह्नानुशासन Sutras 182-188).
- अवश्यम् necessarily; the expression अवश्य चैतदेवं विज्ञेयम् is very frequently used in the Mahābhāṣya when the same statement is to be emphasized.
- अवसान panse, cessation, termination; cf. विरामोऽवसानम् । वर्णानामभावः अवसान-संज्ञः स्यात् S. K. on P. 1. 4. 110.
- अवस्था stage, condition; stage in the formation of a word; e.g. उप-देशावस्था, लावस्था, etc.
- अवस्थित of a uniform nature; cf. सिद्धं त्ववस्थिता वर्णा:, वक्तुश्चिराचिरवचनाद् वृत्तयो विशिष्यन्ते, M. Bh. I. 1.70 V. 5.
- अवाक्षर deficient in one or more syllables. The word is mostly used in connection with a Vedic Mantra.
- अवाग्योगांवद् one who is not conversant with the proper use of language: cf. अथ योऽनाग्योगिवद् विज्ञानं तस्य शरणम्; M. Bh. 1.1.1.
- अविद्याताथें meant for not preventing the application (of a particular

term) to others where it should apply. The word is frequently used in the Kāśikā; cf अजाद्यतश्रप्! टकार: सामान्यप्रहणाविद्यातार्थ: । Kāś. on P. IV. 1.4, also see Kāś. on III. 1. 133; III. 2.67, 73; IV. 1.78.

अविचालिन immutable. The term is used frequently in the Mahābhāsya in connection with letters of the alphabet which are considered 'nitya' by Grammarians; cf. नित्येषु च शब्देषु क्टस्थरिविचालिभिर्वणर्भ-वितन्यमनपायोपजानविकारिभि: M. Bh. I. 1. Āhn 2; cf. also नित्यपर्यायवाची सिद्ध-शब्द: । यत्कृटस्थेष्वविचालिषु मावेषु वर्तते M. Bh. on I. 1.1.

স্থানীয় non-application, non-prescription (প্রবিধান); cf. প্রভ্যাপুন (বুনবুনী প্রবিধিনিষ্টিরম্থ M. Bh. on VII. I. 30; Par. Sek. Pari. 92.

अविभक्तिक without the application of a case termination. The term is used frequently in connection with such words as are found used by Pānini without any case-affix in his Sūtras; sometimes, such usage is explained by commentators as an archaic usage; cf. अविभक्तिको निर्देश: । इन उ: र: छ: । M. Bh. I. Āhn. 2; also M. Bh. on I. 1.3; III. 1.36, VII. 1.3 etc.

अविभागपक्ष a view of grammarians according to which there are words which are looked upon as not susceptible to derivation. The terms अखण्डपक्ष and अञ्चल्पन्तपक्ष are also used in the same sense.

अविरचिकन्याय a maxim mentioned by Patanjali in connection with the word आविक where the taddhita affix उक् (इक), although prescribed after the word अवि in the sense of 'flesh of sheep' (अवे: मांसम्), is actually put always after the base अविक and never after अवि. The maxim shows the actual application of an affix to something allied to, or similar to the base, and not to the actual base as is sometimes found in popular use.cf. द्वयोः शब्दयोः समानार्थ-योरकेन विग्रहोऽपरस्मादुत्पिभिविष्यात अविरिवक्त्यायेन। तद्यथा अवर्मासमिति विग्रह्म अविकर्शद्यादुत्पिसभिवित आविकिमिति। M. Bh. on IV. 1.88; cf. also M. Bh. on IV. 1.89; IV. 2.60; IV. 3.131, V. 1.7, 28; VI. 2.11.

अविलम्बित name of a fault in pronouncing a word where there is the absence of a proper connection of the breath with the place of utterance; 'अविलम्बित: वर्णोन्तरामंभिन्न: ' Pradipa on M.Bh 1.I.l. There is the word अवलम्बित which is also used in the same sense; cf यस्तं निरस्तमय-लम्बितं निह्तम् M. Bh on I. 1. 1.

अविवक्षा non-intention; connivance; cf. स्तोप्यविवक्षा भवति । अलोभिका एडका । अनुद्रा कन्या । also cf. प्रभिद्रेरविवक्षातः कर्मणोऽकर्मिका किया.

अविवक्षित (1) not taken technically into consideration, not meant; cf. अविवक्षित कर्मण पर्श भवति M.Bh on II.3. 52; (2) unnecessary; superfluous; the word is especially used in connection with a word in a Sutra which could as well be read without that word. The word अतन्त्रं is sometimes used similarly.

अविशेष absence of specification; cf. गामादाग्रहणेष्याविशेष:M.Bh.I.1.20 Vart 1; Par. Sek. Pari. 106.

अविशोषित not specified, mentioned without any specific attribute; cf. एवमपि प्रयत्न: अविशेषित: भवति M.Bh. on I.1.9; cf. also Kātan. VI.1.63.

अञ्चाति absence of, or prohibition of, a vitti or composite expression; nonformation of a composite expression; cf.समानाधिकरणानां सर्वत्राद्वतिरयोगादेकेन M.Bh. on III. 1. 8.

अनुद्ध lit.not beginning with the vowel आ, ऐ or ओ; a word which has got no आ or ऐ or ओ as its first vowel, as for example ग्डचुक, अहिचुम्बक etc. इरावती, नर्मदा यमुना etc; cf. प्राचामवृद्धात फिन् बहुलम् P. IV. 1. 160. also अवृद्धाभ्यो नदीमानुषीभ्यस्तन्नामिकाभ्य: P. IV. 1.113.

अध्यक्त (1) indistinct; inarticulate; cf. अध्यक्तानुकरणस्यात इतो P. VI. 1.98 also P. V. 4.57; अध्यक्त अपरिस्कृटवर्णम् Kāś. on P. VI. 1.98; (2) a fault of pronunciation; cf. नातिब्यंक्तं न चाब्यक्त-मेवं वर्णानुदीरयेत्।

अञ्यपत्रक unseparated, undivided, inseparable, mixed; cf. नाज्यपत्रक्तस्य अवयवे तद्विधिः यथां द्रज्येषु M. Bh. on Siva-sutra 4. V. 9 whereon Kai-yaṭa remarks ज्यपत्रक्तं भेदः। अज्यपत्रक्तं अभिन्नज्जद्विषययेभकत्वालम्बनज्ञानम्राह्यं समुदा-यरूपम्।

अञ्चय indeelinable, lit. invariant, not undergoing a change. Pāṇini has used the word as a technical term and includes in it all such words as स्वर्, अन्तर्, प्रातर् ete. or composite expressions like अञ्चयीभावसमास, or such taddhitānta words as do not take all case affixes as also kṛdanta words ending in म or ए, ऐ, ओ, औ. He gives such words in a long list of Sutras P. I. 1. 37 to 41; cf. सहरां त्रिषु लिङ्गेषु सर्वास च विभक्तिषु । वचनेषु च सर्वेषु यन ब्येति तदब्ययम् Kās. on P. I. 1. 37.

अन्ययसंग्रह name of a treatise on indeclinable words attributed to Sākatāyana.

अन्ययार्थनिरूपण a work on the meanings of indeclinable words written in the sixteenth century A. D. by Vitthala Sesa, grandson of Rāmacandra Sesa the author of the Prakriyā Kaumudī.

अन्ययोभाव name of a compound so called on account of the words for-

ming the compound, being similar to indeclinables; e. g. निर्माक्षिकम्, अधिहरि, यथामति, यावर्ज्ञावम् etc.; ंटी. अनव्ययं अव्ययं भवतीत्यव्ययीभावः M. Bh. on II. 1. 5. The peculiarity of the avyayibhāva compound is that the first member of the compound plays the role of the principal word; cf. पूर्वपदार्थप्रधानोऽव्ययीभावः M. Bh. on II. 1.6.

अध्यवधान absence of intervention between two things by something dissimilar; close sequence; cf. अतजातीयकं हि लांके व्यवधायकं भवति M. Bh. on I.1.7. Vārt. 8; cf. also येन नाज्यवधानं तेन व्यवहितीप वचनप्रामाण्यात् M. Bh. on VII 3.44, VII 3.54, VII. 4.1, VII. 4.93. The term अव्यवाय is used in the same sense.

अव्यवस्था absence of proper disposal; absence of a proper method regarding the application of a rule; cf. पुनर्काच्छिमाव; पुनराडिति चक्रकमन्यवस्था प्राप्नाति M. Bh. on I. 3. 60 V. 5.

अन्याप्ति insufficient extension, as opposed to अतिब्याप्ति or over application; cf. सर्वोपाधिब्यभिचारार्थम् । अब्याप्त्यतिब्याप्त्यसम्वादिदोषपरिहारार्थम् । Padamanjari on II. 132.

अन्याप्य an intransitive root; a technical term in the Cāndra Vyākaraņa (C. Vy. I. 4. 70) as also in Hemacandra's S'abdānusāsana; cf. अन्याप्यस्य मुचेमोंग् वा। मुचेरकम्कस्य सकारादी सिन परे मोक् इत्ययमादेशो वा स्यात्। न चास्य द्वि:। मोक्षति मुमुक्षति चैत्र:। मोक्षते मुमुक्षते वा वत्स; स्वयमेव Hem. IV. 1.19.

अन्युत्पत्तिपक्ष the view held generally by grammarians that all words are not necessarily susceptible to analysis or derivation, an alternative view opposed to the view of the etymologists or Naīruktas that every word is derivable; cf. पाणिनस्त्वन्युत्पत्तिपक्ष एवति शन्देन्दुशेखरे निरूपितम् Pari. Sekh. Pari. 22; बाचक उपादान: स्वरूपवानिति अन्युत्पत्तिपक्ष Vyādi's Samigraha.

अप्राध्यायी

अध्युत्पन्न underived, unanalysable; cf. उणादयोऽज्युत्पन्नानि प्रातिपद्क्तिनि M. Bh. I. 1.61 Vart. 4; Par. Sek. Pari. 22.

अन्युत्पन्नपक्ष same as अन्युत्पत्तिपक्ष. See above the word अन्युत्पत्तिपक्ष.

अश् (1) Pratyāhāra or a brief term standing for all vowels, semi-vowels, and the fifth, fourth and third of the class-consonants; all letters excepting the surds and sibilants; (2) substitute अ for the word इदम् before affixes of cases beginning with the instrumental, and for एतर् before the tad. affixes अ and तस्; see P. II. 4.32 and 33; (3) substitute अ for the gen. sing. case-affix ङम् after the words युप्पर् and असमर्; see P. VII.1.27.

अशक्ति incapacity to pronounce words correctly; cf. अशक्त्या कयाचिद् श्राह्मण्या क्तक इति प्रयोक्तम् M.Bh. on Siva-sutra 2.

आशिष्य unnecessary to be prescribed or laid down.; cf.तदशिष्यं संज्ञाप्रमाणस्वात् P. I.2. 53; also ভিङ्गं अधिष्यं ভोकाश्रयत्वा- ङिङ्गस्य M.Bh. on II, 1. 36.

अदमादि a class of words headed by the word अध्मन् to which the taddhita affix र is applied in the four senses specified in P. IV. 2. 67 to 70; e.g. अध्मरः ऊषरम्, नगरम्, पामरः गहरम् etc. cf. P.IV. 2.80.

अश्वयासादि compounds like अध्यास which cannot be strictly correct as चतुर्थीसमास, but can be ष्रश्नीसमास if the word तद्यं in the rule चतुर्थी तद्यांथं-बलिहितसुखरिक्षते: be understood in the sense of 'meant for' a particular thing which is to be formed out of it; cf. विकृति: प्रकृत्येति चेदश्यासादांनासुपसं-ख्यानम् M.Bh. on II. 1. 36.

अश्वपत्यादि a class of words headed by अश्वपति to which the taddhita affix अण् (अ) is added in the senses mentioned in rules before the rule तेन दोन्यति • P. IV.4. 2. which are technically called the Pragdivyatiya senses. cg. आध्यपतम्, भाषपनम्. गाईपतम् etc.

अश्वत्थनारायण a commentator who wrote a gloss on Pāṇini's Aṣṭā-dhyāyī in the Tamil language.

अभ्वादि (1) a class of words headed by the word अश्व to which the affix फुश् (आयन) is added in the sense of गोत्र(grandchildrenetc.); e.g. आश्वायन: जातायन:, ओल्यायन: etc.; cf. P. IV. 1. 110; (2) a class of words headed by the word अश्व to which the taddhita affix यत् is added in the sense of a cause of the type of a meeting or an accidental circumstance; e.g. आश्विकम् आरिमकम् cf. P. V. 1.39.

अग्रक another name for the famous work of Pāṇini popularly called the Aṣṭādhyāyi; cf. अध्यय्यायाः परिमाणमस्य स्त्रस्य अश्रकं पाणिनीयम् । दशकं वया-प्रपदीयम् । त्रिकं कादाकृत्स्रम्। Kāś on P. V. 1. 58; (2) students of Pāṇini's grammar, c. g. अश्रकाः पाणिनीयाः ; cf. सृत्राच्च कोपधात् । Kāś. on P.IV. 2. 65.

अप्रम a term used by ancient grammarians for the vocative case.

अप्रमङ्गला name of a commentary on the Katantra Vyākaraņa by Rāmakisoracakravartin.

अप्राच्याची name popularly given to the Sütrapāṭha of Pāṇini consisting of eight books (adhyāyas) containing in all 3981 Sūtras, as found in the traditional recital, current at the time of the authors of the Kāsikā. Out of these 3981 Sūtras, seven are found given as Vārtikas in the Mahābhāsya and two are found in Gaṇapāṭha. The author of the Mahābhā ya has commented upon only 1228 of these 3981 sūtras. Originally there were a very few differences of readings also, as observed by Patañjali (see Mbh on I.4.1); but the text

was fixed by Patañjali which, with a few additions made by the authors of the Kāsikā, as observed above, has traditionally come down to the present day. The Aṣṭādhyāyī is believed to be one of the six Vedānga works which are committed to memory by the reciters of Rgveda. The text of the Aṣṭādhyāyī is recited without accents. The word अष्टास्यायी was current in Patañjali's time; cf. शिष्टजानार्थी अश्रास्थायी M. Bh. on VI. 3.109.

अष्टाक्षरा a metre having eight syllables in a foot;cf.गायत्री सा चतुर्विशस्यक्षरा। अष्टाक्षरास्त्रयः पादाः चत्वारो वा षडक्षराः R. Pr. XVI. 9.

अप्टि name of a metre of four feet consisting of 64 syllables in all, 12 syllables in the odd feet and 20 in the even feet; e.g. त्रिकदुकेषु महिषः etc. R.V. II. 22. 1.

अस् (1) case affix of the nominative and accusative plural and the ablative and genitive singular (जस्, হাদু, ভাধি and ভদ্); (2) taddhita affix अस (अस) added to पूर्व, अधर and अवर, by P. V.3.39; (3) compoundending अस् (असिच्) applied to the words प्रजा and मेघा standing at the end of a Bahuvrihi compound (P. V.4. 122); (4) Unadi affix अस् prescribed by the rule सर्वधातुम्योऽपुन् and subsequent rules (628-678) to form words such as मन्म, सर्म etc.(5) ending syllable अन, with or without sense, of words in connection with which special operations are given in grammar; cf. P.VI. 4.14; cf. also अनिनस्मन्ग्रहणान्यर्थवता चानर्थकेन च तदन्तविधि प्रयोजयन्ति Par. Sek. Pari. 16.

अस affix अस mentioned in the Nirukta in the word अवस (अय् + अस) cf.असो नामकरण:। तस्मात्रावयह्नन्ति NirI.17.

असंख्य not possessing any notion of number; the word is used in connection with avyayas or indeclinables; यथेव हि अलिद्भमन्ययमेवमसंख्यमपि M. Bh. on II. 4. 82.

असंज्ञक a term used for the C'andra Grammar, as no samjñas or technical terms are used therein; cf.चान्द्रं चासंज्ञक स्मृतस्.

असंज्ञा not used as a technical term or name of a thing; cf. पूर्वपरावरदक्षिणोत्त-रापराघराणि व्यवस्थायामसंज्ञायाम् P.I.1.34.

असंनिकर्ष (1) separatedness as in the case of two distinct words; (2) absence of co-alescence preventing the sandhi; cf. R.T. 68,70.

असंनिधान the same as असंनिकर्ष; see above; e. g. भरा इन्द्र; तमु अभिप्रगायत.

असंप्रत्यय failure to understand the sense; cf. इतरथा ह्यसंप्रत्ययोऽक्वात्रमत्वाद्यथा लोके M. Bh. on I.1.23 Vart. 3.

असंभव Impossibility of occurrence (used in connection with an operation); cf. नावक्यं द्विकार्ययोग एव विप्रतिषेध: । किं तर्हिं । असंभवोषि । M. Bh. I.1.12 Vārt. 3; (2) impossibility of a statement, mention, act etc. cf. असंभव: खल्विष अर्थादेशनस्य M. Bh. on II. 1.1.

असंयोग absence of the conjunction of consonants; cf. असंयोगाल्लिट् किन् P. I. 2.5.

असंहिता absence of juxta-position, absence of connectedness; cf. यदि तावत्सांहितया निर्देशः क्रियते भ्वादय इति भिवतन्यम् । अथासंहितया मू आदय इति भिवतन्यम् M. Bh. on I. 3.1.

असत्व (1) absence of सत्व or entity;
(2) other than a substance i. e. property, attribute, etc. cf. प्रादय: असत्त्वचना निपातसंज्ञा भवन्ति M. Bh. I. 4. 59; cf. also सोऽसत्त्वप्रकृतिर्गुण: M. Bh. on IV. 1.44. cf. also चादयोऽ सत्त्वे P. I. 4. 57.

असमथे (1) syntactically not connected, e. g. राज्ञ: and पुरुष: in the sentence मार्या राज्ञ: पुरुषो देवदत्तस्य। (2) unable to enter into a compound word, the term is used in connection with a word which cannot be compounded with another word, although related in sense to it, and connected with it by apposition or by a suitable case affix, the reason being that it is connected more closely with another word; cf. सापेक्षमसमर्थ भवति M. Bh. II. 1.1.; e. g. the words कर्ष and श्रित: in the sentence महत् कर्ष श्रित:

असमर्थसमास a compound of two words, which ordinarily is inadmissible, one of the two words being more closely connected with a third word, but which takes place on the authority of usage, there being no obstacle in the way of understanding the sense to be conveyed; e. g. देवदत्तस्य गुरुकुळम्। देवदत्तस्य दासमार्था। असूर्यप्रशानि मुखानि, अश्राह्मभोजी ब्राह्मण: M. Bh. on II. 1,1.

असमस्त not compounded, not entered into a compound with another word; cf. समासे असमस्तस्य Hem. II. 3.13.

असमास (1) absence of a compound. उपसर्गादसमासेपि णोपदेशस्य P. VIII. 4.14; (2) an expression conveying the sense of a compound word although standing in the form of separate words; चार्ये द्वन्द्वचने असमासेपि चार्थसंप्रत्ययादिन्धं प्राप्नोति । अहरहर्नयमाने गामश्रं पुरुषं पश्चम् M. Bh. on II.2.29.

असर्प not having the same outward form or appearance; e. g. the affixes अण्, अच्, ण, अज्, ज, and the like which are, in fact, सहप as they have the same outward form viz. the affix अ. अण् and यत् are असर्प; cf. वाऽसहपोऽस्त्रियाम् P. III. I.94.

असर्वविभक्ति not admitting all caseaffixes to be attached to it; cf. तद्धितश्चासर्वविभक्तिः P. I. 1. 38; यस्मान्न सर्वविभक्तेरत्पत्तिः सोसर्वविभक्तिः । ततः यतः तत्र यत्र । Kāś. on I. 1.38.

असामर्थ्य absence of a syntactical connection; cf. दन्ना पट्टः । घृतेन पट्टः । असामर्थ्यादत्र समासो न भविष्यति । कथम-सामर्थ्यम् । सोपेक्षमसमर्थे भवतीति । न हि दन्नः पट्टना सामर्थ्यम् । केन तर्हि । भुजिना । दन्ना सुङ्क्ते पट्टरिति । M. Bh. on II. 1.30.

असारूप्य dissimilarity in apparent form (although the real wording in existence might be the same) c. g. टाप्, डाप्, चाप्; cf. नानुबन्धकृतमसारूप्यम् । Pār. Sek. Pari. 8.

असि (1) Uṇādi affix अम्; (2) tad. affix अम्. Sec above the word अम्.

आसेच् samāsa-ending affix अस्. Sce above the word अम्.

असिद्ध invalid; of suspended validity for the time being; not functioning for the time being. The term is frequently used in Pānini's system of grammar in connection with rules or operations which prevented, or held in suspense, in connection with their application in the process of the formation of a word. The term (असिद्ध) is also used in connection with that have applied or operations that have taken place, which are, in certain cases, made invalid or invisible as far as their effect is concerned and other rules are applied or other operations are allowed to take place, ordinarily have been prevented by those rules which are made invalid had they not been inva-Pāṇini has laid down this invalidity on three different occasions (1) invalidity by the rule पूर्वत्रासिद्धम् VIII. 2.1. which makes a rule or operation in the

second, third and fourth quarters of the eighth chapter of the Astādhyāyi invalid when any preceding rule is to be applied, (2) invalidity by the rule असिद्धबदत्राम।त् enjoins mutual invalidity which in the case of operations prescribed in the Abhīya section beginning with the rule असिद्धवत्रामात् (VI. 4.22.) and going on upto the end of the Pada (VI.4.175), (3) invalidity of the single substitute for two letters, that has already taken place, when g is to be substituted for स, or the letter त is to prefixed, cf. षत्वत्रकोरासिद्धः (VI. 1.86). Although Pānini laid down the general rule that subsequent rule or operation, in case of conflict, supersedes the preceding rule, in many cases it became necessary for him to set that rule aside, which he did by means of the stratagem of invalidity given above. Subsequent grammarians found out a number of additional cases where it became necessary to supersede the subsequent rule which they did by laying down a dictum of invalidity similar to that of Pāṇini. The author of the Varttikas, hence, laid down the doctrine that rules which are nitya or antaranga or apavada, are stronger than, and hence supersede, the anitya, bahiranga and utsarga rules respectively. Later gram. marians have laid down in general, the invalidity of the bahiranga rule when the antaranga rule occurs along with it or subsequent to it. For details see Vol. 7 of Vyakarana Mahābhāsya (D. E. Society's edition) pages 217-220. See also Pari. Sek. Pari. 50.

आसिद्धत्व invalidity of a rule or operation on account of the various considerations sketched above. See असिद्ध.

असिद्धपरिभाषा the same as Antaranga Paribhasa or the doctrine of the invalidity of the bahiranga operation. See the word असिद्ध above. For details see the Paribhāsā "asiddham bahirangam range" Par. Sek. Pari. 50 and the discussion thereon. Some grammarians have given the name असिद्धपरिभाषा to the Paribhāsā असिद्धं बहिरङ्गमन्तरङ्गे as contrasted with अन्तरङ्गं बहिरङ्गाद् वलीयः which they have named as बहिरङ्गपरिभाषा.

असुक् the augment अस् seen in Vedic Literature added to the nom. pl. case-affix जस् following a nounbase ending in अ; e.g. जनास:, देवास: etc. cf. आजसेरसुक् P. VII. 1.50, 51.

असुङ् substitute अस् for the last letter of the word पुंस् before the सर्वनाम- स्थान affixes i. e. before the first five case affixes, e.g. पुमान् पुमांसी etc.; cf. पुंसोऽसुङ् P. VII. 1. 89

असुन् Uṇādi affix अस् (असुन्) by सर्व-धातुभ्योऽसुन् वक्तन्यः Uṇ. Sū.628; cf. न वेत्तीति नेवदाः । वेत्तिरसुन्त्रत्ययान्तः Kāś. on P. VI. 3. 75.

असे kṛt affix in the sense of the infinitive (तुमर्थे) in Vedic Literature,e.g. जीवसे; cf. तुमर्थे सेसेनसे॰ P. III. 4. 9

अस्ताति tad. affix अस्तात् in the sense of the base itself, but called विभाक्त, prescribed after words in the sense of 'direction', e. g. पुरस्तात्, अधस्तात् etc. cf. दिक्शब्देभ्य: सप्तमीपञ्चमीप्रथमाभ्यो दिग्देशकालेषु अस्ताति: P. V. 3. 27.

अस्थ अ, आ and आई. This term is used in Rk Tantra cf. अस्थनामिनी सन्व्यम् R. T. 94. अस्थ possibly means belonging to अ i. e. all the three grades इस्न, दीर्घ and ज्ञत of अ'.

अस्पष्ट less in contact with the vocal organ than the semi-vowels; the term occurs in Hemacandra's Grammar (Hem. I. 3. 25) and is explained by the commentator as ईप्रत्पृष्टतरी प्रत्यासत्तेर्यकारवकारी. अस्पृष्ट stands for the letters य and य which are substituted for the vowels ए पे and ओ औ when followed by a vowel; cf. also Śāk I. 1. 154.

अस्पृष्ट not in contact with any vocal organ; the term is used in connection with the effort required for the utterane of vowels, अनुस्वार and sibilants when no specific contact with a vocal organ is necessary; cf. स्वरानुस्वारोष्मणामरपृष्टं करणं स्थितम् R. Pr. XIII. 3.

असमद् first person; the term is used in the sense of the first person in the grammars of Hemacandra and Sākaṭāyana. cf. त्रीणि त्रीण्यन्ययुष्मदस्मीद (Hem. III. 3.17);

अस्वपद्विग्रह a term used for those compounds, the dissolution of which cannot be shown by the members of the compound; c. g. सुमुखी; cf. भवति वे कश्चिदस्वपद्विग्रहोपि वहु- नीहि:। तद्यथा। शोभन मुख्यमस्याः सुमुखीति। M.Bh. on V. 4. 5.

अस्वयंद्र A term used for the perfect tense; cf. कु चकारमस्वयंद्रष्टे (R.T. 191).

अस्व not homogeneous; asavarṇa. cf. इवर्णोदेः अस्वे स्वरे यवरलम् Hem. I. 2.21, also अस्वे Śāk. I. 1.73.

अस्वरक untoned; a word without an accent, as different from a word which has an accent, but which is not uttered with that accent; cf. अक्रियमणे ह्युपदेशिवद्भावे..आन्तर्यंत आदेशा अस्वरकाणामस्वरकाः स्यु: M.Bh. on VII. 1.2, VII. 1.89.

आ

आ (1) the long form of the vowel अ called दीर्घ, consisting of two matras. in contrast with (1) the short अ which consists of one matra and the protracted आ३ which consists of three mātrās; (2) substitute आ of two matras when prescribed by the word दांचे or वाद्ध for the short vowel अ; (3) upasarga आ (আৰু) in the sense of limit e. g. आ कडारादेका संज्ञा (P. I. 4.1.) आकुमार यश: पाणिन: Kāś. on II. 1.13. आ उदकान्तात् (M. Bh. on I. 1.14.); (4) indeclinable at in the sense of remembrance e. g. आ एवं नु मन्यसेः cf. ईषदर्थे क्रियायोगे मर्यादाभिविधो च य:। एतमातं ङितं विद्याद्वाक्यस्मरणयोरङिन M. Bh. on I.1.14; (5) augment आ (आक्) as seen in चराचर, वदावद etc. cf. M. Bh. VI. 1.12 Vart. 6; (6) augment आ (आर्) prefixed to roots in the tenses ভুহু, ভুহু and ভূড়ু; (7) substitute आ prescribed for the last letter of pronouns before the tad. affixes हक,हरा, हक्ष and यत्, as in ताहक, ताहदा etc.; (8) seminine assix आ (राप, डाप or चाप) added to nouns ending in আ; (9) substitute আ (আ or আনু, or ভা or আনু) for case affixes in Vedic literature उभा यन्तारी. नामा पृथिव्या: etc.

आँ indeclinable आ pronounced nasalized, e. g. अम्र आं अप: M. Bh. I. 3.2.

आक् see above the word आ sense (5).

आकम् the substitute आक्रम् for साम् of the gen. pl. after the words युप्तव् and अस्मद् c. g. युप्ताकं, अस्माक्रम् cf. P. VII. 1.33.

आकर्षक (a word) attracting another word stated previously in the context e.g. the word च in the rules of Pāṇini.

आकर्षादि a class of words headed by the word आकर्ष to which the taddhita affix कन् (क) is applied in the sense of clever or expert; e. g. आकर्षक:, त्सरक:, राकुनिक: etc.; cf. P. आकर्षदिस्य: कन् P. V.2.64.

आकाङ्क (or साकाङ्क्ष also) expectant of another word in the context, e. g. कूज and ब्याहर in अङ्ग कूज ३,अङ्ग ब्याहर ३ इदानीं ज्ञास्यास जाल्म Kāś. on अङ्गयुक्तं तिङाकाङ्क्षम् (P.VIII. 2.96).

आकाङ्का expectancy with regard to sense-completion, generally in compounds such as साकाङ्का, निराकाङ्का etc. cf. अस्त्यस्मिनाकाङ्का इत्यत: साकाङ्काम् M. Bh. on III. 2. 114.

আকাহ্ব a word for which there is expectancy of another word for the completion of sense.

आकार the letter आ; cf. अकारस्य विवृतोप-देश आकारम्महणार्थः । M. Bh. I. l Ahn. 2.

आिकिनिच् tad. aff. आकिन् affixed to the word एक in the sense of 'single,' 'alone'; cf. एकादाकिनिचासहाये P. V. 3.52.

आकुरमीय a group of 43 roots of the चुरादि class of roots beginning with the root चित् and ending with कुरम् which are Atmanepadin only.

आकृति lit. form; individual thing; cf. एकस्या आकृतिश्चरितः प्रयोगो द्वितीयस्यास्तृतीयस्याश्च न भवति M. Bh. on III. 1.40 Vart. 6. The word is derived as आक्रयेत सा आकृति: and explained as संस्थानम्; cf. आक्रयंत व्यव्यते अनया इति आकृति: संस्थानमुच्यते Nyāsa on IV.1.63; (2) general form which, in a way, is equivalent to the generic notion or genus; cf. आकृत्युपदेशासिद्धम् । अवर्णाकृतिस्पिद्ध सर्वमर्गानुस्त्रं प्रहीष्यति M. Bh. I. 1. Ahn. 1; (3) notion of genus;

cf. also यत्ति तद् भिनेष्यभिनं छिनेष्यन्छिनं सामान्यभूतं स शब्द: । नेत्याह । आकृतिर्नाम सा. M. Bh. I. 1.Āhn.1; (4) a metre consisting of 88 letters; cf. R. Prāt. XVI. 56, 57.

आक्रांतेगण a class or group of words in which some words are actually mentioned and room is left to include others which are found undergoing the same operation; cf. श्रेण्यादय: कृतादिभि: । श्रेण्यादय: पट्यन्तें कृतादिराकृतिगण: M. Bh. II.1. 59. Haradatta defines word as प्रयोगद्र्शनेन आकृतिग्राह्यो आकृत्तिगणः । अत्र आदिशन्दः प्रकारे । आकृति-गणेपि उदाहरणरूपेण कतिपयान् पठित कृत मत इत्यादि Padamañjarī on II.1. 59 ; cf. Pradīpa of Kaiyata also on II. 1. 59. Some of the ganas mentioned by Pāṇīni are ākṛtigaṇas, e.g. अश-आदिगण, मूलविभुजादिगण, स्नात्क्यादिगण, शिवादिगण, पचादिगण, and others.

आक्षरसमाद्वाधिक directly or expressly mentioned in the fourteen Pratyā-hāra Sūtras of Pāṇini; a letter actually mentioned by Pāṇini in his alphabet 'अइउण्', 'ককুকু' etc.

आक्षिप्त (1) taken as understood, being required to complete the sense; cf. किविप आक्षितो भवित M. Bh. on III.2. 178;(2) a term used for the circumflex accent or खरित as it is uttered by a zig-zag, motion of the organ in the mouth caused by the air producing the sound; cf. आक्षेपो नाम तिर्थगमन गात्राणां वायुनिभित्तं तेन य उच्यते स खरित: Uvvata on R. Pr. III. 1.

आक्षेप a zig-zag motion of the organs producing sound caused by the air; see आक्षित above.

आख्या designation, conventional name; cf. देवदत्तो मुण्डचपि लट्चपि स्वामा- ख्यां न जहाति M. Bh. on I.1.1; cf. also स्वमज्ञातिधनाख्यायाम् P. I. 1.35; cf. also वर्ण: कारोत्तरो वर्णाख्या Tai. Prāt. I. 16.

verb; cf. आख्यात verbal form, भावप्रधानमाख्यातं सत्त्वप्रधानानि नामानि Nir. चलारि पदजातानि नामाख्यातोपसर्गनि-पाताश्च M. Bh. I.1. Ahnika 1; also A.Prāt. XII. 5, आकार पदादिश्च M. Bh. I. 2.37 Vārt. आख्यातमारब्यातेन क्रियासातत्वे Sid. Kau. II. 1. 72, क्रियावाचकमाख्यांत V. Pr. V.1; cf. भारद्वाजकमाख्यातं भार्गवं नाम भाष्यते । भारद्वाजेन दृष्टत्वादाख्यातं भारद्वाज-गोत्रम V. Prat. VIII. 52; cf. also Athar. Prāt. I. 1. 12, 18; 1. 3. 3, 6; II. 2. 5 where ākhyāta means verbal form. The word also meant in ancient days the root also, as differentiated from a verb or a verbal form as is shown by the lines বন্নাম येनाभिदधाति सत्त्वं, तदारब्यातं येन भावं स धातुः R. Pr. XII. 5 where ' आस्यात ' and 'ঘার' are used as synonyms. As the root form such as कृ, भृ etc. as distinct from the verbal form, is never found in actual use, it is immaterial whether the word means root or verb.In the passages quoted above from the Nirukta and the Mahābhāsya referring to the four kinds of words, the word akhyata could be taken to mean root (भात) or verb (कियापद). The ākhyāta or verb is chiefly concerned with process of being and becoming while nouns (नामानि) have sattva or essence, or static element as their meaning. Verbs and nouns are concerned not merely with the activities and things in this world but with every process and entity; cf. पूर्वापरीभूतं भावमाख्यातेनाच्छे Nir. I.; अस्ति-भवतिविद्यतीनामर्थः सत्ता । अनेककालस्थायि-नीति कालगतपौर्वापर्येण कमवतीति तस्याः किया-लम् । Laghumañjūṣā. When a krt. affix is added to a root, the static element predominates and hence a word ending with a krt. affix in the sense of bhava or verbal activity is treated as a noun and regularly declined; cf. इदिमिहिता भावा द्रन्यवद् भवति M.Bh. on II. 2. 19 and III. 1.67, where the words गति, त्रज्या, पाक and others are given as instances. Regarding indeclinable words ending with krt. affixes such as कर्ते, इत्वा, and others, the modern grammarians hold that in their case the verbal activity is not shadowed by the static element and hence they can be, in a way, looked upon as ākhyātas; cf. अञ्चयक्रता भाव Vaiyākaraņabhūsana.

आख्यातप्रक्रिया a work dealing with verbs, written by Anubhūtisvarūpā-cārya on the Sārasvata Vyākaraṇa.

आख्यातिचिक a work dealing with verbs and their activity by Kṛṣṇa-Shāstrī Āraḍe a great Nāiyāyika of the 18th century.

आख्यातव्याकरण a treatise on verbs discussing verbal forms by Vangasena.

आगन्तुक lit. adventitious, an additional wording generally at the end of roots to show distinctly their form e.g. चदि, ए.धि, सर्ति etc.; cf. इन्धिमवितम्यां च P I. 2. 6; cf. also भावलक्षणे स्थणुकुन्वदिन्धरहनामिजनि-भ्यस्तामुन् P. III. 4.16, स्वितृदाः कम्न P. III. 4, 17 and a number of other sutras where इ or ति is added to the root: cf. इक् दिल्पा धातुनिर्देश, वर्णा-त्कार:, रादिफ: P. III. 3.108 Vārt. 2.3. 4. where such appendages to be added to the roots or letters are given. The word आगन्त is an old word used in the Nirukta, but the term आगन्त्रक appears to be used for the first time for such forms by Haradatta; cf. ह्रेशरेति ह कांटित्य, आगन्त्रकेकारे गुणेन निर्देश:Padamaniari on VII. 2. 31. In the traditional oral explanations the second part of a reduplicated word is आगन्तुक which is placed second

आगम

i. e. after the original by virtue of the convention आगन्त-नामन्ते निवेश:, although in fact, it is said to possess the sense of the root in contrast with first which is called abhyāsa. A nice distinction can, however be drawn between the four kinds of adventitious wordings found in grammar viz.आगन्त, इत्, अम्यास andआगम which can be briefly stated as follows; The former two do not form a regular part of the word and are not found in the actual use of the word; besides, they do not possess any sense, while the latter two are found in actual use and they are possessed of sense. Again the agantu word is simply used for facility of understanding exactly and correctly the previous word which is really wanted; the इत् wording, besides serving this purpose, is of use in causing some grammatical operations. अभ्यास, is the first part of the wording which is wholly repeated and it possesses no sense by itself, while, agama which is added to the word either at the beginning or at the end or inserted in the middle, forms a part of the word and possesses the sense of the word.

श्रागम augment, accrement, a word element which is added to the primitive or basic word during the process of the formation of a complete word or pada. The āgama is an adventitious word element and hence differs from ādeśa, the substitute which wholly takes the place of the original or (आदेशिन्). Out of the several āgamas mentioned by Pānini, those that are marked with mute ই are prefixed, those, marked with হ, are affxed, while those, marked with ম, are

placed immediately after the last vowel of the word. The augments become a part and parcel of the word to which they are added, and the characteristics of which they possess;cf.यदागमास्तद्गुणी-भूतास्तद्ग्रहेणेन गृह्यन्ते, also आगमानां आगमि-धार्मिवेशिष्टयम् Par. Sek. Pari.11. Those grammarians, who hold the view that words are unproduced and eternal, explain the addition of an augment as only the substitution of a word with an augment in the place of a word without an augment; cf. आंदेशांस्तर्हींमे भविष्यन्ति अनाग-मकानां सागमका: M. Bh. on I. 1.20; I. 1.46. The term agama is defined as अन्यत्र विद्यमानस्तु यो वर्णः श्रूयतेधिक: । आगम्यमानतुल्यत्वात्स आगम इति स्मृतः Com. on Tait. Prāt.I. 23.

आगमिन् a base to which an augment is added; cf. एवमपि पञ्च आगमास्त्रय आगमिन: M.Bh. I.I. Ahnika 2.

आगर्चीय a class of roots forming a subdivision of the Curādigaņa or the tenth conjugation beginning with पद and ending with गर्च which are only ātmanepadin; e.g. पदयते, मृगयते, अर्थयते, गर्वयते.

श्रामस्य name of an ancient writer of Vedic grammar and Prātiśākhya works; cf. R. Pr. I.2.

आग्रायण an ancient scholar of Nirukta quoted by Yāska; cf. अक्षि अष्ट: । अनक्तेरिति आग्रायण: Nir. I. 9.

আৰু the preposition আ. See the word আ above.

আৰু an operation prescribed in the section, called angādhikāra, in the the Aṣṭādhāyī of Pāṇini, made up of five Pādas consisting of the fourth quarter of the 6th adhyāya and all the four quarters of the seventh adhyāya. আত্মান খুন বিক্লো দ্ছিনেন্থা: M. Bh. on I. 3.60 Vārt.

5; cf. also वार्णादाङ्गं बलीयो भवति Par. Sek. Pari 55; also M. Bh. on III.2.3.

आच् tad. affix आ applied to the word दक्षिणा and उत्तराः cf.P.V. 3.36, 38. e. g. दक्षिणा वसति, उत्तरा रमणीयम् Kāś. on V.3. 36, 38.

आचार (1) customary usage of putting or employing words in rules; cf. आचार्याचारात्तंज्ञासिद्धः, P.I.1.1, Vārt. 4. (2) behaviour;cf. उपमानादाचारे P.III. 1.10; cf. also निवासत आचारतश्चM.Bh. on VI. 3.109.

आचारिकप् denom. affix किप् applied to any prātipadika or noun in the sense of behaviour; cf. सर्वप्रातिपदिकेम्य आचारे किब् वक्तज्यः अश्वति गर्दमति इत्येवमर्थम् M. Bh. on III. 1. 11; cf. इलन्तेम्य आचारिकविमावाच Par. Sek. on Pari.52.

आचार्य preceptor, teacher; a designation usually given to Pāṇini by Patañjali in the Mahābhāṣya; cf. the usual expression तज्ज्ञापयित आचार्यः as also आचार्यप्रवृत्तिज्ञीपयित; also cf. नेदानीमाचार्याः स्वाणि कृत्वा निवर्तयन्ति; cf. also the popular definition of आचार्य given as " निशम्य यद्गिरं प्राज्ञा अविचार्येव तत्क्षणम्। संभावयान्ति शिरसा तमाचार्ये प्रचक्षते।"

आचार्यदेशीय a partisan of the preceptor Pāṇini or the Sūtrakāra who is looked upon as having approximately the same authority as the Sūtrakāra; cf. आचार्यदेशीय आह— न वक्तव्य इति l Kaiyata on I. 4. 105, Vārt. 2.

आचार्यसंपद् necessary qualification to teach the Veda with all its pathas having the necessary knowledge of accents, matras and the like.Cf. पदकमिनागक्षी वर्णकमिनचक्षणः स्वरमात्राभिशेष्यस्य प्रतिस्थानाभिशेष्यस्य प्रतिस्थानाभिशेष्यस्य प्रतिस्थानाभिशेष्यस्य प्रतिस्थानाभिशेष्यस्य प्रतिस्थानाभिशेष्यस्य प्रतिस्थानाभिशेष्यस्य प्रतिस्थानाभिशेष्यस्य प्रतिस्थानाभिष्यस्य स्थानाभिष्यस्य स्यानाभिष्यस्य स्थानाभिष्यस्य स्थानाभिष्यस्य स्थानाभिष्यस्य स्थानाभिष्यस्य स्थानाभिष्यस्य स्थानाभिष्यस्य स्थानाभिष्यस्य स्थानाभिष्य

आचितादि a class of words headed by the word आचित which do not have their final vowel accented acute. by P. VI.2. 146 when they are preceded by the prepositions प्र, प्रा etc. although they are used as proper nouns. e. g. आचितम्, निरुक्तम्, प्राश्चिष्टम्; cf. Kāśikā on P. VI.2.146.

आद् (1) augment आ prefixed to roots beginning with a vowel in the imperfect, aorist and conditional, which is always accented (उदात); cf. P. VI. 4. 72; (2) augment आ prefixed to the imperative first person terminations, e.g. करवाण, करवे etc.; cf. P. III. 4.92; (3) augment आ to be prefixed to case-affixes which are हित् after nouns called nadī; e.g. कुमाय; cf P. VII. 3.112.

आटच् tad. affix (आट) in the sense of possession added to the word बाच्; e.g. बाचाट: cf. P.V.2. 125.

आत् (1) long आ as different from short or protracted अ prescribed by the word बृद्धि or दीर्घ in the case of अ, or by the word आत् when substituted for another vowel, as for example in the rule आदेख उपदेशेऽदित्ति and the following; cf. P. VI. 1.45, 57; (2) substitute for the ablative affix इन् after words ending in अ; cf. P. VII.1.12; (3) substitute आत् for a case affix in Vedic Literature, e.g. न ताद बाइणाद निन्दामि Kās. on VII. 1.39.

आताम् Atmanepada third person dual ending, technically substituted for लकार by P. III. 4.78

आति tad. affix आत् applied to उत्तर, अधर and दक्षिण by P.V.3.34.

आतिदेशिक applied by extension or transfer of epithet as opposed to ओपदेशिक. See the word अतिदेश; the term is often used in connection with rules or operations which do not apply or occur by the direct expression of the grammarian; cf. यदि आतिदेशिकेन कित्येन ऑपदेशिकं कित्वं

बाध्यत. M. Bh. on I.2.1.; cf. also आतिदेशिकमनित्यम् Par.Sek. Pari. 93.6.

आतिशायिक a tad-affix in the sense of excellence; a term applied to the affixes तम and इष्ठ as also तर and ईयस् prescribed by Pāṇini by the rules अतिशायने तमविष्ठनो and द्विचचन-विभन्नोपपदे तरबीयसुनौ cf. P.V. 3.55, 57. This superlative affix is seen doubly applied sometimes in Vedic Lit. e g. श्रेष्ठतमाय कमणे Yaj. Sam. I.1; cf. also तदन्ताच खार्थे छन्दास दर्शन श्रेष्ठतमायित P.V.3.55 Vart. 3.

आतिशायिकान्त a word ending with an ātisāyika affix; cf. आतिशायिकान्तात्स्वार्थे छन्दिस आतिशायिको हस्यते M. Bh. on V. 3.55.

आत्व the substitution of long आ prescribed by the term आत् as in आदेच उपदेशेऽशिति and the following; cf. P. VI.1.45 etc.

आत्मन् agent or Kartr as in the terms आत्मनेपद or आत्मनेभाषा, cf. सुप आत्मनः क्यन् III. 1.8.

आत्मनेपद a technical term for the affixes called तङ् (त, आताम etc.) and the affix आन (शानच् , चानश् , कानच्), called so possibly because, the fruit of the activity is such as generally goes to the agent (आत्मने) when these affixes are used. Contrast this term (Ātmanepada) with the term Parasmaipada when the fruit is meant for another. For an explanation of the terms see P. VI.3.7 and 8.

आत्मनेपादेन a root which always takes the Atmanepada affixes. (See above).

आत्मनेभाष a technical term used for such roots as speak for the agent himself; the term आत्मनेभाष means the same as the term आत्मनेपदिन. The term आत्मनेभाष is not mentioned by Pāṇini; but the writer of the Vārtikas explains it, cf. आत्मने- भाषपरसेभाषयोरपसंख्यानम् P. VI. 3.7 and 8 Vart. 1; cf. also आत्मनेपदिनश्च घातवे। वैयाकरणेरात्मनेभाषदान्देन ब्यविह्नयन्ते, Kaiyata on VI.3.7. The term is found in the Atharva-Prātisākhya. III. 4.7. It cannot be said whether the term came in use after Pāṇini or, although earlier, it belonged to some school other than that of Pāṇini or, Pāṇini put into use the terms Ātmanepada and Parasmaipada for the affixes as the ancient terms Ātmanebhāṣa and Parasmaibhāsa were in use for the roots.

आत्व the substitution of आ; e.g. ताहक्, भवाहक्, अन्याहक् cf. आ सर्वनाम्न: P.VI.3. 90.

आत्वत् possessed of the vowel आ; containing the vowel आ; e.g. पाक;, दाय: etc. cf. कर्षात्वतो घनान्त उदात्तः P.VI. 1.159.

आदादिक belonging to the second conjugation or class of roots which begins with the root अद्; cf. दैशादिकस्य ग्रहणं भविष्यति नादादिकस्य Pur.Pari. 67.

आदि (1) commencement, initial; cf. अपूर्वलक्षण आदि: M.Bh. on I.1.21, (2) of the kind of, similar; एवंप्रकार:.

आदिकर्मन commencement of an action; cf. आदिभूतः कियाक्षणः आदिकर्म Kās. on आदिकर्मणि कः कर्तरि च। P.III. 4.71.

आदित possessed of the mute indicatory letter आ signifying the non-application of the augment इ (इट्) to the past- pass. part. term कत. e. g. क्ष्मण from the root आक्षिदा; similarly खिन्न, भिन्न etc.cf. आदितश्च P.VII. 2.16.

आदिवृद्धि the Vrddhi substitute prescribed for the first vowel of a word to which a tad-affix, marked with the mute letter ज,ण, or क् is added; e.g. औपगव, दाक्षि ecc.; cf. तद्धितेष्वचामादेः P.VII.2.117, 118.

आदिष्ट (1) prescribed for substitution; specified for an operation; cf. सिद्धं दु आदिष्टस्य युद्वचनात् M.Bh. on VI.1. 155; cf. also M. Bh. on VI. 1.I58 Vārt. 3; M. Bh. on IV.3.23 Vār. 5; cf. also आदिशचैवाचः पूर्वः M. Bh. on I.1.57; (2) indicated or stated; आदिष्टा इमे वर्णाः.

आदेश (1) substitute as opposed to sthānin, the original. In Pānini's grammar there is a very general maxim, possessed of a number of exceptions, no doubt, that "the substitute behaves like the original'' (स्थानिवदादेश: अनिह्वयौ P.I.1.56.); the application of this maxim is called स्थानिवद्भाव; for purposes of this स्थानिवद्भाव the elision (लं1) of a phonetic element is looked upon as a sort of substitute;cf. उपधालापस्य स्थानिवत्त्वात् Kāś. on P. I.1.58. Grammarians many times look upon a complete word or a word-base as a substitute for another one, although only a letter or a syllable in the word is changed into another, as also when a letter or syllable is added to or dropped in a word; cf. पचतु, पचन्तु ... इमेप्यादेशाः। कथम्। आदिश्यते यः स आदेशः । इमे चाप्यादिश्यन्ते । M. Bh. on I.1.56; cf. also सर्व सर्व-पदादेशा दाक्षीपुत्रस्य पाणिने: M.Bh. on P. I.1.20; cf. also अनागमकानां सागमका आदेशा: M. Bh. on 1.1.20; (2) indication, assignment; cf. योयं स्वरादेश; अन्तादात्तं, वधराद्यदात्तत्वं, स्वः स्वरितमिति आदेश: R.Pr.I.30-32; cf. also आदेश: उपदेश: com. on Tai.-Prāt. II.20: cf. also अनादेशे अविकार: V.Pr.IV.131, . where Uvvata remarks यत्र उदात्तादीनां स्वराणां सन्धौ आदेशो न कियते तत्र अधिकारः प्रत्येतव्यः । cf. also एकारा विभक्तयादेशः छन्दसि A.Pr. II. 1. 2, where ए is prescribed as a substitute for a caseaffix and ले and असे are cited as examples where the acute acent is also prescribed for the substitute v. आदेशिन that for which a substitute is prescribed; the original, sthanin; cf. आदेशिनामादेशाः cf. also M. Bh. on P.I.1.56.

आद्य (1) premier; cf. इदमार्थं पदस्थानं (ब्याकरणनामकं) सिद्धिसोपानपविणाम् Vāk. Pad. I.16; (2) preceding, as opposed to succeeding (उत्तर); cf. सहायै-व्यंक्षने: V.Pr.I.100; (3) original; cf. आद्यप्रकृति: परमप्रकृति: (original base) Bhāṣā Vrṭṭi. IV. 1.93; (4) first, preceding, आद्ये योगे न व्यवाय तिङ: स्यु; M.Bh. on III.1-91.

आद्यन्तवत्त्व आद्यन्तवद्भाव, consideration of a single or solitary letter as the initial or the final one according to requirements for operations prescribed for the initial or for the final. Both these notions -- the initial and the final-are relative notions, and because they require the presence of an additional letter or letters for the sake of being called initial or final it becomes necessary to prescribe आधन्तकद्वाव in the case of a single letter; cf.आयन्त-वदेकरिमन्। आदी इव अन्त इव एकरिमक्पि कार्ये भवति । यथा कर्तव्यभित्यत्र प्रत्ययाग्रदात्तत्वं भवति एवमे।पगवमित्यत्रापि यथा स्यात् । Kas. P.I.1.21; cf. also आवृत्तवच्च । अप्रक्तस्य आदिवदन्तवच कार्यं भवति । T. Pr. I.55. This সায়-রভারার of Pāṇini is, in fact, a specific application of the general maxim known vyapadesivadbhāva by virtue of which "an operation which affects something on account of some special designation, which certain reasons attaches to the letter, affects likewise that which stands alone;" cf. Pari.Sek. Pari.

आयुदान a word beginning with an acute-accent i.e. which has got the first vowel accented acute; words in the vocative case and words

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tormed with an affix marked with a mute ज् or न् are ādyudātta; cf.P. VI.1.197, 198; for illustrations in detail see P. VI.1.189-216.

आद्यदात्तांनेपातन specific mention of a word with the accent udatta or acute on the first syllable; cf. आद्युदात्तिपातनं करिष्यते M.Bh. on I.1. 56, VI. 1.12.

आधार receptacle or abode of an action;cf.आश्रियन्ते आस्मन् किया: इत्याधार: Kāś. on P. I.4.45 also M. Bh. on III. 3.121; the Prakriyā Kaumudī mentions four kinds of adharas; cf. औपश्ठेषिक: सामीपिको विषयो ब्यात इत्याघारश्च-तुर्घा Prak. Kau. on II.3.36.

आधाराधेयभाव a non-differential relation (अभेदसंसर्ग) between the personal endings तिप्, तस् etc. and the noun in the nominative which is the subject of the verbal activity; relation of a thing and its substratum; cf. निपातातिरिक्तनामार्थं-धात्वर्थयोभेदान्वयस्य अब्युत्पन्नत्वात्.

आधिक्य superiority, superfluity, notion of surplus; cf. यदत्राधिक्यं त्राक्यार्थ: स:M. Bh. on II. 3.46, II.3. 50.

आध्रषीय a sub-division of roots belonging to the चुरादिगण or tenth conjugation beginning with युज and ending with yo which take the Vikarana णिच optionally i.e. which are also conjugated like roots of the first conjugation; e.g. योजयति,योजयते, योजतिः साहयति-ते, सहति•

आध्य a thing placed in another or depending upon another, as opposed to adhara or the container; cf. आधेयश्चाकियाजश्च सोसत्त्वप्रकृतिर्गणः M. Bh. on P.IV.1.44.

অনে (1) kṛt affix (মানন্ত্,or ভান্য্) substituted for the lakara ਲੜ and applied to atmanepadi roots forming the present participle; (2) krt. affix कानच applied to ātmanepadi roots

in the sense of past time forming perfect participle; कानज्वा P.III. 2.105.

आनङ् substitute आन् in the place of the last letter (事) of the first member of dvandva compounds of words meaning deities or of words showing blood-relationship which end with the vowel कः, e.g. होतापोतारा, मातापितरौ cf. P.VI.3.25, 26.

आनन्तये (1) close proximity; absence of any intermediary generally of the same nature: अनन्तरस्य भावः आनन्तर्यम्; cf. नाजानन्तर्ये वहिर्वप्रकुलि: M. Bh. I.4.2. Vārt. 21; Par. Sek. Pari. 51. This close proximity of one letter or syllable or so, with another, is actually i.e. phonetically required and generally so found out also, but sometimes such proximity is theoretically existing as the letter required for proximity is technically not present there by the rule पूर्वत्रासिध्दम. In such cases, a technical absence is not looked upon as a fault. cf. क्कचिच्च धेनिपातकृतमानन्तये शास्त्रकृतमनानन्तर्ये यथा प्रत्वे, कचिन्च नैव संनिपातकतं नापि शास्त्रकृतं यथा जन्त्वे । यत्र कुतश्चिदेवानन्तर्ये तदाश्रयिष्याम: M. Bh. on VIII. 3.13. (2) close connection by mention together at a common place etc.;cf. सर्वाद्यानन्तर्य कार्यार्थम् M. Bh. on I.1. 27.

आनन्दद्त्त name of a Buddhist grammarian, the author of the work named Candra-Vyakarana Paddhati.

आनर्थक्य absence of any utility; superfluity; absence of any object or purpose; cf. स्थानिवद्वचनानर्थक्यं शास्त्रा-सिद्धत्वात् । M. Bh. on P. VI. 1.86 Vart. 5 cf. also P. VI. 1 158 Vart. 4; VI. 1. 161 Vārt. 1, VI. 1.166 Vārt. 1, VI.1. 167 Vārt. 3.

आनि imp. 1st per. sing affix नि with the augment आ prefixed, which has got its न changed into ण by P. VIII. 4.16.

आनुक् the augment आन्, added to the words इन्द्र, वरुण, भव and others before the fem. affix ई; e. g. इन्द्राणी, वरुणानी cf. इन्द्रवरुणभवदावरुद्र... आनुक् P. IV.1.49.

आनुनासिक्य nasalization; utterance through the nose, an additional property possessed by vowels and the fifth letters of the 5 classes (ङ्, ज्, ण्, न्, म्) cf. आनुनासिक्यं तेषामधिको गुण: M.Bh. on I.l. 9.

आउपूर्वी serial order, successive order of grammatical operations or the rules prescribing them as they occur; cf. आनुप्र्या सिद्धमेतत् M.Bh. on V. 3. 5; cf. also ययेव चानुप्र्या अर्थानां प्रादुर्भावस्तयेव शब्दानामि । तद्दत् कार्यरिप भवितन्यम् M.Bh. on. P. I. 1.57.

आनुपूर्व्ये successive order, as prescribed by tradition or by the writer; cf. ऋतुनक्षत्राणामानुपूर्व्येण समानाक्षराणां पूर्वनिपातः । शिशिरवसन्तौ उदगयनस्थौ । ऋतिकारोहिण्यः । M.Bh. II. 2.34 Vārt. 3; also वर्णानामानुपूर्व्येण। ब्राह्मणक्षत्त्रियविद्शुदाः M.Bh. on II. 2.34 Vārt. 6; cf. पदानुपूर्व्येण प्रिष्ठिप्यन् संधीन कुर्यात् । इन्द्र आ इहि । आदौ इन्द्र आ इत्येतयोः न तु आ इहि इत्येतयोः R. Pr. II. 2; cf. also आनुपूर्व्यात् सिद्धम् Sīra. Pari. 6.

आजुपूर्व्यसंहिता the samhitā-pātha or recital of the running Vedic text in accordance with the constituent words; e. g. ग्रुन: रोपं चित् निदितम् or नरा शंसं वा पूषणम्, as opposed to the अनानुपूर्व्यसंहिता which is actually found in the traditional recital e. g. ग्रुनश्चिच्छेपं निदितम् Rk samh. V 2.7 or नरा वा शंसं पूषणम् Rk samh. X. 64.3. See R. Prāt. II 43.

आनुमानिक obtained or made out by inference such as Paribhāṣī rules as opposed to Śrauta rules such as the Sūtras of Pāṇīni; cf. आनुमानिक स्थानित्यमवयवो; Kāś. on VI. 1.85;

also cf. आनुमानिकस्थान्यादेशभावकल्पनेपि श्रीतस्थान्यादेशभावस्य न त्यागः Par. Sek. on Pari. 11; cf. also किं च पूर्वत्रत्यस्य प्रत्यक्षत्वेन आनुमानिक्या अस्या वाघ एवोचितः Pari. Sek. on Pari. 50.

आन्तरतम्य closest affinity; cf. अष्टन्-जनादिपथिमध्यात्वेषु आन्तरतम्यादनुनासिकप्रसङ्गः M.Bh. on VII. 2.84, as also आन्तर-तम्याच्च सिद्धम् M. Bh. on VII 1.96 Vart. 6.

आन्तर्थे proximity; close affinity; close relationship. There are four kinds of such proximity as far as words in grammar are concerned: Re: the organs of speech (स्थानतः) as in दण्डा- प्रम्, regarding the meaning (अर्थतः) as in चातण्ड्यमुवितः, regarding the quality (गुण) as in पाकः रागः, and regarding the prosodial value (प्रमाण) as in अमुन्म, अमुन्याम्; cf. अनकिथि आन्तर्य स्थानाथगुणप्रमाणकृतम् Par. S'ek. Pari.13. cf. also Kāś, on I. 1.50.

आन्पद word ending with आन् which has the consonant dropped and the preceding आ nasalized; e. g. सर्गा इन सजतम् Rk.Sam. VIII. 35. 20, महाँ इन्द्र: Rk Sam VI.19.1; cf. दीनांदि समानपाद, आतांऽि निस्थम् P. VIII. 3.9, VIII. 3.3; cf. also इन्त देशों इति नेता आन्-पदा: पदम्लय: R. Pr. IV. 26, 27.

সাম্ (1) common term for the fem. endings হাৰ, ভাৰ and ভাৰ given by Pāṇini in Adhy. IV. Pāda 1; cf. প্ৰব্যাবান্দ্ৰ: P. II. 4.82. P. IV. 1.1.; P. VI. 1.68; cf. also P. VI. 3. 63. P. VII. 3. 44; P. VII. 3. 106, 116; P. VII. 4.15. etc.; (2) a brief term for case-affixes beginning with the inst. sing and ending with the loc. pl. cf. প্ৰভাৱন P. VII. 2.112.

आपित (1) production; resulting of something into another; change; cf. दन्त्यस्य मूर्धन्यापित: नित: मूर्धन्यमाव: V. Prāt. I. 42 and Uvața's com. thereon; cf. also यमापित

explained as यमभाव R Pr. VI. 9. (2) modification; cf. आपद्यते श्वासतां नादतां वा R. Pr. XIII. 1.; (3) contingency, undesired result.

आपत्य patronymic affix such as अण् and others. The term आपत्य, which is the same as the usual term अपत्य in तस्यापत्यम् P. IV. I, is found sometimes used in the Vārttikas and in the Mahābhāṣya; cf आनत्याज्जीवद्दंस्यात्स्वार्थे द्वितीया युवसंज्ञ: P. IV. 1.163 Vārt 6.

आपदेव son of अनन्तदेव, the author of Sphotanirupana (17th cent. A.D.).

आपिशल (1) a work of आपिशल, possibly his grammar; cf. आपिशलमधीते M. Bh. on IV. 1.14; (2) a student of Āpiśali's grammar; आपिशलमधीते आपिशल ब्राह्मणी M. Bh. on IV 1.14; आपिशलपणिनीयन्याडीयगीतमीया; M. Bh. on VI. 2. 36.; cf. तथा चापिशलाः पाणिनीयाः पठन्ति—आगमोनुपञ्चातेन विकार-श्रोपमर्दनात् । आदेशस्तु प्रसङ्गेन लेगः सर्वापकर्षणात्.

आपिशिक्त an ancient grammarian mentioned by Pāṇini and his commentators like Patañjali, Helārāja and others; cf. वा सुप्यापिशिक्त: P. IV. 3.98; तथा चापिशक्रोविध: M. Bh. on IV. 2.45.

आपुक् augment आप् added to the words सत्य, अर्थ and वेद before the affix णिच्: cf. M. Bh. on III. 1.25 and Vart. 1 and 2 thereon; e. g. सत्यापयति, अर्थापयति, वेदापयति.

आपुट् augment (আণ্) suggested in the place of আণুক্ by Patanjali to be prefixed to the affix णিच; cf. M. Bh. on III. 1. 25.

(the same as vyāpya). The term is used in connection with the object of a verb which is to be obtained by the verbal activity. The word আত্ম is found used in the sense of Karman or object in

the grammars of Jainendra, Sākatāyana, C'āndra and Hemacandra; cf. C'āndra II 1. 43; Jainendra I. 2. 119; Sāk. IV. 3. 120; Hem. III. 3. 31. Hence, the term साम्य is used for a transitive root in these grammars.

आवन्त ending with the fem. affix आ (टाप, डाप् or चाप्); cf. वाबन्त: P. II. 4. 30 Vart. 3.

आवाध (1) similarity of one phonetic element, for instance, in the case of ऐ with आ resulting from Samdhi: e. g. प्रजाया अरातिं निर्कत्या अक: where प्रजाया and निर्कत्या stand for प्रजाये and निर्कत्या stand for प्रजाये and निर्कत्ये; cf. ऐकारान्तानि आकाराबाध Āth. Pr. II. 1.4; (2) Similarity of accent of words in the Samhitāpātha and Padapātha; (3) followed by; cf. A. Pr. II.1.14; (4) distress; cf. आवाध च, P. VIII. 1.10.

आभाच्छास्त्र a rule given in the section called आभीयप्रकरण extending from P. VI. 4. 22 to VI. 4. 175, wherein one rule or operation is looked upon as invalid to another; cf. असिद्धवदत्राभात् P. VI. 4. 22 and M. Bh. thereon; cf. also यावता अभिदेतां हलः इत्यपि आभाच्छास्त्रम् Vyāḍi Pari. 38.

आभीक्ष्ण्य repetition of an action; cf. पौनः पुन्यं आभीक्ष्ण्यम् Kās. on III. 4.22; cf. M. Bh. III. 4.24; VIII. 1.4; VIII. 1.12.

आभीयकार्य an operation prescribed by a rule in the section called आभीय-प्रकरण. See आभाच्छास्त्र above.

आभीयप्रकरण a section of Pāṇini's grammar from VI. 4. 22 to VI. 4. 129, called आभीय, as it extends to the rule भस्य VI. 4. 129, including it; but as the governing rule भस्य is valid in every rule upto the end of the Pāda, the

স্থাদাথ্যক্ষণে also extends upto the end of the Pāda. See স্থাদাভ্যান্ত above.

आभीयासिद्धत्व invalidity or supposed invisibility of one rule with respect to another, in the section called आभीयप्रकरण. See आभाच्छास्त्र above.

आभ्यन्तरप्रयत्न internal effort made in producing a sound, as contrasted with the external one called बाह्यप्रयत्न. There are four kinds of internal efforts described in the Kāsikāvṛṭṭi.; cf. चत्वार आभ्यन्तरप्रयत्नाः सवर्णसंज्ञायामाश्रीयन्ते — स्पृथ्ता, ईप्रत्पृथ्ता, संवृतता, विवृतता चिति । Kās. on P. 1.1. 9. See also यत्नो द्विधा। आभ्यन्तरो बाह्यश्च etc. Sī. Kau. on I. 1.9.

आभ्यास changes prescribed in connection with the अन्यास or reduplicative syllable; cf. अन्यासिवकार आभ्यास: M. Bh. on III. 1.6.

आम् (1) augment 'आ prescribed in connection with the words चतुर् and अनहुह before the case-affixes called सर्वनामस्थान; cf. चतुरनड्होराम् उदात्त: P. VII. 1. 98; (2) the affix आम् added before छिट् or a perfect termination by rules कास्प्रत्यथादाम् अमन्त्रे लिटि and the following (P. III 1. 35-39), as for instance, in कासांचके, ऊहांचके, दयांचके, जागरांचकार, विभयांचकार etc.; (3) geni. pl. caseassin हषदाम्, शरदाम्, with न् prefixed in रामाणाम् etc., and with स prefixed in सर्वेषाम् etc.; (4) loc. sing. case-affix आम् substituted for इ (ङि); cf. ड्राम् नद्याम्नीम्यः P. VI. 4. 116.

आमन्त्रण (1) calling out from a distance; (2) an invitation which may or may not be accepted; cf. विधिनिमन्त्रणामन्त्रणाधीश्यंप्रक्षप्रार्थनेषु लिङ् P. III. 3.161 whereon M. Bh. remarks अथ निमन्त्रणामन्त्रणयो: को विशेष: । अथ संनिहितेन

निमन्त्रणं भवति असंनिहितेन आमन्त्रणम्। नेषोस्ति विशेषः । असंनिहितेनापि निमन्त्रणं भवति संनिहितेनापि चामन्त्रणम् । एवं तर्हि यन्त्रियोगतः कर्तव्यं तन्त्रिमन्त्रणम् । आमन्त्रणे कामचारः । M. Bh. on P. III.3,161.

आमिन्त्रत (1) a word in the vocative sing. cf. सामान्त्रितम् P. II.3.48; a tech. term in Pāṇīni's grammar, the peculiar features of which are पराङ्गवद्धाव (cf. P.II.1.2), अविद्यमानवद्धाव (cf. P.VIII.1.72), द्वित्व (cf. P.VIII. 1.8), आद्भुदात्तव (cf. P. VIII.1.198), सर्वानुदात्तव (cf. P. VIII.1.19), splitting of ए into आ and इ, c. g. अमे into अमा ३ इ (cf. P. VIII.2.107 Vārt. 3); (2) Vocative case, cf. ओकार आमन्त्रितज: प्रश्चः Rk. Prāt. I.28; Vāj. Pr. III.139; II.17; II.24 VI.1.

आमन्त्रितकारक a word connected with the verbal activity possessed by आमन्त्रित e.g. छुण्डन in छुण्डनाटन्; cf. आमन्त्रिते या धातुवाच्या क्रिया तस्याः कारकम् Kaiyaṭa on P. II.1.2.

आमन्त्र्य a word in the vocative case; lit. a word possessed of the sense of invocation; cf. आमन्त्र्यमाणियं वर्तमानः हाब्द आमन्त्र्य: Sak. I.3.88; cf. also आमन्त्र्यते यत्तदामन्त्र्यम् com. on Hem. II.1.25.

आमिनच् tad. affix आमिन in the sense of possession, applied to the word ख; cf. स्वामिन धर्ये P. V.2.126.

आभिश्र completely mixed; cf. आमिश्र-स्यायमादेश उच्यते स नेव पूर्वप्रहणेन ग्रह्मते, नापि प्रस्रहणेन । तद्यथा । क्षीरोदक संपृक्ते आमिश्रत्या-न्नव क्षीरस्प्रहणेन ग्रह्मते नाप्युदक्रप्रहणेन M. Bh. on VI. 1.85; similarly आमिश्रस्य, आमिश्रीभूत etc.

आमु tad. assix (आम्) added to the assixes घ i. e. तर and तम which are placed after indeclinables; e. g. / किंतराम्, पचितिराम् etc. cf. P. V.4.11.

आम्नेडित (1) iterative; a repeated word, defined as द्विरुक्त पदम् cf. द्विरुक्तमाम्नेडितं पदम् e. g. यज्ञायज्ञा

वो अम्रये Vāj. Prāt. I. 146; (2) the second or latter portion, of a repeated word according to Pāṇini; c. तस्य (द्विरुक्तस्य) परमाम्रोडितम् P. VIII.1.2. The Āmredita word gets the grave accent and has its last vowel protracted when it implies censure; cf. P. VIII.1.3 and VIII. 2.95. Haradatta has tried to explain how the term आम्रेडित means the first member; cf. ननु आम्रेडितशब्दे। निघण्टुज प्रसिद्ध: आम्रेडित द्विश्रिरक्तमिति । सत्यमथे प्रसिद्ध: इह तु शब्दे परिभाष्यते । महासंज्ञाकरणं पूर्वाचार्यानुरोधन Padamañj. on VIII.1.2.

आम्नेडितसमास an iterative compound; cf. आम्नेडितसमासे तु। A. Prāt. III. 1. 5.

आय् the substitute आय् for ऐ before a vowel; e. g. चायक: for चै+अक: cf. एचोयवायाव: P VI.1.78.

आय (1) the affix आय applied to the roots गुन्, धून् and others ending with which they are looked upon as roots; cf. P. III. 1.28; P. III.1. 32. The affix is applied optionally when an ārdhadhātuka affix is to follow. e.g. गोपायिता, गोता; cf. P. III. 1.31; (2) augment; cf. असतो वर्णस्य उपजन: R. Prāt. XIV. 1 Uvata.

आयाम tension of the limbs or organs producing sound, which is noticed in the utterance of a vowel which is accented acute (उदात्त) आयामो गात्राणां दैर्घ्यमाकर्षणं वा; com. on Tait. Prāt. XXII. 9; cf. उत्त्वंगमनं गात्राणाम् वायुनिमित्तं Uv. on R. Prāt. III.1; cf. also उत्त्वंगमनं शरीरस्य com. on Vāj. Prāt. I. 31; cf. also आयामो दारण्यमणुता रवस्येस्युचे:कराणि शब्दस्य M.Bh. on P. I.2.29.

आय्य krt. affix आय्य before which णि (causal इ) is changed into अय् ;cf, अय् आमन्ताल्वाय्योत्न्वण्णुषु P. VI. 4.55. e.g. स्पृह्याय्य:

आर substitute आर for ऋ in the words पितृ and मातृ; e.g. पितरामातरा; cf. P. VI.3.33.

आरक् tad. affix (आर) applied to the word गोधा in the sense of offspring according to the Northern Grammarians; e.g. गोधार:, (optional forms गोधेय and गोधेर acc. to others); cf. P. IV. 1.129, 130.

आरकन् tad. affix applied to the words शृङ्ग and वृन्द, e. g. शृङ्गारकः, वृन्दारकः; cf P. शृङ्गवृन्दाभ्यामारकन् P.V. 2.122 Vārt. 3.

आरडे KRISHNASHASTRI a reputed Naiyāyika of Banaras of the nineteenth century, who wrote, besides many treatises on Nyāya, a short gloss on the Sūtras of Pāṇini, called Pāṇini-sūtra-vṛtti.

आरि tad. affix applied to the word पूर्वतर when the whole word refers to a year, e.g. परारि in the last year; cf. B. V. 3.22 Vart. 2.

आर krt. affix applied to the roots श्रृ and वन्द् in the sense of habituated etc. e.g. शराह:, वन्दाह:. cf. P. III. 2.173.

आरोप attribution or imputation of properties which leads to the secondary sense of a word; cf. अप्रसिद्ध अंशोदिरीप तद्गुणारोपादेव बुध्यतेPar. Sek. on Pari. 15.

आरोपणीय same as अभिनिधान; see above अभिनिधान.

आर्थ resultant from sense; made up of sense; अर्थस्य अयम् आर्थ; cf. तदा- दितदन्तत्वमार्थसमाजप्रस्तम् Par. Sek. on Pari. 37.

आर्थसमाज combination of the meanings (of the base and affix); see the word आर्थ above.

আর্থযান্তক a term used in contrast to the term सार्वधातुक for such verbal and kṛt affixes, as are not personal endings of verbs nor marked with the mute letter 汉. साविषातुकम् । आध्यातुक तिङ्|शित हेब: P. III. 4. 113 and 114. The personal endings of verbs in the perfect tense and the benedictive mood are termed ārdhadhātuka, cf. P. III. 4.115, 116; while both the terms are promiscuously found utilised in the Vedic Literature; cf. P. III. 4. 117. The main utility of the ardhadhatuka term is the augment इ (इट्ट) to be prefixed to the ardhadhatuka affixes. The term আঘ্বাল্কা was in use in works of the old Vaiyākaranas; cf. अथवा आवेघात्कास इति वश्यामि कामु आर्धघातुकासु । उक्तिनु युक्तिपु रूढिपु प्रतितिषु श्रुतिषु संज्ञामु M. Bh. on II. 4.35. It cannot be said how the term ardhadhatuka originated. Probably such affixes or pratyayas, like the krt affixes generally, as could be placed after certain roots only were called ardhadhātuka, as contrasted with the verbal and the present participle affixes which were termed sarvadhātuka on account of their being found in use after every root.

आर्घघातुका old term for आर्घघातुक; see आर्घघातुक.

आर्घेषातुकाधिकार the topic or section in Pāṇini's grammar where operations, caused by the presence of an ārdhatuka affix ahead, are enumerated, beginning with the rule आर्घषातुक VI. 4. 46 and ending with न स्यि VI. 4. 69. Such operations are summed up in the stanza अतो लोपो चलापश्च गिलोपश्च प्रयोजनम्। आङोप इत्वमेत्वं च चिण्वद्भावश्च सीयुटि; M. Bh. as also Kāś. on VI. 4. 46.

आर्थे derived from the holy sages; founded on sacred tradition, such as the Vedāngas; cf. कृत्स्नं च वेदाङ्गमीन- न्द्रामार्थम् R. Prāt. XIV 50. The word is explained as स्वयंपाठ by the com. on Vaj Prat. IX.21, and as Vaidika samdhi on X. 13. Patanjali has looked upon the pada-pātha or Pada-text of the Samhitās of the Vedas, as anārṣa, as contrasted with the samhitā text which is ārṣa; cf. आप्याम् in the sense रहितायाम् R. Prāt. II. 27; cf also पदकार्याम् लक्षणमनुवर्यम् M.Bh. on III. 1.109.

আৰ্হীয় tad-assisce হৰু, তমু etc. as also the senses in which the assisce are applied, given in the section of Paninis grammar P. V. 1. 9-71.

आल case affix in Vedic literature e.g. वमना यज्ञ Kās, on VII.1.39.

आন্তৰ্ tad-affix (প্ৰাত) applied to the word বাৰু in the sense of 'talkative' e. g. বাৰাজ:; cf P. V.2, 124.

आलु tad. affix in the sense ' तन नहते ' e. g. शीताहः, उणाहुः P. V. 2.122.

आलुच् kṛt. aflix (आलु) applied to the roots स्पृड्, गृह् पत् etc.e.g. सृह्यान्तः. गृह्यान्तः, निरान्तः etc. ef P III. 2-158.

आवचन incomplete pronunciation, cf. ईषद् अचनम् M.Bh. on I. 1. 8.

आवत् tad-affix applied to the word जम, cf. समाबद् वसति M. Bh. on V. 4.30.

आवश्यक necessary notion or thing: cf. ओरावश्यके । अवस्थिमाव आवश्यकम् Kas. on III. 1. 125, III. 3. 170.

आविप्रसिद्धः having a fixed gender as opposed to अनाविटिलिद्ध possessed of all genders; cf. आविप्र- लिङ्गा जाविः । याङ्कितसुपादाय प्रवर्तते न तिङ्कित जहाति M. Bh. on I. 2. 52; ✓ e. g. the word प्रमाण in प्रमाण वेदाः.

आवृत्ति repetition, c. g. पदावृत्तिः; sec com. on Vāj. Prāt. IV. 21; cf. also आवृत्तितः सप्तदशस्य भवति M. Bh. I. 1. Āhn. 2.

आशिस् the benedictive mood; cf. किदारिषि P. III. 4. 104, called regularly as आशीर्लिङ्.

आराबोध (1) name of a work on grammar written by Taranatha called Tarka-vācaspatī, a reputed Sanskrit scholar of Bengal of the 19th century A. D. who Sanskrit compiled the great Dictionary named वाचस्पत्यकाश and wrote commentaries on Sanskrit Shastraic and classical works. The grammar called আহ্মবাঘ is very useful for beginners; (2) name of an elementary grammar in aphorisms written by रामकिंकर-सरस्वती, which is based on the Mugdhabodha of Bopadeva.

आश्रय (1) relation of dependence; cf. आश्रयात्मिद्धत्वं भविष्यति M. Bh. I. 1.12 Vārt. 4; (2) substratum, place of residence; cf. गुगदचनानां शब्दानामाश्रयतो लिङ्गवचनानि भवन्ति । गुक्कं वस्त्रम् । गुक्का शाटी । गुक्कः कम्बलः । M. Bh. II. 2. 29.

आश्वलायनप्रातिशाख्य an authoritative Pratisakhya work attributed to Saunaka the teacher of Asvalayana, belonging prominently to the Sakala and the Bāskala Sakhās of the Rgveda. It is widely known by the name Rk-Prātiśākhya. It is a metrical composition divided into 18 chapters called Patalas, giving special directions for the proper pronunciation, recitation and preservation of the Rksamhita by laying down general rules on accents and euphonic combinations and mentioning phonetic and metrical peculiarities. It has got a masterly commentary written by Uvvata.

आसन्न nearest, most proximate; cf. विकारी यथासन्नम् V. Pr. I.142; cf. also the sūtra आसन्न: Śāk.I.1.7, explained as स्थानगुणप्रमाणादिभिर्यथास्वमासनः; cf. also आसनः Hem. VII.4.120.

आसि close proximity of a word with another; cf. णौ इत्यस्त्र आसत्तिवशात्

कृत एव संबन्ध: । Pari. Bhaskar Pari. 97.

आस्तारपङ्कि a variety of पृङ्क्ति metre of 40 letters with 8 letters in the first and second quarters or pādas and 12 letters in the third and fourth quarters; cf. आस्तारपङ्किरादित: R.Pr. XVI. 40. For instances of आस्तारपङ्क्ति see Rgveda sūkta 21, Maṇḍala X.

आस्थापित (1) placed after, following, which follow; cf. आस्थापितानामनन्तरो- वतानाम् Uvvata on R. Pr. IV. 1. (2) properly placed at the end e.g. सिष्यद इति सिष्यदे.

आस्य (1) place of articulation, the mouth, cf. अस्यन्त्येनन वर्णान् इति आस्यम् M. Bh. on I.1.9; (2) found in the place of articulation; e g. the effort made for the utterance of words; cf.आस्य भवमास्यम् M. Bh. on I.1.9, also स्पृष्टादिप्रयस्तपञ्चकमास्यम् Laghuvitti on Sak. I.1.6.

आस्वदीय a sub-division of the चुरादि (Xth conj.) roots, beginning with the root अस् and ending with the root खद, which take the Vikarana णिच् i.e. which are conjugated like roots of the tenth conjugation, only if they are transitive in sense.

आह्ज् tad-affix (आह) in the general Saisika senses, e.g. belonging to, produced in, etc., added to the word उत्तर, e.g. औत्तराह cf. उत्तरादाहञ् वक्तव्यः ।; M.Bh. on IV.2.104.

आहि tad-affix added to the word दक्षिण in the general sense of direction but when distance is specially meant; e.g. दक्षिणाहि वसीत, दक्षिणाहि रमणीयम्. See Kāś. on आहि च दूरे P. V. 3.37.

आहिक name of Pāṇini. cf.पाणिनिश्चाहिको दाक्षीपुत्र:.

आहिताग्न्यादि a class of compound words headed by the word आहिताप्त in which the past pass. part. is optionally placed first.e.g.आहिताअिः, अमयाहितः; जातपुत्रः, पुत्रज्ञातः. The class आहितामयादि ।s stated to be आकृतिगण, cf. Kāś.on P.II.2.37.

इ

- इ (1) the vowel इ, representing all its eighteen forms viz. short, long protracted, acute, grave, circumflex, pure and nasalised; e.g. इ in यस्येति च P.VI.4. 128;(2) Unadi affix इ (3)tad-affix इच्(इ) applied to Bahuvrihi compounds in the sense of exchange of action or as seen in words like दिवण्ड e.g. केशाकाश, दण्डादाण्डि, दिमुसले etc. cf. इच् कर्मन्यतिहारे P. V.4. 127, also V.4,128; (4) krt. affix कि (इ) cf. उपसर्ग घो: कि: P.III.3.92; (5) augment इट् (इ); see इट्: (6) conjugational affix इट् of the 1st pers. sing. Atm.
- इक् (1) short wording (प्रत्याहार) for the vowels इ, उ, ऋ and ऌ; cf. इको यणिय P. VI.1.77; एच इम्ब्रस्वादेशे P. I.1.48; इको गुणबृद्धी P. I.1.3; इम्यण: संप्रसारणम् P. I.1.45, इकोऽसवर्णे शाकत्यस्य ह्स्वश्च P.VI. 1.127, इको हस्वोऽङ्यो गालवस्य P. VI.3. 61; (2) krt. affix इक् (इ) applied to the root form to cite a root e. g. विद, जिन etc. cf. इक्कियो घातुनिदेशे P. III. 3.108 Vart. 2; (3) krt. affix इक् applied to the roots कृष् and others in the sense of verbal activity e.g. कृषि:, किरि:, गिरि: cf. इक् कृष्यादिभ्य: P.III. 3.108 Vārt.8.
- इक्परिभाषा the Paribhāṣā rule इको गुणवृद्धी P.I.1.3; cf. गुणश्रुत्या इक्पीरमाषा-पस्थानात् इक एव स्थाने गुणा यथा स्यात् Sīradeva. Pari.93.
- হক (1) substitute for the affix z given as হক্, হল or সিত by Pāṇini; cf. হন্টক: P.VII.3.50; (2) taddhita affix হক্, হক্ থিকৰু mentioned in the Vārtikas on P.IV.2.60; (3) krt.

- affix इक applied to खन e.g. आखानिक: cf. इको वक्तब्य: P.III.3.125 Vart. 3. इकक् the same affix as ठक् mentioned by the वार्तिककार in the Vartikas on P. IV. 2.60.
- इकन् tad. affix इक applied to compound words with पद as the latter member e.g. पूर्वपदिक; cf. इकन्नदोत्तर-पदात P.IV.2.60 Vart.
- इकवक krt. affix applied to खन् e.g. आखनिकवक: cf. इकवको वक्तब्य: P. III. 3.125 Vart. 4.
- इकार the letter इ with all its 18 varieties (इ+कार).
- इक्पदोपस्थिति the presence of the word इक् (vowels इ, उ, क and ल) in a rule, where the operations गुण and बृद्धि are prescribed by putting the words गुण and वृद्धि; e.g. सिनि वृद्धि: परस्मेपदेखु P.VII.2.1; cf. इकी गुणवृद्धी P.I.1.3.
- इंग्लक्षणवृद्धि the substitution of the vowel called वृद्धि i.e. the vowel आ, ऐ or औ prescribed specifically for the vowels called इक् i.e. इ, उ, क्र and रू, e.g. तस्मादिग्लक्षणा वृद्धिः P.I.1.3. Vārt. 11; cf.also इंग्लक्षणवृद्धिप्रतिषेवस्तावत् Sīradeva Pari. 2.
- इक्न the same as इज्जय. See below. The word इक्न is used for इज्जय in the Atharva Prātišākhya cf. नीहारादिष्यनि-क्नेयूत्तरपदे दीर्थ हेन्क्य च A.Pr. III. 3.12.
- इङ्ग्य a separable word as opposed to अनिङ्ग्य; part of a compound word which is separated or may be separated from the remaining part when the word is split up into its constituent parts. Generally the word is applied to the first part of a compound word when it is split up in the recital of the padapātha. The 'ingya' word is shown by a pause or avagraha after it which is shown in writing by the sign (s); cf. इङ्गयन विभागव चाल्येत इति इङ्गयम्। इङ्गयमिति विभागवस्य संश्वा com. on Tait.

Prāt. 1. 48. सावग्रहं पदमिङ्गचम् Com.on T.Pr. I.48.

इच् (1) short wording or pratyāhāra for vowels except अ. cf. इजोदश्र गुरुमतोऽनुच्छ: P.III. 1.36; cf. also VI. I.104, VI. 3.68. VIII.4.31,32; (2) Samāsānta affix इ after Bahuvrihi compounds showing a mutual exchange of actions. e.g. केशाकेशि, दण्डादण्डि; cf. इच् कर्मन्यतिहारे P.V.4. 127 also 128.

इज् (1) krt. affix (इ), in the sense of verbal activity applied to any root, the word so formed being used in the fem. gender and in connection with narration or in interrogation; e.g. कां त्वं कारिमकाधी: । सर्वो कारिमकाधिम्। cf. Pāṇini III.3.110; (2) krt. affix in the sense of verbal activity applied to the roots व्य and others e.g. वापि:, वासि: etc. cf. P.III.3.108 Vārt. 7;(3) tad-affix इ in the sense of offspring applied to a noun ending iu अ; e.g. दाक्षि: cf. P.IV. 1. 95-7, 153.

इंद् (1) augment इ eprfixed, in general in the case of all roots barring a few roots ending in vowels except ऊ and ऋ and roots राक्, प्रच, etc., to such affixes of non-conjugational tenses and moods as begin with any consonant except इ and यु; cf. आर्थभातुकस्थेड वलादे: P.VII.2.35 to 78 and its exceptions P.VII.2.8 to 34: (2) personal ending of the third person sing. Ātm.

ण् (1) short wording or pratyāhāra for all vowels except अ and the consonants इ, य, व, र, छ; cf. इणः षः P. VIII.3.39,also P. VIII.3.57,78 (2) kṛt. affix इ applied to roots such as अज् अत् etc. in the sense of verbal activity.e.g आजि:,आतिः, आदिः; cf.इणजादिस्यः P. III.3,108, Vārt.6.

হব (1) a letter or a group of letters attached to a word which is not

seen in actual use in the spoken language; cf. अप्रयोगी इत, Sāk. I.1.5, Hem.1.1.37. The इत् letters are applied to a word before it, or after it, and they have got each of them a purpose in grammar viz. causing or preventing grammatical operations in the formation of the complete word. Pānini has not given any definition of the word इत, but he has mentioned when and where the vowels and consonants attached to words are to be understood as इत: (cf. उपदेशेजनुनासिक इत् । हलन्त्यम् । etc. P. I. 3.2 to 8) and stated that these letters are to be dropped in actual use; cf. P.I. 3.9. It appears that grammarians before Pānini had also employed such इत letters, as is clear from some passages in the Mahābhāsya as also from their use in other systems of grammar as also in the Unadi list of affixes, for purposes similar to those found served in Panini's grammar. Almost all vowels and consonants are used as इत for different purposes and the इत्letters are applied to roots in the Dhatupātha, nouns in the Ganapatha, as also to affixes, augments and substitutes prescribed in grammar. Only at a few places they are attached to give facility of pronunciation. Sometimes the হুর letters, especially vowels, which are said to be হ্ৰ, when uttered as nasalized by Pānini, are recognised only by convention; cf. प्रतिज्ञाननासिक्याः पाण-नीया: (S.K.on P.I.3.2). The word इत. which literally means going away or disappearing, can be explained as a mute indicatory letter. Pāṇini's grammar, the mute vowel अ applied to roots indicates the placing of the Atmanepada affixes

after them, if it be uttered as anudata and of affixes of both the padas if uttered svarita; cf. P.I.3. 12, 72. The mute vowel आ signifies the prevention of इडागम before the past part. affixes; cf. P. VII. 2. 16. Similarly, the mute vowel \(\xi\) signfies the augment न after the last vowel of the root; cf.P.VII.1.58; इ signifies the prevention of the augment इ before the past part.affixes cf.P.VII.2.14;3 signifies the inclusion of cognate letters; cf.P.I.1.69, and the optional addition of the augment इ before ला; cf. P. VII.2. 56; F signifies the optional appli-2.44; 新 signifies the prevention of हुस्व to the vowel of a root before the causal affix, cf.VII.4.2; ऌ signifies the Vikaraņa সৃত্ in the Aorist cf. P.III.1.55; ए signifies the prevention of Vrddhi in the Aorist,cf. P.VII.2.55; a signifies the substitution of न for त of the past part. cf. P. VIII.2.45; 5 signifies the prevention of गुण and दृद्धि, cf. P. I. 1.5; ব signifies the addition of the augment मुम् (म्) and the shortening of the preceding vowel; cf.P.VI.3. 65-66; ग signifies the prevention of गुण and बृद्धि, cf.P. I.1.5; ब् signifies द्धत्व, cf P.VII.3.62; ङ्, applied to affixes, signifies the prevention of गुण and बृद्धि; cf. P.I.1.5; it causes संप्रसारणादेश in the case of certain roots, cf. P. VI.1.16 and signifies आत्मनेपद if applied to roots; cf.P. I. 3.12, and their substitution for the last letter if applied to substitutes. cf. P. I.1. 53. च signifies the acute accent of the last vowel; cf.P.VI.1. 159; ञ् signifies उभयपद i.e. the placing of the affixes of both the podas after the root to which it has been affixed;cf.P.I.3.72; z in the case of an augment signifies its application

to the word at the beginning; cf.P I.1.64, while applied to a nominal base or an affix shows the addition of the fem. affix ई (डांप्), cf.P.IV.1. 15; signifies the elision of the last syllable; cf. P.VI.4.142; ण signifies वृद्धि, cf.P.VII.2.115;त् signifies स्वरित accent, cf. VI.1.181, as also that variety of the vowel (हस्त्र, दीर्घ or प्ट्रत) to which it has been applied cf. P.I.1.70; न signifies आयुदारा, cf. P.VI.1.193; प signifies अनुदात्त accent cf. अनुदात्तो मुप्पितो P. III. 1.4. as also उदात for the vowel before the affix marked with g cf. P.VI.1.192; म signifies in the case of an augment its addition after the final vowel.cf.P.I-1.47, while in the case of a root, the shortening of its vowel before the causal affix fo,cf. P.VI.4.92; \(\xi\) signifies the acute accent for the penultimate vowel cf.P.VI.1.217; \square signifies the acute accent for the vowel preceding the affix marked with ত; cf.P.VI. 193; স implies in the case of an affix its सार्वधानुकत्वः cf. P. III.4.113, while in the case of substitutes. their substitution for the whole स्थानिन् cf. P.I.1.55; प significs the addition of the fem. affix ई (इंग्र) cf.P.IV.1.41; in the case of affixes signifies पदम्जा to the base before them, cf. P.I.4.16. Sometimes even without the actual addition of the mute letter, affixes are directed to be looked upon as possessed of that mute letter for the sake of a grammatical operation e.g. सार्वधातुकमपित् P.I.2-4; असंयोगााहिट कित् P. I·2.5; गाता णित् P.VII.1.90 etc. (2) the short vowel इ as a substitute; cf. शास इदङ्हला: P. VI. 4, 34.

इतच् tad. affix इत in the sense of 'found' or 'produced in', which is affixed to words तारका,पुष्प, मुद्धल and

others; e. g. तारिकत, मुकुलित, सुाक्षित, दुःखित etc.; cf. तदस्य संजातं तारकादिम्य इतच् P. V. 2. 36.

इतरेतर possessed of interdependence; depending upon each other; cf. इतरेतरं कार्यमसद्धत् Candra Pari. 51. Grammatical operations are of no avail if the rules stating them are mutually depending on each other. The word इतरेतर has the sense of इतरेतराश्रय here.

इतरतरयोग mutual relationship with each other. Out of the four senses of the indeclinable च viz. समुबय, अन्वाचय, इतरेतरयोग and समाहार, the Dvandva compound is formed of words connected in the last two ways and not in the first two ways. The instances of द्वन्द्व in the sense of इत्रेत्रयोग are धवख-दिरपळाशा:, प्रक्षन्यप्रोधौ etc; cf. Kāś. on P. II. 2.29; cf. also प्रक्षश्च न्यग्रे।घश्चत्युक्ते गम्यत एतत्व्रक्षोपि न्यग्रोधसहाया न्यग्रोधोपि प्रश्नसहाय इति M. Bh. on II. 2. 29; cf. also इतरेतरयोग: स यदा उद्रिक्तावयवभेदो भवति Sīradeva Pari. 16.

इतरेतराश्रय depending upon each other; cf. इतरेतराश्रयाणि च कार्याणि न प्रकल्पन्ते । तद्यथा । नौर्नाधि बद्धा नेतरे-तरत्राणाय भवति । M. Bn. on I.1.1. See इतरेतर above.

इत्कार्य a grammatical operation caused by इत् i. e. by a mute letter which is purely indicatory; cf. एवं तिई इत्कार्यामावादत्र इत्संज्ञा न भविष्यति M. Bh. I. 3.2. See इत् above.

इस्व the substitution of short इ by स्याध्योरिच P. I. 2.17, शास इदङ्हलें।: P. VI. 4. 34, etc.

र्**इत्थंभूतलक्षण** characterization; indication by a mark; e. g. जटाभि-स्तापसः cf. इत्थंभूतलक्षणे च (तृतीत्या) P. II. 3.21.

kṛt affix mentioned by Pāṇini in VI.4.55 as causing the substitution

of अय् for णि before it; e. g गदयित्तु:, स्तनियत्तु: M.Bh. on VI. 4.55.

इत्र kṛt affix, added to the roots ऋ, छ, घू etc. in the sense of instrument; cf. अर्तिद्रपूर्खनसहचर इत्र: P.III. 2. 184-6. e. g. अरित्रम्, लिवत्रम् खनित्रम् etc. The words ending in इत्र have got the acute accent on the last syllable; cf. P. VI. 2. 144.

इत्संज्ञक a letter which is termed इत्; see इत् above.

इथुक् augment इ्य्, e. g. यावितथः, ताव-तिथः; cf. वतोरिथुक् P. V. 2. 53.

हिंदित possessed of the mute indicatory letter इ; e. g the roots निंद, विदि and the like, in whose case the augment नुम् (न्) is affixed to the last vowel; cf इदितो नुम् धातोः P. VII. 1. 58.

इन (1) kit affix इ applied to the roots कृ, ह, प्रह, and मृ when they are preceded by certain words like स्तम्ब etc. in certain senses; e. g. स्तम्बकार:, पळेब्रहि:, आत्मभिर:; cf. P. III. 2. 24-7;(2) kit affix इन (णिनि) prescribed by P. III. 3.170 e. g. अवस्य-कारी, शतदायी.

इन (1) substitute for the inst. case ending in आ (टा) after bases ending in अ; cf. टाङसिङसामिनात्स्या: P. VII. 1. 12; (2) tad. aff. इन affixed to पूर्व e. g. पथिमि: पूर्विणै: cf. P. IV. 4. 133.

इनङ् substitute इन् for the last vowel of the words कट्याणी, सुभगा, दुभगा and others before the affix ढ i. e. एय prescribed after these wordsi n the sense of offspring e. g. काल्याणिनेयः, सौभागिनेयः, कौळटिनेयः etc.:cf.कल्याण्यादीना-मिनङ् P. IV. 1. 126, 127.

इनच् tad. affix इन in the sense of possession applied to the word नि which is changed into चिक, e. g. चिकिन:;cf. इनच् पिटच् चिकाचे च P.V. 2. 33.

हाने (1) krt affix इन् applied to the roots की with बि, जु with प्र, and the

roots जि, ह, क्षि and others, e. g. सोमविक्रयी, प्रजवी, जयी etc. cf. P. III. 2. 93 and III. 2. 156-157; (2) tad. affix इन् affixed to the word पाण्डुकम्बल in the sense of 'covered with' (cf. P. IV.2.11), in the sense of collection to the word खल e.g. खलिनी cf. P. IV. 2. 51, to the word अनुब्राह्मण in sense 'student of ' e. g. अनुब्राह्मणी cf. P. IV. 2. 62, to the words कर्मन्द and क्याध cf. P. IV. 3.111, to the word चर्न cf P.IV. 4. 23 and to the word श्राद्ध cf. P.V. 2. 85 and साक्षात् cf. P. V. 2. 91 in specified senses and in the general sense of possession to words ending in अ, cf. P. V.2.115-117 and to certain other words cf. P. V. 2. 128-37.

इनुण् krt affix इन्. by P. III. 3. 44 followed invariably by the tad. affix अण् by P. V. 4. 15, e. g. सांरा- विणम्, सांकूटिनम्.

इन्दिरापाति author of 'परीक्षा' a commentary on the Paribhāṣendu-Śekhara of Nāgeśabhaṭṭa.

इन्द्रामित्र author of अनुन्यास, a .commentary on Nyāsa, the well-known commentary on the 'Kāsīkāvṛtti' by Jinendrabuddhi. Many quotations from the Anunyāsa are found in the Paribhāṣāvṛttī of Sīradeva. The word इन्दु is often used for इन्दुमित्र; cf. एतस्मिन् वाक्ये इन्दुमैत्रेययोः शाक्षतिको विरोध: Sīra. Pari. 36.

হন্ত্রপকার author of a commentary on the Paribhāṣenduśekhara.

इन्द्र name of a great grammarian who is believed to have written an extreatise on haustive grammar before Pāṇini; cf. the famous verse of Bopadeva at the commencement of his Dhatupatha इन्द्रश्चन्द्र: काशक्तत्स्नापिशली शाकटायनः। पाणिन्यमरजॅनेन्द्रा जयन्त्यष्टादिशाब्दिका: No work of 11 Indra is available at present. He is nowhere quoted

Pānini. Many quotations believed to have been taken from his work are found scattered in grammar works, from which it appears that there was an ancient system prevalent in the eastern part of India at the time of Panini which could be named ऐन्द्रव्याकरणपद्धति, to which Pāṇini possibly refers by the word प्राचाम. From references, it appears that the grammar was of the type of प्रक्रिया, discussing various topics of grammar such as alphabet, coalescence, declension, context, compounds, derivatives from nouns and roots, conjugation, and changes in the base. The treatment was later on followed by Sākatāyana and writers of the Katantra school. For details see Mahābhāsya ed. by D. E. Society, Poona, Vol. VII pages 124-127

इन्द्रदत्त author of the 'Gūḍhaphakkikāprakāśa', a gloss on the difficult passages in the Mahābhāṣya.

इप् a technical term for द्वितीया (accusative case) in the Jainendra grammar; cf. क्रमेणीप् Jain I.4.2.

इंप् a technical term in the Jainendra Vyākarna for सत्तमी (the locative case).

इफ tad. affix applied to र (letter र्) in the sense of the consonant र; e. g. रेफ:; cf. रादिफ: P. III. 3. 108 Vart. 4.

इम् augment इ added to the base तृणह, after the last vowel, e. g. तृणिढि; cf. तृणह इम् P.VII. 3. 92.

इमन् or इमिन्च् tad. affix इमन् applied to the words पृथु, मृदु, महत्, लघु, गुरु, words showing colour and words such as दृढ, परिवृढ, भृश, शीत, उष्ण etc. in the sense of 'quality' or 'attribute'; cf. Pāṇ. V.1.122, 123. For changes in the base before the affix इमन् see P. VI.4.154-163.

- इमप् kṛt. affix इस applied to words showing भाव or verbal activity; e.g. पाकिसम्, त्यागिमम्;cf. भावप्रत्ययानतादि-मञ्चक्तन्य: Kāś. on P. IV.4.20.
- इय tad affix (घन्) in the sense of 'pity'; e. g. देविय:, यज्ञिय:; cf. P. IV. 2. 79.
- इयङ् substitute for the last इ before a vowel generally in the case of monosyllabic roots ending in इ and the word स्त्री; e. g. चिक्षियु:, नियौ नियः, स्त्रियौ स्त्रियः: cf. अचि श्रुधातुभुवां खोरियङ्ग्वङौ P. VI. 4. 77-80.
- इसा case-ending for inst. sing. in Vedic Literature; e. g. उर्विया, दार्विया; cf. P. VII. 1.39. and Vart.1 thereon.
- इर् mute indicatory ending of roots, signifying the application of the aorist sign अ (अङ्) optionally; e.g. अभिदत् or अभैत्सीत् from the root भिद् (भिदर् in Dhātupātha); cf. also अच्छिदत्,अच्छैत्सीत् from छिद् (छिदिर्); cf. P. III. 1.57.
- इरच् tad. affix (इर) in the sense of possession applied in Vedic Literature to रथ e.g. रथिरः; cf. P. V. 2. 109 Vārt. 3.
- इरन tad. affix (इर) in the sense of possession applied in Vedic Literature; to मेघा e. g. cf. P. मेघिर: V. 2.109 Vārt. 3.
- **इरित्** a root ending with mute indicatary ending इर्. See इर्.
- इरें (इरेच्) substitute for the perfect 3rd pers. pl. Ātm. affix झ; e. g. चिकरे, ऊचिरे etc.; cf. P. III. 4.81.
- হন্ত tad. affix applied to the words কাহা, अश्वत्थ, पलाহা and others in the four senses prescribed in P. IV. 2.67-70; e. g. কাহাল:, अश्वत्थिल:, पलाईहल:; cf. P. IV. 2.80.
- ইন্তৰ্ (1) tad. affix হল (হল্ডৰ্) in the sense of pity; e. g. देविय:, যাজ্ঞ:; cf.

- P.IV.2.79. The tad.affix चन् is also affixed in the same sense. See इंय. (2) tad. affix इल (इलच्) in the sense of possession, prescribed after the words फेन, लोमन् किप, सिकता, शर्करा, तुन्द, उदर, घट, यव etc.; e. g. फीनल, लोमल, कपिल, सिकतिल तुन्दिल etc. cf. P. V. 2.99, 100, 105, 117.
- इश् substitute for इदम् before an affix called 'vibhakti'; e. g. इह; cf: P. V. 3.3.
- इष्ट a word frequently used in the Vārttikas and the Mahābhāsya and other treatises in the senses of (1) a desired object, (2) a desired purpose, (3) a desired statement, (4) a desired form i. e. the correct form; cf. इष्टान्वाख्यानं खल्विष भवतिः M. Bh. I.1. Ahn. 1. योगिवभागादिष्टसिद्धिः Pari. Sek. Pari. 114.
- इप्रतन्त्रव्याकरण a short treatise on grammar ascribed to Jayadeva.
- इष्टादि a class of words headed by the word इष्ट to which the taddhita affix इन (इनि) is added in the sense of अनेन i. e. 'by him' i. e. by the agent of the activity denoted by the past pass. participles इष्ट and others; cf. इष्टी यहे, पूर्ती श्राद्धे etc. Kas. on P. V. 2. 88.
- इप्टि a word generally used in the statements made in the Mahā-bhāṣya, similar to those of the Sūtrakāra and the Vārttikakāras, which are 'desired ones' with a view to arrive at the correct forms of words; cf. प्रातिज्ञो देवाना-प्रियो न त्विष्टिज्ञः, इष्यत एतद् रूपमिति M. Bh. on II. 4.56.
- इष्ट the superlative tad. affix इष्टन् in the sense of अतिशायन or अतिशय (excellence). The commentators, however, say that the taddhita affixes तम and इष्ट, like all the taddhita affixes showing case-relations,

are applied without any specific sense of themselves, the affixes showing the sense of the base itself (स्वाथ); e. g गुरतमः, गरिष्ठः; पद्दतमः, पठिष्ठः; पचतितमाम्, कर्तृतमः, करिष्ठः etc.: cf. P. V.3. 55-64. The affixes ई्यस् and इष्ठ are applied only to such substantives which denote quality; cf. P. V. 3. 58.

इष्टन the same as इष्ट. See इष्ट.

इष्टबद्भाव possession of the same properties for causing grammatical operations as the tad. affix इष्टन् possesses, as for instance, the elision of the syllable beginning with the last vowel (टिलाप), substitution of the masc. base for the fem. base (पुंबद्धाव) etc., before the denom. affix णिच्; e. g. एतयित in the sense of एनी आचेष्ट; similarly प्रथयित, पटयित, द्वयित; cf. M. Bh. on. P. VI 4. 155 Vārt. 1.

इण्णु krt affix इण्णुच् applied, in the sense of 'possessed of habitual behaviour, action, or splendid accomplishment,' to the roots अलंक, निराक्त, प्रजन्, उत्पत्त etc. e.g अलंकरिष्णु:,उत्पतिष्णु:, सहिष्णु:,चरिष्णु: etc.; cf.P.III 2.1'6-138.

इच्ये kṛt affix in Vedic Literature in the sense of the infinitive, e. g. रेहिच्ये, अन्यथिष्ये; cf P. III. 4.10.

इस् (1) substitute इस् for the vowel of the roots, मी, मा, दा, धा, रम्, पत् etc. before the desiderative affix सन्; e. g. मित्सति, दित्सति, आरिप्सते etc. cf.P. VII. 4.54; (2) unadi affix इस् e. g. सर्पेम्.

इस्तुच् alternative affix mentioned in the Mahābhāṣya in the place of इणुच्; cf M. Bh. on III. 2. 57. See इणुच्.

ई

the long vowel & which is technically included in the vowel

ਵ in Pāṇini's alphabet being the long tone of that vowel; (2) substitute ई for the vowel आ of the roots ब्रा and भा before the frequentative sign यङ् as for example in जेब्रीयत, देक्मीयते, cf. P. VII. 4.31; (3) substitute ई for the vowel अ before the affixes चि and क्यच् as, for instance, in शुक्कीमवित, पुत्रीयति etc.; cf. P. VII. 4.32, 33; (4) substitute ই for the vowel আ at the end of reduplicated bases as also for the vowel আ of bases ending in the conjugational sign ना, e.g. मिमी ध्वे, दुर्नीत: etc.; cf. P.VI. 4. 113; (5) substitute ई for the loc. case affix হু (ভি) in Vedic Literature, e.g. सरसी for सरसि in हाति न गुक्तं सरसी शयानम्,; cf. Kāś. on P. VII. 1.39; (6) tad. assix \(\xi \) in the sense of possession in Vedic Literature as for instance in रथी:,समङ्गली:, cf. Kas on. P. V. 2.109; (7) the fem. affix ई (डीप्, डीव् or डीन्); cf. P. IV. 1.5 8, 15-39, IV. 1.40-65, IV. 1.13.

इंक tad. affix ईकक added to शिक and यिष्ट e. g. शाकिक: fem. शाकिको; याशिक:; cf. P. IV. 4.59; (2) tad. affix ईक added to कर्क and लेहित in the sense of comparison, e. g. कार्कीकः, लेहितीक: (स्पटिक:), cf. Kās. on P. V. 3.110; (3) tad. affix ईकक added to विह्म, e. g. बाहीक:; cf. बहिषिलेशेषा यश्च, ईककच P. IV.1.85. Vart. 4-5; (4) tad. affix इकच् in Vedic Literature added to बिह्म e.g. बाहीक: cf. Kās. on P. IV. 1.85, Vārt.6; (5) tad. affix ईकन added to खारी e. g. दिखारीकम; cf. P. V. 1.33.

इद् augment ई prefixed to a Sārvadhātuka (strong) affix beginning with a consonant after the roots झू, रू, स्तु, and others e. g. अनवीत्, रोरवीति, स्तवीति, अकाषीत्, अवादीत् etc.; cf. P. VII. 3.93–98. ईत् long vowel ई as different from इ or ईर prescribed as a substitute; cf. P. VI.3.27, VI.3.97.

इंदिन (a root) possessed of long ई as a mute indicatory ending meant for prohibiting the addition of the augment इ to the past part. terminations ह and त्वन् ; e. g. ल्य:, दीन: etc.; cf. P VII. 2. 14.

इंग्लित a desired object, which, in connection with transitive roots, gets the designation कर्म, when the agent has a keen desire for it; cf. कर्तुरी- स्थितनमं कर्म P. I. 4. 49.

इंमसच् tad. affix ईसस added to the word मल in sense of possession; e.g. मलीमस:, cf. P. V. 2.114.

इंग substitute for the tad. affix छ; e.g. शालीय:, मालीय: etc; cf P. VII. 1. 2 and IV. 2. 114.

इंगड् affix इंग added to the root ऋत्, ङ् showing the application of the Atmanepada affixes; e. g. ऋतीयंत; cf. P. III. 1. 29

ईयस् tad-afflx ईयसुन्, showing superiority or excellence of one individual over another in respect of a quality, added to a substantive expresive of quality; when the substantive ends in the affix त, that affix त is removed; e.g. पटीयान्, लगीयान्, गरीयान्, दोहीयसी (धेनु:); cf.P.V.3.57-64.

ईयसुन the same as ईयस् which see above.

ईरच् tad-affix added to the word अण्ड in the sense of possession; e.g. अण्डीर:;cf. काण्डाण्डादीरत्रीरची P.V.2.111.

ईश् substitute ई for इदम् before the tad-affixes हक्, हश् and वतु; e.g. ईहक्, ईहश: also ईहक्ष:; cf. P.VI.3.90.

इंश्वरकान्त author of 'Dhātumālā', a short metrical treatise on roots.

ईश्वरानन्द author of (1) a gloss on Kaiyaṭa's Mahābhāṣya-pradīpa, and (2) an independent treatise Sāb-dabodhataraṇgiṇī. He is believed to have been a pupil of सत्यानन्द and lived in the latter part of the 16th century A.D.

in the production of sound charactorized by the emission of breath, when the cavity made by the cords of the throat is kept wide apart, as found in the utterance of the consonants हा, ष and स.

इंषत्स्पृष्ट an external effort (बाह्मप्रयत्न) in the production of sound charactorized by only a slight contact of the cords of the throat, made in the utterance of semi-vowels; cf. ईषत्स्पृष्ट-मन्त;स्थानाम् S.K. on P.I.1.9.

ईषद्समाप्ति stage of the quality of a thing or of an undertaking which is almost complete, to show which, the tad-affixes कल्प, देश्य and देशीय are applied to a word; e.g. पडुकल्प:, पडुदेश्य: पडुदेशीय:, पचतिकल्पम्, जल्पतिकल्पम्; cf. P, V.3.67.

ইঘনাৰ an external effort characterized by slight resonance or sounding of throat cords when they slightly touch one another.

इंहा effort made for the production of sound; cf. आपद्यते श्वासतां नादतां वा वक्तीहायां उभयं वान्तरोभौ। ईहायाम् चेष्टायाम R.Pr.XIII.1.

उ

उ (1) labial vowel standing for the long क and protracted क ३ in Pāṇini's grammar unless the consonant त is affixed to it, उत् standing for the short उ only; (2) Vikaraṇa affix उ of the 8th conjugation (तनादिगण) and the roots धिन्त् and कुण्च्;cf.P.III. 1.79-80; (3) substitute (3) for the vowel अ of कृ,e.g. कुरतः, कृर्वन्ति before weak Sārvadhātuka affixes, cf.P.VI.

4.110; (4) krt. affix उ added to bases ending in सन् and the roots आर्राम्, भिक्ष्, विद्, इष् as also to bases ending in क्यन् in the Vedic Literature,e.g. चिकीषु: भिक्षु:, विन्दु:,इच्छु:,सुम्नयु; (5) Unādi cf. P. III. 2.168-170; affix उ (उण्) e.g, कारुः, वायुः, साधुः, etc.; cf. Uṇādi I.1; (6) mute vowel 3 added to the first letters of a class of consonants in Pānini's grammar to show the whole class of the five letters; e.g. E, E, E, J, Y which stand for the Guttural, the palatal the lingual, the dental and the labial classes respectively; cf. also ছুনা ছু: P.VIII.4.41;(7) ত added to न showing the consonant न as nasalized n; cf, नु: V.Pr. III.133.

उक् short term (प्रत्याहार) for the vowels उ, क्र and ल; e.g. उगिदचां सर्वनामस्थानेऽ धातोः P.VII.1.80, also श्च्युक; किति P VII.2.11, इसुसुक्तान्तान् क्तः P.VII.3,

उक (1) the kit affix ভক্ষ applied to the roots ভ্ৰু, প্ৰ, প্ৰ and others, e.g. ভাজুক:, কানুক: etc. with udatta accent on the first syllable; cf, P.III.2.154; (2) tad.affix ভক (ভক্ষ) added to the word কৰ্মন e.g. কাৰ্মুক অনু:; cf. Kas. on P.V.I.103.

ও**ন্ধর্** the same as ভন্ধ. See ভন্ধ.

उक्त prescribed, taught, lit, said (already). उक्तं वा is a familiar expression in the Mahabhasya and Vārttikas referring usually something already expressed. Sometimes this expression in the Mahābhāsya, referring to something which is not already expressed, but which could be found subsequently expressed, leads to the conclusion that the Mahābhāsyakara had something 'Laghubhāṣya' before him at the time of teaching the Mahābhāsya. See Kielhorn's Katyayana and Patanjali, also Mahābhāṣya D.E. S.Ed. Vol. VII, pages 71, 72.

उक्तपुंस्क a word with its meaning (in the neuter gender) unchanged when used in the masculine gender; generally an adjectival word; cf, Cāndra Vyāk. I.4.30.

उक्तार्थ a word or expression whose sense has been already expressed. The expression उक्तार्थानामप्रयोग: is frequently used in the Mahabhāṣya and the Vārttīkas and cited as a Paribhāṣā or a salutary conventional maxim against repetition of words in the Parībhāṣāpāṭhas of Vyāḍi (Par. 51), Candragomīn (Par 28) and Kātantra (Par. 46) and Kālāpa (Par. 46) grammars.

उक्ताप्रयोग see उक्तार्थ.

डाकिपद, उक्तिपदानि a short anonymous treatise on case-relations, compounds etc. written mostly in Gujarāti.

उक्तिरत्नाकर a short grammar work, written by साधुसुन्दर, explaining declension, cases and their meanings, compounds, etc. and giving a list of Prākṛta words with their Sanskrit equivalents.

उन्धादि a class of words headed by the word उन्ध to which the taddhita affix इन (उन्ह) is applied in the sense of 'one who studies and understands'; cf. उन्ध्यमधीते वेद वा औदियनः, similarly लीकायतिनः: Kāś. on P. IV. 2.60.

उख्य a writer on Vedic phonetics and euphony quoted in the Taittirīya Prātišākhya; cf. उख्यस्य सपूर्वः Tai. Prā. VIII. 22.

उगित् characterized by the mute indicatory letter उ, ऋ or ल; see उक्.

उग्रभ्ति or उग्राचार्य writer of a gloss on the Nirukta, called 'Niruktabhāṣya' believed to have lived in the 18th century A. D; wrijer also of a grammatical work Sisyahitāvṛtti or Sisyahitānyāsa, which was sent to kāshmir and made popular with a large sum of money spent upon it, by his pupil Ānanadpāla.

उड्ड a technical term for उपधा, the penultimate letter in the Jainendra Vyākaraņa; cf. इदुदुङ: Jain. V. 4.28.

उच्च the higher tone also called उदात्त or acute; cf. नीचमुन्चात् R. T. 55, also एते स्वरा: प्रकम्पन्ते यत्रोज्चस्वरितोदयाः R. Pr. III. 19; cf. also the terms उच्चश्रुति R. T. 61, एकोच्च R. T. 62, आद्युच्च, अन्तोच्चक. etc.

उचे: उच्च or acute; see उच्च above; cf. उच्चेस्तरां वा वषट्कार: P. 1.2.35.

उचारेत pronounced or uttered; the phrase उच्चरितप्रध्वासिन: is used in connection with the mute indicatory letters termed হুন in Panini's grammar, as these letters are not actually found in use in the language and are therefore supposed to vanish immediately after their purpose has been served. The phrase 'उच्चरितप्रध्वासिनोऽनुबन्धाः ' has been given as a Paribhāsā by Vyādi (Pari.11), in the Candra Vyākarana (Par. 14), in the Katantra Vyākarana (Pari.54) and also in Kālāpa Vyākaraņa (Par. 71). Patanjali has used the expression उच्चरितप्रध्वंसिन: in connection with ordinary letters of a word, which have existence for a moment and which also vanish immediately after they have been uttered; cf. उच्चरितप्रव्वंसिनः खल्विप वर्णाः ...न वर्णो वर्णस्य सहाय: M. Bh. on I.4. 109.

उचारितप्रध्वंसिन vanishing immediately after utterance. See उच्चरित.

उचारण pronunciation, enunciation (in the Sastra). The phrase उच्चारण-सामध्यति is often found used in Mahābhāsya and where in connection with words of Panini, everyone of which believed to have a purpose or use in the Sastra, which purpose, if not clearly manifest, is assigned to it on the strength (सामथ्ये) of its utterance; cf. उच्चारणसामर्थ्यादत्र (हिन्यो:) उत्वं न भविष्यति M.Bh. on III.4.89 V. 2; cf. also M.Bh. on IV.4.59, VI.4. 163, VII.1.12, 50, VII.2.84. In a few cases, a letter is found used by Pāṇīni which cannot be assigned any purpose but which has been put there for facility of the use of other letters. Such letters are said to be उच्चारणार्थ: cf. जिन्धः । इकार उच्चारणार्थः। नानुबन्धः। Kāś. on II 4.36. च्लि छुडि.। इकार उच्चार-णार्थ:; चकार: स्वरार्थ:। Kās. on III.1. 43. The expressions म्ख्सखार्थ: and श्रवणार्थ: in the Mahābhāsya mean the same as उच्चारणार्थ:.

उचावच diverse; cf. उच्चावचेष्वथेंबु भवित निपाताः Nir. I.3.4.

उचैस्तरां specially accented; उदात्ततर; cf. उच्चैस्तरां वा वष्ट्कार; P. I. 2.35.

ठाउवछद्त the famous commentator on the Uṇādi sūtras. His work is called Uṇādisūtravṛtti, which is a scholarly commentory on the Uṇādisūtrapāṭha, consisting of five Pādas. Ujjvaldatta is belived to have lived in the 15th century A. D. He quotes Vṛttinyāsa, Anunyāsa, Bhāgavṛttī etc. He is also known by the name Jājali.

उञ् (1) short term (प्रत्याहार) for vowels excepting अ and इ, semi-vowels, nasal consonants and the cansonants ह, झ and भ्.; cf मय उञे। वो वा P. VIII.3.33; (2) the par-

ticle उ: cf. उनि च पदे P. VIII. 3.21, also उन: P. 1. I.17.

उञ्छादि a class of words headed by the word ভ্ৰম্ভ which have their final vowel accented acute (ভदात्त); cf. ভ্ৰম্ভ: म्लेम्डा, जस्प:। एते ध्यनता इति जिल्लर: प्रात:। Kās. on P. VI. 1.160.

उद् augment उ affixed to the roots वृ and तृ before the kṛt affix तृ; cf. तृरुतृतरूतृवस्तृ वरूतृत्रह्मीरिति तरतेष्ट्रङ्ग्नेश्च तृचि उट् ऊट् इत्येतावाग निपात्येते Kāś. on P. VII.2.34.

उण् the affix उण्, causing वृद्धि on account of the mute letter ण, prescribed after the roots कृ, वा, पा, जि, मि, स्वद्, साध and अश्रू by the rule कृतापाजिमिस्विदसास्यग्रम्य उण् which is the first rule (or Sūtra) of a series of rules presbribing various affixes which are called unadi affixes, the affix उण heing the first of them. e.g. कारः, वायु, स्वादु, साधु etc.; cf. Unadi I, 1.

उणादि affixes headed by the affix उण्, which are similar to krt affixes of Pāṇini, giving derivation mostly of such words as are not derived by rules of Pānini. No particular sense such as agent, object etc. is mentioned in connection with these affixes, but, as Panini has stated in "ताभ्यामन्यत्राणादय:" P. III. 4.75, the various Unadi affixes are applied to the various roots as prescribed in any Kāraka sense, except the संप्रदान and the अपादानः in other words, any one of the senses, agent, object, instrument and abode, is assigned to the Unadi affix as suits the meaning of the word. Although scholars believe that the Unadi affixes are given by a grammarian later than Panini as there are words like ताम्बूल, दोनार and others included in the list of Unadi words and that there are many interpolated Sūtras, still the Uṇād collection must be looked upon as an old one which is definitely mentioned by Pānini in different rules; cf. Pāṇini उणादयो वहुलम् P. III. 3.1 and ताम्यामन्यत्रो-णाद्यः III. 4. 75. Patañjali has given a very interesting discussion about these Unadi affixes and stated on the strength of the Vārttika, तत्रोणादिप्रतिषेधः, that these affixes and the words given in the Unadi collection should not be considered as genuinely derived. The derivation is not a very systematic and logically correct one and therefore for practical purposes, the words derived by the application of the affixes 39 and others should be looked upon as underived; cf. उणादयाऽन्युत्पन्नानि प्रातिपदिकानि. M. Bh. on. P. I. 1.16, III. 4.77, IV. 1.1, VI. 1.62, VII. 1. 2, VII. 2, 8 etc. There is a counterstatement also seen in the Mahabhasya उणादयो न्युत्पन्नानि, representing the other view prevailing at the time; cf. M. Bh. on III. 1. 133; but not much importance seems to be attached to it. The different systems of grammar have different collections of such words which are also known by the term Unadi.Out of the collections belonging to Pānini's system, three collections are available at present, the collection into five padas given in the printed edition of the Siddhanta Kaumudī, the collection into ten Pādas given in the printed edition of the Prakriya-Kaumudi and the collection in the Sarasvatikanthabharana of Bhoja forming Padas 1, 2 and 3 of the second Adhyāya of the work.

उणादेकोश a metrical work explaining the उणादि words referred to above, with meanings assigned to them. There are two such compositions one by Rāmatarkavāgīśa or Rāmaśarmā and the other by Rāmacandra Dīksita.

उणादिमातिपदिक word form or crude base, ending with an affix of the un class, which is looked upon as practically underived, the affixes un and others not being looked upon as standard affixes applied with regular meanattached to them capable of causing operations to the preceding base as prescribed by rules of grammar; cf. उंणांदयोऽ व्युत्पन्नानि प्रातिपदिकानि । व्युत्पन्नानीति शाक-टायनरीत्या । पाणिनेस्त्वब्युत्पत्तिपक्ष एवेति शब्देन्दु-शेखरे निरूपितम्. Pari. Sek. on Paribhāsā 22.

उणादिस्त्र, उणादिस्त्रपाठ the text of the Sūtras which begins with the Sūtra prescribing the affix उण् after the roots क, ना, पा, जि, स्वद्, साध् and अशः; cf. Uṇādi Sūtra l. t. For the different versions of the text see उणादि. Similar Sūtras in Kātantra, Āpiśali, Sakatāyana and other systems of grammar are also called Unādi Sūtras.

उणादिसूत्रद्शपादी the text of the Uṇādi Sūtras divided into ten chapters believed to have been written by शाकटायन. It is printed at the end of the Prakriya Kaumudī and separately also, and is available in manuscripts with a few differences. Pataniali in his Bhasya on P.III.3.1, seems to have mentioned Sākatāyana as the author of the Unadi Sutras although it cannot be stated definitely whether there that time, a version

the sūtras in five chapters or in ten chapters or one, completely different from these, as scholars believe that there are many interpolations and changes in the versions of Unādi sūtras available at present. A critical study of the various versions is extremely desirable.

उणादिस्त्रपञ्चपादी the text of the Uṇādi Sūtras divided into five chapters which is possessed of a scholarly commentary written by Ujjvaladatta. There is a commentary on it by Bhaṭṭojī Dīkṣita also.

उणादिस्त्रवृत्ति a gloss on the Uṇādi Sūtras in the different versions. Out of the several glosses on the Uṇādi Sūtras, the important ones are those written by Ujjvaladatta, Govardhana, Puruṣottamadeva, Rāmacandra Dīkṣita and Haridatta. There is also a gloss called Uṇādisūtrodghāṭana by Miśra. There is a gloss by Durgasimha on the Kātantra version of the Uṇādi Sūtras.

उत् (1) Short vowel उ in Pāṇini's terminology; cf, P.I.1.70, I,2.21. IV.1.44, V.1.111; (2) tad-affix उत् applied to पूर्व and पूर्वतर for which पर is substituted; e. g. पस्त्. See P. V. 3.22 Vārt.

उत्करादि a class of words headed by the word उत्कर, to which the taddhita affix छ is added in the four senses, the affix being popularly known as चातुर्रार्थिक; cf. उत्करीयम्, शक्रीयम् etc.; Kās. on P. IV. 2.90.

उत्क्रम a variety of the Krama described in the Prātisākhya works.

उत्तम (1) the best, the highest, the last; (2) the last letter of the consonant-classes, the nasal; cf, A.Pr.II.4.14; R.Pr. IV.3; cf. also अनुत्तम meaning non-nasal; (3) the ভ্ৰমণুম্ব or the

premier or the first person constituting the affixes मि, वस् and मम् and their substitutes, cf. P.I.4.107.

- उत्तर (1) following, subsequent, e. g. उत्तरपद, the latter part of a compound word; (2) end of a word, पदान्त; cf. उत्तरे पदान्ते वर्तमान: Com. on T. Pr. III.1.
- उत्तरकालम् subsequently, then, afterwards; cf. तत् उत्तरकालभिदं दृष्टम् M.Bh. on I.1.1.
- उत्तरत्र in subsequent rules; cf. उत्तर-त्रानुवर्तिष्यते M. Bh. on I.1.23.
- उत्तरपद the latter member or portion of a compound word as contrasted with पूर्वपद; cf. पतिरुत्तरपदमाद्यदात्तम् A. Pr. II. 3. 11; cf. also अलुगुत्तरपदे P. VI. 3.1.

उत्तरक्ष ulterior form.

उत्तरार्थे serving a purpose in subsequent rules; of use in a subsequent rule; cf. योगविभाग उत्तरार्थ:, त्तवाग्रहणमुत्तरार्थम् M. Bh. on I.2.22.

उत्थान elevation of tone.

- उत्पत्ति (1) production; cf. वर्णोत्पत्तिः production of a phonetic element T. Pr. 23.1; (2) production of a grammatical element such as the application of an affix or addition of an augment or substitution of a letter or letters during the process of word-formation; cf. गतिकारकोपपदानां कृद्धिः सह समासवचनं प्राक् सुबुत्पत्तेः Pari. Sek. Par. 75; M. Bh. II. 2.19. Vart. 4.
- उत्पद् to be produced, to be placed after; to be annexed; (caus.) to produce, to get annexed, to add; cf. धेनुरनाञ्च कमुत्पादयति Āpiśali's Vārt. quoted in M: Bh. on P.IV.2.45.
- স্ত্ৰন্থ author of a commentary on Pāṇini's Lingānusāsana. It is doubtful whether he was the same as স্বভ-

भइ or भहोत्पल, the famous astrologer of the tenth century.

- उत्वत् possessed of short उ; cf. नोत्वद्वर्ध-विल्वात् P.IV.3.151.
- उत्सगे a general rule as contrasted with a special rule which is called अपवाद or exception; cf. उत्सर्गापवादयो-रपवादो बळीयान Hema. Pari. 56; प्रकल्प्य वापवादविषयं तत उत्सर्गोभिनिविशते Par.Sek. Pari.63, Sîra. Pari.97; cf. also उत्सर्ग-समानदेशा अपवादाः. For the बाध्यवाधकभाव relation between उत्सर्ग and अपवाट and its details see Nāgesa's Paribhasendusekhara on Paribhāṣās 57 to 65: cf. also न्यायैर्मिश्रान् अपवादान्प्रतीयात explained by the commentator as न्याया उत्सर्गा महाविषया विधय: अपवादा अल्प-विषया विधयः । तान् उत्सर्गेण मिश्रोनेकीकृतान् जानीयात । अपवादविषयं मक्त्वा उत्सर्गाः प्रवर्तन्ते इत्यर्थः R. Pr. I.23.
- उत्सूत्र not consistent with what is taught in rules of a Śāstra; cf. अनुत्स्त्रपदन्यासा सद्वृत्तिः सन्निवन्धना । शब्दिवेद्य नो भाति राजनीतिरपस्पदाा Sisupālavadha II.
- उत्सङ्गादि a class of words headed by the word उत्सङ्ग, to which the taddhita affix इक् (ठ) is added in the sense of तेन हरति (takes away by means of); cf. हरतिर्देशान्तरप्रापण वर्तते। उत्सङ्गेन हराते औत्साङ्गिकः। अोडुपिकः। Kāś. on P IV.4.15.
- उत्सादि a class of words headed by the word उत्स to which the taddhita affix अञ्, instead of the usual affixes अण् and others, is added in the sense of an offspring; cf. औत्सः, औदपानः etc. Kāś. on P.IV.1.86.
- उद्य that which follows; a term frequently used in the Prātisākhya works in the sense of 'following' or पर; cf. उदयस्वरादिसस्थानो हकार एकेषाम् explained by the commentator as आत्मन उपरित्वरादिसस्थान: T.Pr.II.47; cf. also ककार उदये कण्ड्यो explained by the commentator as ककार उदये परमृत

स्रोते R.Pr.II.11;cf. also नोदात्तस्वरितोदयं P.VIII.4.67.

उद्येकर surnamed Pāthaka who wrote a commentary on the Laghuśabdenduśekhara named Jyotsnā and a very critical work on Paribhāśās similar to Sīradeva's Paribhāśāvṛtti; the work is incomplete.

उद्यक्तीर्ति author of a treatise giving rules for the determination of the pada or padas of roots; the treatise is named पदन्यनस्थास्त्रकारिकाटीका. He was a Jain grammarian, and one of the pupils of Sādhusundara.

उदात the acute accent defined by Pāṇini in the words उचैरदात: P.1.2. 29. The word ਤਵੋ: is explained by Patanjali in the words ' आयामो दारण्यं अणुता खस्य इति उच्चै:कराणि शब्दस्य' where आयाम (गात्रनिप्रह restriction of the organs), दारण्य (हक्षता rudeness) and खस्य अणुता (कण्ठस्य संवृतता closure of the glottis) are given as specific characteristics of the acute accent. The acute is the prominent accent in a word—a simple word as also a compound word-and when a vowel in a word is possessed of the acute accent, the remaining vowels have the अनुदात्त or the grave accent. Accent is a property of vowels and consonants do not possess any independent accent. They possess the accent of the adjoining vowel connected with it. The accent corresponds to termed 'accent' in English and other languages.

उदात्तर raised acute, a tone slightly higher than the acute tone which is mentioned in connection with the first half of a circumflex vowel; cf. तस्योदात्तरोदात्तादर्थमात्रार्थमेव वाR.P.III.2

उदात्तानिदेश conventional understanding about a particular vowel in the wording of a sūtra being

marked acute or udātta, when ordinarily it should not have been so, to imply that a Paribhāṣā is to be applied for the interpretation of that Sutra; cf. उदाचिदेशात्सिद्धम् P.VI.1.13 Vārt.14, also Sīra. Pari. 112.

उदात्तमय an accent made up of Udātta, i. e. an accent which is a reduced udātta. It is called also प्रचय. It is mentioned in connection with an acute vowel following इति in the Padapātha, according to Kāṇva's view;cf. उदात्तमयोन्यत्र नीच एव अन्तादान्तमध्योदात्त्योः पर्वणोरंन्यत्र इति कारणात् परो नीच उदात्तमय एव मवति प्रचित एव मवतीत्यर्थः com. on V. Pr. I.150

उदात्तश्रुति the same as एकश्रुति, accentless tone, mention d in connection with the latter half of a circumflex vowel as also with a grave vowel or vowels, if not followed by another acute or circumflex vowel; cf. नोदात्तस्वरितोदयं P.VIII.4.67.

उदात्तसम similar to udatta although not exactly acute, which characterizes the latter half of the circumflex vowel; cf. उदात्तसमञ्जाष; T.Pr.I.42.

उद्ाहरण a grammatical example in explanation of an interpretation; cf. नैकमुदाहरणमसवर्णप्रहणं प्रयोजयित P.VI. 1.11.

उदित characterized by short उ as a mute indicatory vowel, by virtue of which the word कु, for instance, signifies along with क् its cognate consonants ख, ग, व् and ङ् also; cf. अणुदित्सवणस्य चाप्रत्ययः P. I. 1. 69. Roots marked with उ as mute get the augment इ optionally added before the kṛt affix क्ला; e.g. शिक्ला and शान्त्वा from the root शम् (शमु) by virtue of the rule उदितों वा P.VII.2.56,

उ**दुपधत्व** possession of short उ as the penultimate letter, e. g. इदुदुषधस्य चाप्रस्यस्य P.VII.3.41.

उद्गात्रादि a class of words headed by the word उद्गातृ to which the taddhita affix अञ् is added in the sense of 'nature' or 'profession'; cf. उद्गातुभीव: कम वा औदात्रम् । Similarly अन्तित्रम् Kāś. on P. V. 1.129.

उद्ग्राह alleviation, ease, relief; name given to a Samdhi in the Prātisakhya works when a visarga and a short vowel अ preceding it are changed into short अ, (e. g. यः + इन्द्र: = य इन्द्र:), as also when the vowel ए or ओ is changed into अ being followed by a dissimilar vowel; e. g. अमे + इन्द्र: = अम इन्द्र:; cf. R.Pr.II.10.

उद्श्राहपदवृत्ति name given in the Rk. Prātišakhya to the Udgrāhasamdhi where the vowel अ is followed by a long vowel; e.g, कः ईषते =क ईषते R.Pr.II.10.

उद्ग्राह्वत् name given to a samdhi in the Rk. Prātīśākhya when the vowel अ or आ is changed into अ e.g. प्र क्रमुभ्यः =प्रक्रमुभ्य: also मधुना + क्रतस्य=मधुन क्रतस्य cf. R. Pr. II. 11.

उद्धात elevation; named also उचीभाव.

उद्धार (1) elision, a term used in the sense of 'lopa' in the ancient grammar works; (2) name of a commentary on the Haima-lingānuśāsana.

उद्देश description; mention of qualities; cf. गुणै: प्रापणम् M. Bh. on I. 3.2; the word is used in contrast with उपदेश or direct mention; ef. कः पुनरुद्देशोपदेशयोविशेषः । प्रत्यक्षमाख्यानमुपदेशो गुणै: प्रापणमुद्देशः । प्रत्यक्ष तावदाख्यानमुपदेशः तथ्या । अगोज्ञाय कश्चिद्धां सम्यनि कर्णे वा यहित्योपदिशति । अयं गौरिति । स प्रत्यक्षमाख्यातमाह । उपदिष्टो मे गौरिति । गुणै: प्रापणमुद्देशः । तद्यथा । कश्चित्कंचिदाह । देवदत्तं मे भवानुद्दिशतु इति । स इहस्थः पाटिलपुत्रस्थं देवदत्तमुद्दिशति । अङ्गदी कुण्डली किरीटी...ईहशो देवदत्त इति । स गुणै: प्राप्यमाणमाह । उदिष्टो मे देवदत्त इति । स. Bh.

on I. 3.2; (2) spot, place, passage of occurrence; उद्देश उपदेशदेश:; cf. यथोहेशं संज्ञापरिभाषम् Pari. Sek. Pari. 2.

उद्देश referred to; pointed out, subject, as contrasted with the predicate मानान्तरप्राप्तमुद्देश्यम् ; cf. उद्देश्यप्र-तिनिर्दिस्यमानयोरैक्यमापादयत् सर्वनाम पर्यायेण तत्तालिङ्गभाक् । तद्यथा । शैत्यं हि यत्सा प्रकृति-र्जलस्य, शैत्यं हि य यत्तत्प्रकृतिर्जलस्य वा ! उद्देश्य in grammar refers to the subjectpart of a sentence as opposed to the predicate-part. In the sentence वृद्धिरादेच् the case is strikingly an opposite one and the explanation given by Patanjali is very interesting;cl.तदेतदेकं मङ्गलाथे आचायरय मृष्यताम् । माङ्गालिक आचार्यः महतः शास्रोवस्य मङ्गलार्थं वृद्धिशन्दमादितः प्रयुङ्के $\mathbf{M},\ \mathbf{Bh}.$ on I. 1.1.

उद्देश्यविधेयभाव relationship between the subject and the predicate where generally the subject is placed first in a sentence; cf. उद्देश्यवचनं पूर्व विधेयत्वं ततः परम् । cf. also तादात्म्यसंसर्गकस्थळ विशेष्यत्वमेव उद्देश्यं विशेष्यत्वमेव विधेयम् Padavākyaratnākara.

उद्योत the word always refers in grammar to the famous commentary by Nāgesabhatta written in the first decade of the 18th century A. D. on the Mahābhāof Kaiyata. syapradīpa Uddyota appears to be one of the earlier works of Nāgeśa. also called Vivarana. The commentary is a scholarly one and is looked upon as a final word re: the exposition of the Mahabhasya. It is believed that Nagesa wrote 12 Uddyotas and 12 Sekharas which form some authoritative commentaries on prominent works in the different Sastras.

उद्योतनप्रभा name of a commentary on the 'Tantrapradipa' of Maitreya Rakṣita, which latter is a commentary on Jinendrabuddhi's Nyāsa which itself is a commentary on Jayāditya's Kāśikā.

उप् a technical term in the Jainendra Grammar for the terms लुप् and लुक्; cf. अन्तरङ्गानपि विधीन् बहिरङ्ग उप् बाधते. Jain. Pari. 85, प्रकृतिप्रहणे यहुवन्तस्यापि ग्रहणम् Jain Pari. 20.

उपकादि a class of words headed by the word उपक after which the taddhita affix, added in the sense of गोत्र (grand-children etc.) is optionally elided, provided the word is to be used in the plural number; cf. उपकल्पकाः भ्रष्टककपिष्टलाः also उपकाः, औपकायनाः; लमकाः, लामकायनाः, भ्रष्टकाः भ्रष्टकाः भ्रष्टकाः भ्रष्टकाः भ्रष्टकाः भ्रष्टकाः । Kāś. on P. II. 4. 69.

उपगीत a fault in the pronunciation of letters, noticed sometimes in the utterance of a letter adjoining such a letter as is coloured with a musical tone on account of the proximity of the adjacent letter which is uttered in a musical note and which therefore is called 'प्रगीत'; cf. प्रगीत: सामवदुच्चारित: । उपगीत: समीपवणान्तरगित्यानुरक्त:। Kaiyaṭa's Pradīpa on M.-Bh. I. Āhnika 1.

उपग्रह a term used by the ancient grammarians in the sense of the Parasmaipada and the Atmanepada affixes. The word is not tound in Pānini's Astadhyavi. The Varttikakara has used the word in his Varttika उपग्रहप्रतिषेधश्च on P. III. 2.127 evidently in the sense of Pada affixes referring to the Atmanepada as explained by Kaivata in the words उपग्रहस्य आत्मने-पदसंज्ञाया इत्यर्थ: I The word occurs in the Slokavārttika सुतिङ्गप्रहलिङ्गनराणां quoted by Patanjali in his Mahabhāsya on ब्यत्ययो बहलम् P. III. 1.85, where Nāgeśa writes ভাইয়-ब्यङ्गयं स्वार्थत्वादि । इह तत्प्रतीतिनिमित्ते परस्मै- पदात्मनेपदे उपग्रहशन्देन लक्षणये।च्येते । The word is found in the sense of Pada in the Mahābhāsya on P. III. 1.40. The commentator on Puspasūtra explains the word as उपगृह्यते समीपे पठ्यते इति उपग्रहः. The author of the Kāśikā on P. VI. cited the reading 2.134 has चुर्णादीन्यप्राण्युपग्रहात् instead of चुर्णादी-न्यप्राणिषष्ट्याः and made the remark तत्रोपग्रह इति षष्टयन्तमेव पूर्वाचार्योपचारेण गृह्यते. This remark shows that in ancient times उपग्रह meant षष्ट्यन्त i. e. a word in the genitive case. This sense gave rise to, or was based upon, an allied sense, viz. the meaning of 'ঘছা' i. e. possession. Possibly the sense 'possession' further developed into the further sense 'possession of the fruit or result for self or others' referring to the तिङ् affixes which possessed that sense. The old sense 'ঘষ্ট্ৰখন্ব' of the word 'उपग्रह' having gone out of use, and the sense 'पद' having come in vogue, the word 'ঘষ্টা' must have been substituted for the word 'उपग्रह' by some grammarians before the time of Kāśikākāras. As Patanjali has dropped the Sütra (VI. 2.134), cannot be said definitely whether the change of reading took place before Patanjali or after him.

उपचार (1) taking a secondary sense; implication; lit. moving for a sense which is near about; the same as लक्षणा. The word आचार is explained as उपचार, employment or current usage, by Patanjali; cf. आचारात्। आचार्याणामुपचारात्। M. Bh. I. 1. 1. Vart. 4; (2) substitution of the letter सं for विसर्ग; cf. प्रत्ययग्रहणेपचारेषु च, P.IV.1.1 Vart. 7.

उपजन lit. origin; one that originates, augment, उपजायते असौ उपजन: I The

word is used in the sense of 'additional phonetic element'; cf. उपजन आगमः M. Bh. on Sivasūtra 5; cf. also वर्णव्यत्ययापायोपजनविकारिव्यर्थदर्शनात्। Siva Sutra 5 Vārt. 15. The Rk Prātiśākhya gives म in पुरुश्चन्द्र as an instance of. उपजन cf. R. Pr. IV. 37. In the Nirukta उपजन is given as the sense of the prefix 'उप'; cf.उपेत्युपजनम्: The com. on the Nirukta explains the word उपजन as आधिक्य.

उपजीव्य a term used by later grammarians in connection with such a rule on which another rule depends cf. उपजीव्यादन्तरङ्गाच्च प्रधानं प्रवलम् Pari. Sekh. on Pari. 97, as also M. Bh. on हेतुमति च P. III. 1.26. The relationship known as उपजीव्योपजी-वक्तभाव occurs several times in grammar which states the inferiority of the dependent as noticed in the world.

उपदेश instruction; original enunciation; first or original precepts or teaching; cf. उपदेश आधोच्चारणम् S. K. on the rule उपदेशेजनुनासिक इत् P. I. 3. 2. cf. वर्णानामुपदेशः कर्तव्यः; M. Bh. on Āhn. 1. Vārt. 15. For difference between उपदेश and उद्देश see उद्देश; cf. also उपिदस्यतेनेनत्युपदेशः। शास्त्र-वाक्यानि, सूत्रपाठः खिल्लपाठश्च Kāśikā on P. I. 3.2; cf. also Vyāḍi. Pari. 5; (2) employment (of a word) for others cf. उपदेशः परार्थः प्रयोगः। स्वयमेव तु बुद्धया यदा परामृशति तदा नास्त्युपदेशः Kāś. on अदोनुपदेशे P. I. 4. 70.

उपदेशिन such a word as is found in the original instruction.

उपदेशिवद्भाव occurrence in the original statement before the application of any affixes etc., cf. एवमप्युपदेशिकदावी वक्तज्यः, M. Bh. on P. I. 1.56, Vart. 23.

उपदेशिवद्वचन statement to the effect that a word should be looked upon as occurring in the original instruction although it is not there. See उपदेश.cf. नुभ्विधानुपदेशिवद्वचनं प्रत्ययविध्यर्थम् P. VII. 1 58. Vārt. 1.

उपद्भुत name of a samdhi which is described as उद्ग्राहवत् in R.Pr; e. g. न ऋते. See उद्ग्राह.

उपघा penultimate letter, as defined in the rule अलोन्त्यात्पूर्व उपघा P. I. 1. 65, e. g. see ह्रस्त्रोपघ, दीघोंपघ, लघूपघ, अकारोपघ etc.; lit. उपघायते निर्धायते सा that which is placed near the last letter.

उपघालोपिन a word or a noun which has got the penultimate letter omitted; cf. अन उपघालोपिनोन्यतरस्याम् P. IV. 1. 28.

उपध्मानीय a letter or a phonetic element substituted for a visarga followed by the first or the second letter of the labial class. Visarga is simply letting the breath out of the mouth. Where the visarga is followed by the first or the second letter of the labial class, its pronunciation is coloured by utterance. This coloured utterance cannot be made independently; hence this utterance called ' उपभा-नीय ' (similar to a sound blown from the mouth) is not put in, as an independent letter, in the वर्ण-समाम्राय attributed to महेश्वर. Patañjali, however, has referred to such dependent utterances by the term अयोगवाहवर्ण. See अयोगवाह; cf. ४क इति जिह्नामूळीय: । जिह्नामूळेन जन्यत्यात् । ५प इ्त्युप-ध्मानीय: । उपध्मानेन जन्यत्वात्. अयोगवाह is also called अर्घविसर्ग. See अर्घविसर्ग.

उपन्यास proposition, statement. The remark 'विषम उपन्यास:' is of frequent occurrence in the Vyākaraṇa Mahābhāṣya in connection with statements that are defective and have to be refuted or corrected; cf. M.Bh. on P.1.1.21,46,50; I.2.5 etc.

उपपद् lit.a word placed near; an adjoining word. In Pānini's grammar, the term उपपद is applied to such words as are put in the locative case by Pānini in his rules prescribing krt affixes in rules from III. 1, 90 to III. 4 end; cf. तत्रोपपदं सतमीस्थम् P. III. 1. 92; e. g. कर्मणि in कर्मण्यण P. III. 2.1. The word is also used in the sense of an adjoining word connected in sense. e. g. युष्मद्यपपदेo as also प्रहासे च मन्योपपदे० P. I. 4. 105, 106; cf. also क्रियार्थायां क्रियायामुपपदे धातोर्भविष्यति काले तुमन् ज्वलौ भवत: Kāś. on P. III. 3.10; cf. also इतरेतरान्योन्योपपदाच्च P.I.3.10, मिथ्योपपदात् कुञोभ्यासे P. I. 3.71, as also उपपदमतिङ P. II 2. 19; and गतिकारकोपपदात्कृत P. VI. 2. 139. Kaiyata on P. III. 1. 92 Vārt. 2 explains the word उपपद as उपाच्चारि or उपाच्चारितं पदं उपपदम्. The word उपपद is found used in the Prātiśākhya literature where it means a word standing near and effecting some change; cf. चवा ह अह एव एतानि चप्रभृतीनि यान्यपपदानि उक्तानि आख्यातस्य विकारीणि॰ Uvata on V. Pr. VI. 23.

उपपद्विधि a grammatical operation caused by a word which is near; cf. उपपद्विधो भयाट्यादिग्रहणं P. I. 1. 72 Vārt 9, also अतिप्रसङ्ग उपपद्विधो P. IV 1. 1. Vārt. 8 where rules such as 'कर्मण्यण्' and the following are referred to as उपपद्विधि, the words कर्मणि, स्तम्ब, कर्ण, etc. bing called उपपद् by the rule तत्रोपपदं सत्तमीस्थम्; P. III. 1. 92.

उपपद्विभक्ति a case termination added to a word on account of the presence of another word requiring the addition; cf. the well-known Paribhāṣā उपपद्विभक्ते: कारकाविभक्तिकी- यसी. Par. Śek. Pari. 94; and M.Bh. on I.4. 96 stating the possession of greater force in the case of a kāra-

kavibhakti than in the case of an upapadavibhakti.

उपपदसमास the compound of a word, technically termed as उपपद by Pāṇini according to his definition of the word in III. 1. 92., with another word which is a verbal derivative; cf. कुम्मकार:, नगरकार:. Here technically the compound of the words कुम्भ, नगर etc. which are upapadas is formed with कार, before a case-termination is added to the nominal base कार; cf. गतिकारकोपपदानां कृद्धि: सह समासवचनं प्राकृ सुबुत्पत्ते: Par. Śek. Pari. 75.

उपवन्ध a technical term used in the Prātiśākhya works in the sense of words which proceed from a rule to the following rules upto a particular stated limit; cf. उपवन्धस्तु देशाय नित्यम् T. Pr I. 59 explained by the commentator as उपवस्यते इति उपवन्धः। एतस्मिनित्यधिकरणह्पः संख्यानविषयः प्रदेशश्च उपवन्ध उच्यते। उपवन्धे यदुक्तं तदन्यत्र न भवतीति तुशब्दार्थः।

उपन्दिमत् the fourth out of the seven stages or places in the production of articulate speech, upāmśu being the first stage; cf. सरान्दमुपद्भिमत् Tait. Pr. 23.9 explained by the commentator as: सरान्दं परश्रान्यरान्दसहितम्। यत्र प्रयुज्यमानः शन्दः परेरक्षरन्यज्ञनिवेकवर्ज श्रूयते तदुपद्भिमत्तं भवति।

उपमन्य (1) the famous commentator on the grammatical verses attributed to Nandikeśvara which are known by the name नन्दिकेश्यकारिका and which form a kind of a commentary on the sūtras of Maheśvara; (2) a comparatively modern grammarian possibly belonging to the nineteenth century who is also named Upamanyu and who has written a commentory on the famous Kāśikāvṛtti by Jayāditya and Vāmana. Some believe that Upa-

manyu was an ancient sage who wrote a nirukta or etymological work and whose pupil came to be known as ओपमन्यव.

उपमा a well-known term in Rhetorics meaning the figure of speech 'simile' or 'comparison'. The word is often found in the Nirukta in the same sense; cf. अथात उपमाः। 'यत् अतत् तत्तरहराम्'हति गार्ग्यः। Nir III.13. Generally an inferior thing is compared to another that is superior in quality.

उपमान standard of comparison. The word is found in the Pāṇinisūtra उपमानानि सामान्यवचनै: P.II.I.55 where the Kāśikāvṛtti explains it as उपमीयतेऽनेनेत्युपमानम्।

उपमित an object which is compared. The word is found in Pāṇinisūtra उपमितं ज्याद्रादिभि: P.II.1.56, where the Kāsikā paraphrases it by the word उपमेय and illustrates it by the word पुरुष in पुरुषज्याद्र.

उपमेय an object which is to be compared. See उपामित.

उपलक्षण implication, indication; a thing indicatory of another thing. The term is very frequently found in commentary works in connection with a word which signifies something beyond it which is similar to it; the indication is generally inclusive; cf. Kāsikā on भीरम्योर्हेत् भये P.I.3.68 भयप्रहणमुपलक्षणार्थ विस्मयोपि तत एव। as also मन्त्रग्रहणं तु च्छन्दस उपलक्षणार्थम् Kāś. on II. 4.80. The verbal forms of लक्ष and उपलक्ष as also the words लक्षयितुम्, लक्षणीय, लक्षित etc. possess the sense of 'expressing the meaning not primarily, but secondarily indication by implication'.

उपाछिङ्गिन् a substituted word element; cf. दोवः इति मुखनाम । दिान्यतेः वकारः नाम-करणः अन्तस्थान्तरोपछिङ्गी विभाषितगुणः । शिवम् Nir. X. 17. उपवर्ष an ancient grammarian and Mīmāmsaka believed to have been the brother of Varṣa and the preceptor of Pāṇini. He is referred to, many times as an ancient writer of some Vṛttigranthas.

उपश्रेष immediate contact, as for instance, of one word with another; cf. शब्दस्य च शब्देन कान्योभिसंयन्थो भवितु- महीत अन्यदत उपश्लेपात्। M.Bh. on VI. 1.72. The word उपश्लिप्य is also found in the Mahābhāṣya in the same context.

उपसंख्यान mention, generally of the type of the annexation of some words to words already given, or of some limiting conditions or additions to what has been already stated. The word is often found at the end of the statements made by the Vārttikakāra on the sūtras of Pāṇini.; cf. P.I.1.29 Vārt. 1; I.1.36 Vārt. 3 etc. The words बाच्च and बक्तब्य are also similarly used. The word is found similarly used in the Mahābhāsya also very frequently.

उपसंग्रह inclusion of something, which is not directly mentioned; cf. प्रसिद्धयुपसंग्रहार्थमेतत् Kās. on P.I.3.48, also इतिकरणं एवंविधाना मप्यन्येपामुपसंग्रहार्थम् Kās. on P. VII.4.65.

उपसंयोग (1) union; cf. नामा स्थातयोस्तु कर्माप-संयोग द्योतका भवन्ति prepositions are signs to show that such a union with another sense has occurred in the case of the noun or verb to which they are prefixed, Nir. I.3.; (2) addition; cf. अक्रियमाणे हि संज्ञाप्रहणे गरीयानुपतंयोगः कर्तन्यः स्थात् M.Bh. on P. IV. 2 21. Vart, 2.

उपसंहत drawn close; cf. ओर्छा त्पसंहततरों T. Pr. II.14. The root उपसंह is used in the sense of finishing in the Mahābhāṣya; cf. येनैव यत्नेनेको वर्ण उचार्यते विन्छिने वर्ण उपसंहत्य तमन्यमुपा- दाय द्वितीय: प्रयुज्यते तथा तृतीयस्तथा चतुर्थः । M.Ph. on P.I.4. 109 Vart. 6.

उपसमस्त compounded together, joined together by special grammatical connection called समास; cf. न केनल; पथिशब्द: स्त्रियां वर्तते । उपसमस्तरति वर्तते M. Bh. on VII.1.1. Vart. 18.

preposition, prefix. word उसपर्ग originally meant only 'a prefixed word '; cf. स्विपसर्गेषु नामसु R. Pr. XVI. 38. The word became technically applied ancient Sanskrit Grammarians to the words प्र, परा, अप, सम् etc. which are always used along with a verb or a verbal derivative or a noun showing a verbal activity: cf. उपसर्गा: क्रियायोगे P. I. 4.59. These prefixes are necessarily compounded with the following word unless the latter is a verbal form; cf. कुगतिप्रादय: P. II. Although they compounded with a verbal form. these prepositions are used in juxtaposition with it; sometimes they are found detached from the verbal form even with the intervention of one word or more. The prefixes are instrumental in changing the meaning of the root. Some scholars like Sākatāyana hold the view that separated from the roots, prefixes do not express any specific sense as ordinary words express, while scholars like Gargya hold the view that prefixes do express a sense e.g. प्र means beginning or प्रारम्भ; cf. न निर्वद्धा उपसगाँ अर्थानिराहरिति शाकटायनः । नामाख्यातयोस्तु कर्मीपसंयोगद्योतका भवन्ति । उच्चावचाः पदार्था भवन्तीति गार्ग्यः । तद्य एष पदार्थः प्राहरिमं तं नामाख्यातयोरर्थविकरणम् Nir. I. 8. It is doubtful, however, which view Pānini himself held. In his Atmanepada topic, he has mentioned some specific roots

as possessing some specific senses when preceded by some specific prefixes (see P. I. 3.20, 24, 25, 40, 41, 46, 52, 56, etc.), which implies possibly that roots themselves possess various senses, while prefixes are simply instrumental in indicating or showing them. On the other hand, in the topic of the Karmapravacaniyas, the same words प्र, परा etc. which, however, are not termed Upasargas for the time being, although they called Nipātas, are actually assigned some specific senses by Pānini. The Varttikakara has defined उपसर्ग as क्रियाविदेशिक उपसर्गः 3.1. Vārt 7, leaving it doubtful whether the उपसर्ग or prefix possesses an independent sense which modifies the sense of the root, or without possessing any independent sense, it shows only the modified sense of the root which also is possessed by the root. Bhartrhari, Kaiyata andfollowers including Nāgeśa have emphatically given the view that not only prefixes but Nipātas, whi h include प्र, परा and others as Upasargas as well as Karma. pravacaniyas, do not denote any sense, but they indicate it; they are in fact द्योतक and not वाचक. For details see Nir. I. 3, Vākyapadīya II. 190, Mahābhāsya on I. 3.1. Vārt. 7 and Pradīpa and Uddyota thereon. The Rk Prātiśākhya has discussed the question in XII. 6-9 where, explained by the commentator. it is stated that prefixes express a sense along with roots or nouns to which they are attached. is not clear whether they convey the sense by denotation or indication, the words वाचक in stanza

6 and विशेषकृत् in stanza 8 being in favour of the former and the latter views respectively; cf उपसर्गा विशेषतर्थवाचकाः सहतराभ्यामितरे निपाताः; कियावाचकभाष्यातमुपसर्गो विशेषकृत्, सत्वाभिध्यकं नाम निपातः पादपूरणः R. Pr. XII. st. 6 and 8. For the list of upasargas see R. Pr. XII. 6, T. Pr. I. 15, V. Pr. VI.24, and S. K. on P. I. 4.60.

उपसर्गद्योत्यता the view or doctrine that prefixes, by themselves, do not possess any sense, but they indicate the sense of the verb or noun with which they are connected. For details see Vākyapadīya II. 165-206; also vol. VII. pages 370-372 of Vyākaraņa Mahābhāsya ed. by the D. E. Society, Poona.

उपसर्गयोग connection with a prefix; joining of the prefix. Some scholars of grammar hold the view that the Upasarga is prefixed to the root and then the verbal form is arrived at by placing the desired terminations after the root, while others hold the opposite view; cf. पूर्व घातुः साधनेनोपयुज्यते पश्चाद्यपर्गेण । अन्ये तु पूर्व घातुस्पर्सगेण युज्यते पश्चात्साधनेनेत्याहुः Sīradeva's Paribhā-ṣāvṛtti Pari. 131, 132; cf. also vol. VII. Mahābhāṣya edited by the D. E. Society, Poona, pages 371–372.

उपसर्गवाद a treatise on upasargas, by. Harikṛṣṇa.

उपसर्गविचार a treatise on upasargas by Gadadhara Cakravartin.

उपसर्गविवरण a short anonymous work on the nature of upasargas or prepositions explaining their meanings with illustrations.

उपसर्गवृत्ति a treatise on upasargas by Bharatamalla in the Sixteenth Century A.D. उपसर्जन (1) adjective, subordinate member which does not get the treatment of the principal member, e. g. गोस्त्रियोस्पसर्जनस्य P. I.2.48, अनुपसर्जनात् P.IV.1.14 संज्ञोपसर्जनीभूतास्तु न सर्वादय: S. K. on P. I. 1.29, also P.I.1.27 Vart.2;(2) a word referred to by the word which is put in the nominative case in rules of Pānini prescribing compounds, e.g. 和2 (in the compound কহাপিत:) which is referred to by the word द्वितीया in the rule द्वितीया श्रितातीत P.II.1.24 which prescribes the Acc. Tatpurusa compound. These words are given the first place in a compound; cf. प्रथमानिर्दिधं समास उपसर्जनम् P.I.2.43, उपसर्जन पूर्वम् P.II.2.30; (3) a word which has one and the same case when a compound in the different cases is shown as dissolved, e. g. the word काँशाम्बी in the compound निष्कौद्याभ्यि: which keeps its ablative case when the compounds निष्कीशाभ्यिम्, निष्कीशाभ्यिना, निष्कोशाम्बये etc. are dissolved; cf. एकविभक्ति चापुर्वनिपाते P.I.2.44.

उपसृष्ट attended with a prefix, generally used in connection with roots; e.g. कुधदुहोहपस्प्रयो: कर्म P.I.4.38 where the Kasika has explained the word as उपसर्गसंबद्ध.

changes in the wording of the base, such as elision, or addition or substitution of a letter or letters as caused by the addition of suffixes.

उपस्थान occurrence; presence by virtue of anuvitti i. e. recurrence or continuation of a word in the rules that follow; cf. शब्देन चाप्यिष्टितेन कोन्यो ब्यापार: शक्योवगन्तुमन्यदतो योगे योग उपस्थानात् M.Bh. on I.3.11. Vart. 1.

उपस्थित a word used rather technically in the sense of the word इति

which is used in the Krama and other recitals when Vedic reciters show separately the two words compounded together by uttering the compound word first, then the word इति and then the two compound words, e.g. सुक्लोक ३ इति सु-श्लोक । विभावसो इति विभा-वसो. The Kāśikā defines the word उपस्थित as समुदायादविच्छद्य पदं येन स्वरूपे अवस्थाप्यते तद् उपस्थितम् । इतिशब्द: । Kās. on VI.1.129. The Rk-Prātiśākhya explains the word rather differently, but in the same context. The word after which इति is placed is called upasthita e.g. the word बाहू in बाहू इति or विभावसो in विभावसो इति as contrasted with स्थित i. e. the word without इति e.g. बाहू or विभावसो, as also contrasted with स्थितापस्थित i.e. the whole word विभावसो इति विभाऽवसो which is also called संहित or मिलित; (2) occurring, present; cf कार्यकालं संज्ञापरिभाषम् । यत्र काये तत्रोपास्थतं द्रष्टब्यम् । Pār. Sek. Pari.3.

उपहित (1) with, preceded by; e.g. दीघोंपहित, हस्बोपहित, (2) sticking to, connected with, 'उपक्लेबित', cf.Durga on Nir.V.12,(3) coming to be placed near or in juxtaposition with the preceding word; cf. आवोन्तांपहितात सत: R. Pr. II.15.

डपांशु lit inaudible. The word is explained in the technical sense as the first place or stage in the utterance of speech where it is perfectly inaudible although produced; cf. उपांशु इति प्रथम वाचः स्थानम् Com. on T. Pr. XXIII. 5.

उपाचरित (1) sibilation; substitution of a sibilant letter for a visarga; cf. प्छतोपाचरित च R. Pr. XI.19; (2) name of the samdhi in which a visarga is changed into a sibilant letter; cf. सर्वत्रेवोपाचरित: स संधि: R. Pr. IV.14 which corresponds to Pāṇini VIII. 3.18 and 19.

उपाचार change of Visarga into s (स्); sibilation of Visarga, e. g. त्रहाण: पतिः = त्रहाणस्पतिः. The words उपचार and उपाचरित are found used in the same sense by ancient Grammarians. See उपचार; cf. समापाद्यं नाम वदन्ति घत्वं, तथा णत्वं सामवशांश्च सन्धीन्।...उपाचारं लक्षणतश्च सिद्धम्, आचार्यां व्यािश्वशांकरूयगार्ग्याः R. Pr. VIII.12.

उपादान hypothesis, presumption, acceptance.

उपाद्य lit. near the first; second.

उपाधि condition, limitation, determinant, qualification: e.g. न हि उपाधि-स्पाधिर्भवति, विशेषणस्य वा विशेषणम् M.Bh. on I.3.2 as also on V.1.16; cf. also इह यो विशेष उपाधिर्वीपादीयते द्योत्ये तस्मिस्तेन भवितन्यम् । M.Bh. on III.1.7.

उपान्त lit. near the last; penultimate. The word is generally found used in the Candra Vyakarana.

उपान्त्य see उपान्त; the word is generally found used in the grammars of Sākaṭāyana and Hemacandra.

उपोत्तम lit.one near or before the last; the term is generally used in connection with words having two or more syllables, where it means the vowel before the last (vowel); cf. उपोत्तमं रिति P. VI.1. 217 and योपवादगुरूपोत्तमादुञ् P.V.1.132 where the writer of the Kāśikā explains it as त्रिप्रभृतीनामन्त्यमुत्तमं तस्य समीपमुपोत्तमम् । giving रमणीय and वसनीय as examples where the long ई is upottama; cf. alsoT.Pr. XI.3. and Nir.I.19 where the word refers to the third out of the four feet of the verse.

उपोद्धलक a supporting assertion or statement; cf. तस्यैनोपोद्धलकमेतत् M.Bh. on I.2.64. Vart. 38-39.

उभयगति both the alternatives; both the senses; double signification; cf. उभयगतिरिह भवति P.I.1.23, Vārt.4, Pari. Sek, Par. 9 where the word ubhaya

- refers to both the senses—the ordinary one (অনুসিম) and the technical one (কুসিম)—e.g. the meanings (i) numeral, and (ii) words বহু, গ্ল etc. of the word হাঁহ্যা.
- उभयतस्पाशा presenting a difficulty in both the ways; cf सेवा उभयतस्पाशा रज्जभेवित M.Bh. on VI.1.68.
- ত্তমথনীমাৰ lit. speaking or showing both the padas or voices; possessed of both the padas viz. the Parasmaipada and the Atmanepada. The word is found commonly used in the Dhātupāṭha of Pāṇini.
- उभयत्र in both the ways lit. in both the places; cf. ভ্রম্থন च P. I. 1. 44 Vart. 22. The word ভ্রম্থন্ত্রিশালা is used in grammar referring to the option (विभाषा) which is সাম as also अप्राप्त; cf.M.Bh.on P.1.1.26 Vart.22.
- उभया in both the ways (in the case of an option, of course); cf. इन्द्रयुभयथा P.III.4.117 where the word ubhayathā refers to both the alternative uses e.g. Sārvadhātuka and Ārdhadhātuka; so also vidhilin and āśīrlin; cf. Kāśikā on P.III.4.117. The term ubhayathā is described as synonymous with 'bahulam' or 'anyatarasyām' or 'vā' or 'ekeṣām'; cf. बहुलमन्यतास्यामुभयथा वा एकेषाभित्ति M. Bh. on P.I. 1.44; Vārt. 19; cf. also अध्यायान्तेषूभयथा स्मरन्ति R.Pr.XV.8.
- उभयदीची a hiatus or a stop which occurs between two long-vowelled syllables; the term उभयदीचां is a conventional term in the Präti-sākhya literature. The term उभय-हस्ता is similarly used in connection with short vowels.
- उभयनियम a restriction understood in both the ways; cf. सिद्धं त्भयनियमात्। उभयनियमोयम्। प्रकृतिपर एव प्रत्ययः प्रयोक्तव्यः, प्रत्ययपरेव च प्रकृतिरिति। M. Bh. on P. III.1.2, Vart. 11; cf. also M. Bh. on VI:2,148.

- उभयपद (1) double voice—the Parasmaipada as well as the Ātmanepada; (2) both the words or members (in a compound); cf. उभयपदार्थप्रधाना इन्द्र; Kās on P.I.2.57.
- उभयपदिन् a root conjugated in both the Padas; a root to which both, the Parasmaipada and the Atmanepada terminations are affixed; e.g. roots ह, भी, मुल् etc.
- उभयप्राप्ति a case or a matter in which both the alternatives occur, as for instance, the genitive case for the subject and the object of a verbal derivative noun (कृदन्त); cf. उभयप्राप्ता कर्मणि। उभयो: प्राप्तिः यस्मिन् कृति सोयमुभय-प्राप्तिः तत्र कर्मण्येव प्रश्री स्थात् न कर्तरि। आश्रयों गवां दोहः अगोपालकेन Ka:. on P. II. 3. 66.
- उभयवत् possessed of both the kinds of properties; cf. य इदानीम्भयवान् स तृतीयामाख्यां लगते स्वरित इति M.Bh. on P.I.2.31; cf. also उभयवान् स्वरितः V. Pr.I.110.
- उम् the augment उ affixed to the last vowel of बच् by P.VII.4.20; c.g. अभोचत्.
- उर्ज tad-affix उर, with uddtta accent on the last vowel, affixed to the word दन्त when it refers to protuberant teeth; cf. P.V.2.66; e.g. दन्तर: 1
- उर:प्रमृति a class of words headed by the word उरम् to which the sama-santa affix क (कप्) is added, when these words stand at the end of Bahuvrihi compounds; cf. न्यूडम्रोस्य न्यूडोरस्क:similarly प्रियमार्पिकः, Kas. on P.V. I.151.
- उरस्य produced at the breast; cf. केनि-देता उरस्या R.Pr.I.18, explained by the commentator as केनिदानायाः एती हशरविसर्जनीयां उरस्थाना इच्छन्ति ।
- उद्दा opening (of the hole of the throat); the words उद्दा खस्य are

used in the sense of 'opening of the glottis' which is described as a characteristic condition of the utterance of a vowel accented grave or अनुदात्त; cf. आयामा दारण्यमणुता खस्येत्युच्चे; कराणि शब्दस्य । अन्ववसर्गी मार्दव मुस्ता खस्येति नीचै:कराणि शब्दस्य M.Bh. on नीचैसनुदात्तः P. I. 2.30; cf. T. Pr. on XXII. 9, 10.

उरोवृहती a variety of the Vedic metre बृहती in which the first pāda consists of twelve syllables and the rest of eight syllables; cf. R. Pr. XVI. 33.

उब् (उबङ्) substitute for the vowel ত belonging to the Vikarana প্র, to roots and to the noun স্থু under certain conditions; cf প্রতি প্রখানুসুবা ফ্রীথিভ্রভী P. VI. 4. 77.

বৰৰ also জন্মত or জ্ঞাত a reputed Kaāsmirian scholar and writer who was the son of Vajrata. He wrote many learned commentaries, some of which are known as Bhāṣyas. Some of his important works are Rkprātisākhyabhāṣya, Vājasaneyī. prātisākhyabhāṣya, Vajasaneyīsamhitābhāṣya, Vedārthadīpikā etc.

उध्यह (उध्यक्) name of the second of the main seven Vedic metres which are known by the name সভাপনিভাৰেন্দ্ৰ. The Usnik metre consists of 28 syllables divided into three padas of 8, 8 and 12 syllables. It has got many varieties such as पुरुधिष्ट्, क्रुम् and others; for details see R. Pr. XVI 20-26.

उस् (1) substitute for झि, ending of the third pers. plu., in the perfect tense and in the present tense in the case of the roots विद and ब्र, e.g. विद: and आहु: cf. P. III. 4. 82-84; (2) substitute जुस् (उस्) for झि in the potential and the benedictive moods, as also after the aorist sign स and after roots of the third

conjugation, roots ending in आ and the root विद्, e. g. पचेयु: भूयासु: अकार्षु:, अविपयु: अदु:, अविदु:, etc.; cf. Kāk. on III.4.108-112.

उसि Uṇādi affix उस् applied to the root जन् to form जनुस्; cf. जनेशस: Uṇ. sūtra. 272.

ক

ऊ long vowel ऊ, उ being the short vowel.

ऊक् augment ज added to the अभ्यास or the reduplicative syllable of the root पर which is doubled before the afflx क which is used instead of च (घनर्थे कः); e.g. पार्युट:.

জন kit affix জন added to the root জায় to form the word জায়হক; cf. জায়হুক; P. III.2.165.

কছ্ fem. affix দ্ব prescribed after masculine nouns ending in the vowel দ্ব and denoting a human being as also after some other specific masculine bases; cf. দুভুন: P. IV. 1.66 and the following sūtras. e.g. দুহুল; দুভুনু:, অসু:, কমৌছ; দুরবাহু: etc.

ऊट् also उट् बॅgama ऊ and उ prescribed after the roots तृ and तृ before the affix तृन् or तृच् e. g. तस्तारं तस्तारं वा रथानाम्; वस्तारं वस्तारं वस्तारं वस्तारं वर्तारं वर्त

জন (1) samprasāraņa vowel জ substituted for the ব্ of বা under certain conditions e.g., জল:, cf. বা জন P. VI. 4.132; (2) substitute জ for ব্ before certain affixes; e.g. মুল;, মুলা, নুর্নি:, বুর্নি: etc. cf. ক্র্না: মুন্তানানিক ব P. VI.4.19, 20.

জন (1) long vowel জ which cannot be combined by rules of samdhi with the following vowel when it comes at the end of the forms of the dual number; e. g. सামু অস etc.; cf. হ্ৰুইইইইবৰ্ মহাম্ P. I.l.ll; as also

इंदूती च सतम्यथे I.1.19; (2) long vowel ऊ substituted for the short उ of the root गोह् before an affix beginning with a vowel e.g. निगृहति; cf. ऊदुपधाया गोह: P. VI.4.89.

কৰে substitution of the long vowel ক; see M. Bh. on P. I.1.12, VI.1.85.

जिद्त marked with the mute indicatory letter ऊ; cf. स्वरतिस्तिस्यतिधूब्यदितो वा। prescribing the addition of the augment इ optionally in the case of ऊदित roots P. VII. 2.44.

ऊन deficient, wanting; often in compounds e. g. पादोन, द्यून, एकोन; cf. ब्यूहे: संपत्समीक्ष्योने R. Pr. VIII. 28; एकद्यूनाधिका सैव निच्चदूनाधिका सुरिक् R. Pr. XVII.1.

जन्बेबृहती (विराज्) a variety of the metre Bihatī which has three pādas of twelve syllables each; cf. त्रयो द्वादशका यस्याः सा होर्ध्वबृहती विराट् R. Pr. XVI.33.

कर्यादि a class of words headed by the words करी उसी etc. ending in the taddhita affix न्नि, which are given the designation गति provided they are related to a verbal activity, and as a result, which can be compounded with krdanta words ending in न्या, तुम्, ctc. cf; जरीकृत्य, करीकृतम् etc.; Kāś on P. I.4.61.

কন্ত tad. affix applied to the words বাব and ৰন্ত in the sense of 'unable to bear'; e. g. বার্ত্ত:, বত্তে; see Kāś. on V. 2.122.

कष्मन् aspiration letters, spirants called breathings also: the name is given to letters or sounds produced with unintonated breath through an open posision of the mouth; cf. विवृतनूष्मणाम् M. Bh. on P. I. 1.10 Vart, 3. The word refers to the letters श्, ब्, स्, ह्, visarga, jihvāmūlīya, upadhmānīya and anusvāra; cf. ऊष्मा वायुस्तस्त्रधाना वर्णा ऊष्मण: R. Pr. I.12; cf. also T. Pr. I.10.

क्रमसंधि name of a combination or संधि where a visarga is changed into a breathing (ऊप्मन्). It has got two varieties named व्यापन where the visarga is changed into a breathing as for instance in यस्कदुभः, while it is called विकान्त (passed over) where it remains unchanged as for instance in यः कदुभः, यः पञ्च; cf. R. Pr. IV. 11.

उन्ह modification of a word, in a Vedic Mantra, so as to suit the context in which the mantra is to be utilised, generally by change of case affixes; adaptation of a mantra; cf. उन्हः ख्रह्मि । न सर्वेलिङ्गिनं च सर्वाभिविभक्तिभिवेदे मन्त्रा निगदिताः। ते च अवस्यं यज्ञगतेन यथायथं विपरिणमियतस्याः। M. Bh. on P. 1.1 Ahnika 1.

ऋ

ऋ fourth vowel in Pāṇini's alphabet; possessed of long and protracted varieties and looked upon as cognate (सवर्ण) with ल which has no long type in the grammar of Pāṇini; cf. R.Pr.I,9; V.Pr.VIII. 3. (2) uṇādi suffix क applied to the root स्था to form the word स्थ; e. g. सब्येश सार्यः; cf. सब्ये स्वश्र्यन्दिस Uṇ Sū, II. 101.

ऋकार the letter ऋ with its 18 varieties made up of the ह्रस्त, दोघे, ज्ञुत, and सानुनासिक varieties and characterized by the three accents. ऋ and ल are looked upon as cognate in Pāṇini's grammar and hence, ऋ could be looked upon as possessed of 30 varieties including 12 varieties of ल.

মানন্স a work consisting of five chapters containing in all 287 sūtras. It covers the same topics as the Prātisākhya works and is looked upon as one of the Prātisākhya works of

the Sama Veda. Its authorship is attributed to Sākatāyana according to Nāgeśa, while भौदेत्राज is held as its author by some, and कात्यायन by It bears a remarkable others. similarity to Pānini's Astādhyāyī especially in topics concerning coalescence and changes of स and न् to ब and ज respectively. It cannot be definitely said whether it preceded or followed Panini's work.

ऋक्प्रांतिशाख्य one of the Prātiśākhya works belonging to the Aśvalayana Sākhā of the Rg Veda. The work available at present, appears to be not a very old one, possibly written a century or so after Pānini's time. It is possible that the work, which is available, is based upon a few ancient Prātiśākhya works which are lost. Its authorship is attributed to Saunaka. The work is a metrical one and consits of three books or Adhyāyas, each Adhyāya being made up of six Patalas or chapters. It is written, just as the other Prātiśākhya works, with a view to give directions for the proper recitation of the Veda. has got a scholarly commentary written by Uvata and another one by Kumara who is also called Viṣṇumitra. See आश्वलायनप्रातिशाख्य.

ऋगयनादि a class of words headed by ऋगयन to which the taddhita affix अंग (अ) is affixed in the sense of 'produced therein' (तत्र भव:), or 'explanatory of' (तस्य व्याख्यानः); cf. ऋगयने भवः, ऋगयनस्य व्याख्यानी वा आर्गयन: पादव्याख्यानः, औपनिषद:, शैक्ष: etc. Kāś. on P. IV. 3.73.

ऋग्विराम verse-pause equal to 3 mātrākālas or three mātrā units. cf. ऋग्विरामः पदविरामो विश्वत्तिविरामस्समान-पदिवश्चित्तिविरामः त्रिमात्रो द्विमात्र एकमात्रोर्धमात्र | ऋ long variety of the vowel ऋ.

आनुपूर्व्येण T. Pr. XXII. 13. According to Rk. Tantra it consists of two mātrās.

ऋत short vowel ऋ. before which the preceding vowel is optionally left as it is, i. e. without coalescence and shortened also if long; cf. ऋत्यक: P. VI. 1.128.

ऋत्वत् possessed of short ऋ; cf. रीयत्वतः संयोगार्थम् P. VII. 4.90. Vārt. 1.

ऋदित possessed of the mute indicatory letter 事, signifying in the Grammar of Pānini the prevention of the shortening of the long vowel in the reduplicated syllable of the Causal Aorist form of roots which are marked with it; g. अशशासत् अबबाधत्, अययाचत etc. cf. नाग्लोपिशास्त्रादिताम् P. VII.4.2.

ऋश्यादि a class of words headed by the word ऋच to which the taddhita affix a is added in the four senses prescribed in the rules IV. 2.67-70; e. g. ऋश्यकः, न्यग्रोधकः etc. cf. P. IV. 2.80.

ऋषिच्छन्दस् the metre of the Vedic seers. The seven metres—गायत्री. उष्णिक्, अनुष्टुप्, बृहती, पङ्क्ति, त्रिष्टुप् and जगती consisting respectively of 24, 28, 32, 36, 40, 44 and 48 syllables are named अधिक्छन्दस् as contrasted with the metres दैव, प्राजापत्य and आसुर, which, when combined together, make the metres of the Vedic seers. For details see R. Pr. XVI. 1.5.

ऋष्यण् taddhita affix अण् in the sense of 'descendant' applied to names of ancient sages, by the rule ऋष्यन्थकवृष्णिक्रस्यश्च P. IV. 1.114; e. g. वासिष्ठ:, वैश्वामित्र:.

雍

ऋदन्त (roots) ending in ऋ which have the vowel ऋ changed into इर् by the rule ऋत इद्धाती: P. VII. 1.100; e. g. किरति, गिलति.

ल्ह

- ন্ত short vowel ন্ত taken to be a cognate of ক্, and described as a vocalic form of the letter ন্ত.
- ल्हिन् (roots) marked with the mute indicatory letter ऌ, which take the substitute अ (अङ्) for च्लि, the Vikaraṇa of the aorist; e. g. अपतत्, अशकत् cf. पुषादिद्युताञ्लिदतः परस्मैपदेषु P. III. 1.55.

Ų

- ए diphthong vowel ए made up of अ and इ, and hence having कण्ठताल-स्थान as its place of origin. It has no short form according to Pāṇini. In cases where a short vowel as a substitute is prescribed for it in grammar, the vowel ₹ is looked upon as its short form. Patañjali in his Mahābhāṣya has observed that followers of the Satyamugri and Rāṇāyanīya branches of the Sāmaveda have short ए (ऍ) in their Samaveda recital and has given सुजाते अश्वसूनृते, अध्वयीं अद्रिभिः सुतम् as illustrations; cf. M. Bh. on I. 1.48; as also the article on.
- एक (1) Singular number, ekavacanar cf. नो नो म मदर्थे त्रिह्येकेषु. V. Pr. II.3; the term is found used in this sense of singular number in the Jainendra, Sākatāyana and Haima grammars; (2) single (vowel) substitute (एकादेश) for two (vowels); cf एक: पूर्वपरयो: P. VI. 1. 84; अथैकमुमे T. Pr X. 1; (3) many, a certain number; (used in pl. in this sense),

- cf. इह चेत्येक मन्यते M. Bh. on P. I. 4.21.
- एककर्मक transitive verbs having one object, as contrasted with द्विकर्मक; cf. kātantra IV. 6. 62
- एकतिङ् possessed of one verb; given as a definition of a sentence; cf. एकतिङ् P.II.1. 1. Vart 10, explained by Patañjali as एकतिङ् वाक्यसंज्ञं भवतीति वक्तव्यम् । बूहि बूहि ।
- एकदिक् in the same direction, given as the sense of the tad. affix तस by Pāṇini; cf. तेनैकदिक्। तसिश्च। P. IV. 3. 112, 113.
- एकदेश a part or a portion of the whole;cf. एकदेशिवकृतमनन्यवत् Pari-Śek. Pari 37; also M. Bh. Śiva-Sūtra 2 Vārt 4; एकदेशोनुवर्तते M.Bh. on P.VI. 1. 93 Vārt. 5; cf. also पदेकदेशानिप तान् प्रतीयात् R.Pr. IX. 16.
- एकदेशिन (a thing or a substance) composed of parts; cf. the term एकदेशिसमास or एकदेशितत्पुरुष, used in connection with compounds of words such as पूर्ध, पर and others with words showing the constituted whole (एकदेशिन्) prescribed by the rule पूर्वपराधरोत्तरमेकदेशिनेकाधिकरणे P. II. 2. 1; (2) a partisan; cf. the word सिद्धान्त्येकदेशिन् used often by commentators.
- एकदेशविक्रतन्याय the maxim that 'a thing is called or taken as that very thing although it is lacking in a part,' stated briefly as एक्टेश-विकृतमन-यवत् Pari. Sek. Pari. 37. The maxim is given in all the different schools of grammar; cf. Sak Pari. 17; Cāndra Pari. 15, Kat. Par. Vr. 1, Jain. Par. Vr. 11, Hem. Pari. 7 etc.
- एकदेशानुमति consent to a part of the whole, admission of one part as correct.
- एकद्रव्य one and the same individual substance; cf. the words एकद्रव्यसन-

वायित्व M. Bh. on P. I. 4. 23, एक-द्रव्याभिधान on P.VIII.1. 51, एकद्रव्योप-निवेशिनी given as a definition of संज्ञा M. Bh. on P. I. 4. 1.

प्कपद् made up of one word; consisting of one word; cf. अथवा सन्त्ये-कपदान्यप्यवधारणानि । यथा अन्भक्षा वायुमक्षः । अप एव भक्षयति वायुमेव भक्षयति । M.Bh. first Āhnika; (2) a continuous word paraphrased as अखण्डपद and समानपद by commentators; cf. तेनानन्तरा षष्ठयेकपदवत् V.Pr.II. 18; (3) every individual word: cf. बहुकमे क्रमेत तस्यैकपदानि निःसजन् R.Pr.XI.18.

पकपदा made up of a single word; cf. भवति चैतदेकस्मिन्नि एकवर्णे पदम् एकपदा क्रक् एकचे सूक्तमिति। M. Bh. on P.I. 1.21 Vārt. 5; (2) made up of one foot (चरण or पाद); cf. एक एकपदेतेषां• (R.Pr.XVII.24) explained by the commentator as तेषां चतुर्णा पादानामा मा स्वाप्त पादा पक्ष पादा चित्र प्राप्त पादा चित्र प्राप्त पादा चित्र प्राप्त पादा चित्र प्राप्त पादा चित्र चित्र पादा चित्र पादा चित्र पादा चित्र पादा चित्र चित्र

एकपातिन् combined together; cf. R. Pr. com. एकपातिनः एकीभूतस्य अक्षरस्य क्रमे ध्रुवमार्थी छुप्यतेः R. Pr. XI. 25, also XVII.26.

एकभाविन (vowels) combined by rules of Samdhi; cf. क्षेप्रवर्णेकभाविनाम् R. Pr. VII.22.

एकमात्रिक (1) possessed of one mātrā or mora; (2) a term used for a short vowel which measures one mātrā or mora; cf. एकमात्री ह्रस्व: च्यञ्जनानि च। Ath.Pr.1.60.

प्रकमुनिपक्ष a view or doctrine propounded by one of the many ancient sages or munis who are believed to be the founders of a Śāstra; a view propounded only by Pāṇini, to the exclusion of Kātyāyana and Patañjali; cf. एकमुनिपक्षे तु अची जिणतीत्यत्राच इति योगं विभज्य...ज्यवस्थितविभाषात्रोक्ता Durghaṭa-Vṛtti I.1.5; see also I.4.24, II.3.18.

एकयोग (1) combination of two Sūtras into one; cf.अथवा एकयोगः करिष्यते वृद्धिरादै- जदेङ्गुण इति M.Bh.P.I.1.3,I.4.59,V.2. 25; (2) one and the same Sūtra; cf. एकयोगिनिर्देशनां सह वा प्रवृत्तिः सह वा निवृत्तिः Pari. Sek. Pari. 17; cf. also एकयोगिनिर्देशनाम्प्येकदेशानुवृत्तिर्भवति P. IV. 1. 27, Vārt. 2, Pari. Sek. Pari. 39.

एकयोगलक्षण characterized by i.e. mentioned in one and the same rule; cf. एकयोगलक्षण तुग्दीर्घले M.Bh. on P. I. 1. 62. Vārt. 10. See also M. Bh.on P. VI.1.37.

पक्रवान singular number; affix of the singular number in Pāṇini's grammar applied to noun-bases (মানি-पহিক) and roots when the sense of the singular number is to be conveyed; the singular sense can be of the form of an individual or collection or genus. The word एकवचन in the technical sense of singular number is found used in the Prātisākhyas and Nirukta also.

एकवस्त or एकवद्भाव use or treatment of the plural sense as if it is singular; cf. एकवद्भावोऽनर्थक; । समाहारकत्वात् M.Bh. on II. 4.12. Vart. 5.

एकवर्ण (a pada) made up of a single letter; cf. एकवर्ण पदम् आ, उ इति; commentary on R.Pr. X.2; cf. also V.Pr.IV. 144-145 where एकवर्ण is defined as एकप्रयत्निर्वर्य capable of being produced with a single effort. Pāṇini gives the term अप्रक्त to an affix made up of one single letter; cf.अप्रक्त एकाल् प्रत्ययः P.I.2.41.

प्रकार्य an expression giving one idea, either a single or a composite one. A positive statement and its negation, so also, a general rule and its exception are looked upon as making a single sentence on account of their mutual expectancy even though they be sometimes detached from each other; cf.

विदेशस्थमिष सदेकवाक्यं भवति M. Bh. on III. 4. 67; cf. also निषेधवाक्यानामिष निषेध्यविशेषाकाङ्क्षत्वाद्विध्येकवाक्यतयैव अन्वयः। तत्रैकवाक्यता पर्युदासन्यायेन । संज्ञाशास्त्रस्य त कार्यकालपक्षे न पृथ्यवाक्यार्थवोधः । Par. Sek. on Pari. 3. Such sentences are, in fact, two sentences, but, to avoid the fault of गौरव, caused by वाक्यमेद, grammarians hold them to be composite single sentences.

एकविभक्ति a pada having the same case in the various dissolutions of the compound word; e.g. the word काँग्राम्बा in the compound word निष्कीग्राम्बा in the stands only in the ablative case काँग्राम्ब्या:, although the word निष्कान्त, which stands for the word निष्कान्त, which stands for the word निष्कान्त, which stands is also used in the same sense.

एकवृत्ति single vrtti or gloss on the Vedic as well as classical portions of grammar. Purusottamadeva has used this term in his Bhāṣāvṛtti to contrast his Vṛtti (মাগাবৃত্তি) with the Kāśikāvṛtti and the Bhāgavṛtti which deal with both the portions; cf.अनार्ष इत्येकवृत्तावुपयुक्तम् Bhāṣāvṛtti on I. 1. 16, cf. also Bhāṣāvṛtti on III. 4. 99, IV. 3.22 and VI.3.20.एकवृत्ति is possibly used by Purusottamadeva in the sense of मुख्यवृत्ति or साधारणवृत्ति i. e. the common chief gloss on both the portions.

एकशब्द a word having one sense only, as opposed to अनेकशब्द many words having the same sense or synonyms which are given in निघण्ड as also in अमरकोष; cf. अथ यान्यनेकाथीनि एकशब्दानि तान्यतीनुक्रिमध्याम: Nir. IV.1.

एकरोष a kind of composite formation in which only one of the two or more words compounded together subsists, the others being elided; cf. एक: शिष्यते इतरे निवर्तन्ते बृक्षश्च वृक्षा । Kāsīkā on सहपाणामेकरोब एक-

विभक्तो P. I.2.64; cf. also सहपसमुदा-याद्धि विभक्तिया विधीयते । एकस्तत्रार्थवान् सिद्धः समुदायस्य वाचकः ॥ Bhāṣāvṛtti on P. I. There is a dictum of grammarians that every individual object requires a separate pression to convey its presence. Hence, when there is a dual sense, the word has to be repeated, as also the word has to be multiplied when there is a plural sense. In current spoken language, however, in such cases the word is used Tojustify only once. single utterance for conveying the sense of plurality, Panini has laid down a general rule सहपाणामेकदोप एकविभक्तौ and many other similar rules to cover cases of plurality not of one and the same object, but plurality caused by many objects, such as plurality caused by ideas going in pairs or relations such as parents, brothers and sisters, grand-father and grand-son, male and female. For example, see the words वृक्षश्च वृक्षश्च वृक्षी; similarly वृक्षा: for many trees, पितरी for माता च पिता च; देवाँ for देवी च देवश्च; cf. also the words धगुरी, भ्रातरी, गाग्यी (for गाग्यी and गार्ग्यायण),आवाम (for त्वं च अहं च), यां (for स च यश्च) and गावः fem. अजा fem. अधाः masc. irrespective of the individuals being some males some females. Pānini has devoted 10 Sūtras to this topic of Ekasesa. The Daiva grammar completely ignored this topic. Patanjali has very critically and exhaustively discussed this topic. Some critics hold that the topic of एकशेष did not exist in the original Astād yāyī of Pānini but it was interpolated later on, and adduce the long discussion in the Mahābhāsya especially the Pūrvapaksa therein, in support of their argument. Whatever the case be, the Vārttikakāra has commented upon it at length; hence, the addition must have been made immediately after Pāṇini, if at all there was any. For details see Mahābhāṣya on I.1.64 to 73 as also,Introduction p. 166-167, Vol.7 of the Mahābhāṣya published by the D. E. Society, Poona.

पक्कोषनिदेश statement by subsistence of one word out of many. The phrase is very often used in the Mahābhāsya where the omission of an individual thing is explained by saying that the expression used is a composite one including the omitted thing along with the thing already expressed; cf. एक्हेंग्जिनिहेंग्रा-यम्। सर्वादीनि च सर्वादीनि च सर्वादीनि M. Bh. on I. 1. 27, on I. 1. 59, I, 2.39, as also on I.3.1 Vārt. 5, I.4. 101 Vārt. 3, II. 1.1. Vārt. 19 etc.

एक श्रांते that which has got the same accent or tone; uttarance in the same tone; monotone. The word is applied to the utterance of the vocative noun or phrase calling a man from a distance, as also to that of the vowels or syllables following a Svarita vowel in the Samhita i.e. the continuous utterance of Vedic sentences; cf. एकश्रुति द्रात्संबुद्दी and the foll. P. I.2.33-40 and the Mahābhāsya thereon. In his discussion on I. 2.33 Patanjali has given three alternative views about the accent of Ekasruti syllables: (a) they possess cent between the उदात (acute) and अनुदात्त (grave), (b) they are in the same accent as is possessed by the preceding vowel, (c) Ekasruti is looked upon as the seventh of the seven accents: cf. सैषा ज्ञापकाभ्यामुदात्तानुदात्तयोर्मध्यमेकश्रुति-रन्तरालं ह्रियते।...सत स्वरा भवन्ति । उदात्तः, उदात्ततरः, अनुदात्तः, अनुदात्ततरः, स्वरितः स्वरिते य उदात्तः सोन्येन विशिष्टः, एकश्रुतिः सत्तमः । M. Bh. on P. I. 2.33.

एकस्वर possessed of one vowel, monosyllabic; a term used by Hemacandra in his grammar for the term एकाच् of Pāṇini; cf. आद्यों । एकस्वरे Hem.IV.1.21 which means the same as एकाचो दे प्रथमस्वP.VI.1.1.

एकहलादि having a single consonant at the beginning; cf. एकहलादौ प्राथितन्येऽन्यतरस्याम् P. VI.3. 59.

एकहल्मध्य (a vowel) placed between two single consonants; e.g. the vowel अ in पच्, रम्, रण्, etc.

एकाञ्चर consisting of one single syllable; e.g. स्व, भू, वाच् etc.; cf. एकाञ्चरा कृतो जाते: सतम्यां च न तौ स्मृतौ M.Bh. on P.V.2.115, as also on VI.1.168, VI.4.161.

एकाच् possessed of a single vowel, monosyllabic; cf. एकाचो द्वे प्रथमस्य P. VI. 1. 1.

एकाच्पाद name given by Sīradeva and other grammarians to the first pāda of the sixth adhyāya of Pāṇini's Āṣṭādhyāyī, as it begins with the sūtra एकाचो दे प्रथमस्य VI. 1.1.

एकादेश a single substitute in the place of two original units; e.g. ए in the place of अ and इ,or ओ in the place of अ and उ. The adesas or substitutes named पूर्वह्य and परह्य are looked upon as ekādesas in Pānini's although instead grammar them, the omission of the latter and former vowels respectively, is prescribed in some Prātiśākhya works. गुण and द्वाद्ध are sometimes single substitutes for single originals, while they are sometimes ekādesas for two original vowels e.g. तवेदम्, ब्रह्मौदनः, उपैति, प्राच्छिति, गाम्, सीमन्त: etc.; see P.VI.1.87 to 111, cf. also A.Pr.II 3.6.

एकादेशस्वर an accent prescribed for the single substitute, as, for instance, by rules like उदात्तस्वरितयोर्थण: स्वरितोन्दात्तस्य and the following rules P. VI.2.4, 5 and 6.

एकान्त part, portion. Augments or Agamas in the Vyākaraņa Śāstra are looked upon as forming a part of the word to which they are attached; cf. अथ यस्यानुबन्ध आसज्यते, किं स तस्य एकान्तो भवति आहोस्विदनेकान्तः । एकान्तस्तेत्रोपळ्छेः । M. Bh. on I.3.9, Vārt. 9; cf. also एकान्ताः Par. Śek. Pari. 5.

पकान्तर separated or intervened by one single thing, a letter or a word; e. g. आं पचिस देवदत्त, where देवदत्त follows आम् with one word पचिस intervening; cf. आम एकान्तरमाम-न्त्रितमनन्तिके P.VIII. 1. 55.

प्कार the letter ए; looked upon as a diphthong (संध्यक्षर) made up of the letters अ and इ. The combination of the two constituent parts is so complete as cannot allow any of the two parts to be independently working for samdhi or any other operation with its adjoining letter; cf. नान्यपद्कास्य अवयवे तिद्विधियंथा इञ्यूषु M. Bh. Siva Sūtra 3 Vārt. 9.

एकाथे (1) possessed of one sense as contrasted with बहुर्थ, द्वार्थ etc; (2) synonym, cf. बहवो हि शब्दा एकार्थी भवन्ति । तद्यथा इन्द्रः शकः पुरुद्रतः पुरंदरः । M. Bh. on I. 2. 45 Vart. 9; (3) possessed of a composite sense; cf. समासे पुनरेकार्थानि M. Bh. on II. 1.1 Vart 1. The words and एकार्थत्व derived from the word एकार्थं are often found used in the sense of 'possession of a compo-, site sense' एकार्थस्य भाव: एकार्थता, एकार्थ्य एकार्थत्वं वा; cf. समासस्यैकार्थत्वात्संज्ञाया अप्रसिद्धि: M. Bh. on P. I. 2.42 Vart. 1; cf. also the word एकार्थी-भाव; (4) potent to be connected; समर्थ; cr. सुप्सुपा एकार्थम् (समस्येते) C. Vy. II. 2.1; (5) analogous समाना- धिकरण cf. एकार्थं चानेकं च । एकः समानः अर्थः अधिकरणं यस्य तदेकार्थं समानाधिकरणम् Hem. Vy. III. 1.22; cf. also एकार्थं च । Śāk. II. 1.4.

एकार्थीभाव union of meanings; one of the two ways in which the word सामर्थ्य is explained; cf. एकार्थीभावो वा सामर्थ्य स्थाद् ब्यपेक्षा वा। M. Bh. on II. 1.1.

एकाल् possessed of one single phonetic element or letter; cf. अपृक्त एकाल् प्रत्यय; P. I. 2.41.

एकीभाव fusion, mixture, union, combination (of 2 or more letters); cf. उदात्तवित एकीभाव उदात्तं सन्ध्यमक्षरम्, R. Pr.III.6.एकीभाव is said to be resulting from the coalescence called अभिनिहितसन्व, cf. R. Pr. II. 16, 17.

एगोछंग (Eggeling) a well-known German scholar of Sanskrit Grammar who flourished in the 19th century and who edited the Kātantra Vyākaraṇa with the commentary of Durgasimha and many appendices in 1876.

एङ् a brief term (प्रत्याहार) for the two diphthong letters ए and ओ; cf. एड्हस्वात्संबुद्धे: P. VI. 1.69, एड: पदान्तादित VI. 1.109. etc.

एच् a short term (प्रत्याहार) in Pāṇini's grammar standing for diphthongs or letters ए,ऐ,ओ, औ; e.g. एचोयवायावः P. VI.1.78, एच इग् हुस्वादेशे p.I.1.48.

মেল [Edgerton, Dr. Franklin] an American Sanskrit scholar and author of 'Buddhist Hybrid Sanskrit Grammar and Dictionary.'

एणीइन्त A fault in pronunciation when the voice is indistinct, and the word pronounced is not distinctly heard; cf. एणीइन्तः अविशिष्टः । किमयमोकार; अथौकार इति यत्र संदेहः Pradipa on M.Bh.I.I.1, explained as अविशिष्टः संक्षिष्टः संदिग्ध इति यावत् by Nagesa in

his Uddyota.

एण्य tad. affix एण्य applied to the word प्रानुष् in the general शैभिक senses; cf. प्रानृष एण्य:। प्रानृषेण्य: बलाहक: Kās. on P. IV. 3.17.

एत् the vowel ए; cf. ईदूदेद्दिवचनं प्रगृह्यम् P. I. 1.11.

पतावस्व limitation of the kind; 'such and such' (words etc.); cf A. Pr.I.

एस्व the substitution of ए; cf. बहुबचने झल्येत् (P. VII. 3.103) इति एच्चं प्राप्तोति M.Bh. on P.V.3.10.

पत्य tad. affix applied to the indeclinable दूर; e. g. दूरेत्यः पथिकः । cf. दूरोदत्यः दूरेत्यः Kās. on P.IV.2.104; cf. also दूरोदत्या वक्तज्यः । दूरेत्यः M.Bh. on P. IV. 2.104.

पदित् marked by the mute indicatory letter ए. Roots marked with indicatory ए do not allow वृद्धि for their vowel in the aorist; e. g. अरगीत्, अलगीत्; cf. P. VII.2.5.

एदावि tad. affix एदावि applied to the pronoun पर when the word refers to a day;cf. परस्मिन्नहनि परेदावि Kāś. on P.V. 3.22.

एसुसच् tad. affix एद्युस् applied to the pronouns पूर्व, अन्य, अन्यतर, इतर, अपर, अघर, उभय and उत्तर when the words so formed refer to a day; e. g. पूर्वेद्यः, अन्यद्यः etc.; cf. P. V.3.22.

एधा च tad. affix एघा substituted for the tad. affix घा optionally, when applied to the words द्वि and त्रि. e.g. द्विघा, देघा, देघम, त्रिघा, त्रेघा, त्रेघम; cf. Kāś. on एघाच P. V. 3.46.

पन्प् tad. affix एन applied to उत्तर, अधर, and दक्षिण optionally instead of the tad. affix आति in the senses of दिक्, देश and काल, e.g. उत्तरेण, उत्तरत: उत्तरात. Words with this एन at the end govern the acc. case of the word syntactically connected with them. e. g. तत्रागारं धनपतिगृहान् उत्तरेण Kālidāsa: Meghadūta; cf. एनपा द्वितीया P.II. 3.31.

Vyākaraṇa for the term गुण of Pāṇini standing for the vowels अ, ए and ओ; cf. ऋत: समादेरेप Jain. Vy. V.2.122.

when a mention of it is to be made; cf. T.Pr.I.19; e.g. रहा.

पालिम (1) krt. affix केलिमर e.g. पचेलिमा माषा: cf. P. III. 1.96 Vārt. 1; (2) Uṇādi affix एलिमच् applied to पच् cf. पच एलिमच् Uṇ. S.IV.37.

पुष्ठ tad-affix चेला the sense of unable to bear, found in Vedic Literature only; e.g. हिमेलु: cf. हिमाचेलुकेक्त न्यः। P.V.2.122 Vart. 7.

एव (1) a particle in the sense of regulation (नियम); cf. एवकार: किमर्थ: नियमार्थ: M. Bh. on V. 3.58; (2) determinant indeclinable; cf. एव इत्यवधारणे: cf. इश्वीवधारणार्थस्तर्हि । यथैवं विज्ञायेत । अजादी गुणवचनादेवेति M. Bh. on V. 3.58.

एवकारकरण use of the word एव; cf. उक्तममैवान्ययेन इत्यत्र एवकारकरणस्य प्रयो-जनम् M. Bh. on P. III. 4.24.

एश् (1) the substitute ए for the perfect affix त, substituted for the whole त by reason of the indicatory letter श् attached to ए; cf. लिटस्तझयोरोशेरेच् and अनेकाल्शित्सर्वस्य P. III. 4.81 and I. 1.55; (2) affix ए applied to the root चक्ष् in Vedic Literature; cf. नावचक्षे। नावख्यातव्य-मित्यर्थ: Kāś. on P. III.4.15.

एषितव्य necessary to be sought; necessary to be prescribed; cf. तसान्मृजेरिग्ळक्षणा वृद्धिरेषितव्या M. Bh. on I. 1.3. Vart. 8.

ऐ

पे diphthong vowel ऐ; composite form of आ and ए, also termed हाडि in Pāṇini's grammar.

ऐकपदिक given in the group of ekapadas or solitarily stated words as contrasted with anekapadas or synonyms. See एकपद above.

ऐकपद्य treatment as one single word especially found in the case of compound words (सामासिकपद) which, as a result of such treatment, have only one accent (acute), and one case affix after the whole word; cf. अयं खल्विप बहुन्नीहिस्स्येन प्राथमकिएकः यस्मिनेकपद्यमेकस्व- यमिकविमक्तित्वं च M. Bh.on P. I.].29. See एकपद.

ऐकश्रुत्य possession of the same tone or accent; uniformity of tone or accent. See the word एকপ্তান্নি above; also see P. I. 2.39 Vārt. 1,2; VIII. 1,55 Vārt. 1.

ऐकस्वर्य having only one principal accent (Udātta or Svarita) for the whole compound word which is made up of two or more individual words; cf. M. Bh. on P. I. 1.29.

ऐकार्थ्य possession of a single composite sense (by all words together in a compound); cf. संघातस्य ऐकार्थ्यात् सुबभावा वर्णात् M. Bh. on I. 2.45 Vārt 10; cf. also M. Bh. on II. 2.29 Vārt. 7; cf. also नाम नाम्नैकार्थ्यं समासा बहुलम् Hem. III. 1.18 where the commentator explains ऐकार्थ्यं as एकार्थीमान; In the com. on Hem. III 2.8 ऐकार्थ्यं is explained as ऐकार्यः

ऐस्र short term (प्रत्याहार) standing for the two diphthong vowels ऐ and औ; cf. न य्वाभ्यां पदान्ताभ्यां पूर्वो तु ताभ्याभेन् P. VII. 3.4; cf. ऐचाश्चोत्तरभूयस्त्यात् M. Bh. on P. I. 1.48. The short substitutes of ऐ and औ are इ and उ when prescribed; cf. P. I. 1.48; so also the protracted forms of ऐ and औ are protracted इ and उ; cf. P. III. 2.106. They are called

द्विस्वर vowels in the Rk Prātisākhya. Śakatāyana says they are द्विमात्र.

ऐत् the vowel ऐ; cf. एत ऐदित्यैचं M.Bh. on P. III. 4.93.

ऐरव the substitution of ऐ for ए by the rule एत ऐ prescribing the substitution of the vowel ऐ for ए in the case of the imperative first person terminations; cf. P. III. 4.93.

ऐन्द्र name of an ancient school of grammar and of the treatise also. belonging to that school, believed to have been written instructions of Indra. The work is not available. Patanjali mentions that Brhaspati instructed Indra for one thousand celestial years and still did not finish his 'instructions in words'; (M.Bh. 1. 1. 1). The Taittirīya Samhitā mentions the same. Pāņini has referred to some ancient grammarians of the East by the word प्राचाम् without mentioning their names, and scholars like Burnell think that the grammar assigned to Indra is to be referred to by the word प्राचाम्. The Brhatkathāmanjarī remarks that Pāņini's grammar threw into the background the Aindra Grammar. Some scholars believe that Kālāpa grammar which is available today is based uponAindra, just as Candra is based upon Panini's grammar. References to Aindra Grammar are found in the commentary on the Sārasvata Vyākarana, in the Kavikalpadruma of Bopadeva as also in the commentary upon the Mahābhārata by Devabodha.Quotations, although very few, are given by some writers from the work. All these facts prove that there was an ancient pre-Paninian treatise on Grammar assigned to इन्द्र which was called Aindra-Vyākarana. For details see Dr. Burnell's 'Aindra School of Sanskrit Grammarians' as also Vol. VII pages 124-126 of Vyākarana Mahābhāṣya, edīted by the D. E. Society, Poona.

पेप a term used in the Jainendra Grammar instead of the term दृद्धि of Pāṇini which stands for आ, ऐ and औ; cf. P. I. 1. 1.

ऐरक् taddhita affix एर applied to the word चटका in the sense of offspring to form the word चाटकेर; cf चटकाया ऐरक् P. IV. 1.128.

ऐषुकार्यादे a class of words headed by the word ऐषुकारि to which the taddhita affix मक्त is added in the sense of 'place of residence'; e.g. ऐषुकारिमक्तम्, चान्द्रायणमक्तम्; cf. Kāś. on P.IV.2.54.

ऐस् substitute for the case affix भिन् after words ending in अ; cf. अतो भिस ऐस्. P. VII. 1.9 to 11.

ओ

ओ (1) diphthong vowel made up of the vowels अ and उ, termed as guṇa in Pāṇini's grammar and prescribed sometimes in the place of the vowel उ; (2) affix ओ applied to the root गम् or गा to form a noun; cf. ओकारो नामकरण: Nir.II.5.

आंकार the syllable ओं called by the term प्रणव and generally recited at the beginning of Vedic works. Patañjali has commented upon the word briefly as follows; पादस्य वा अर्धर्चस्य वा अन्त्यमक्षरमुपसंहृत्य तदाद्यक्षरशेषस्य स्थाने त्रिमात्रमोंकारं त्रिमात्रमोंकारं वा विद्धति तं प्रणव इत्याचक्षते M.Bh. on VIII.2.89.

ओत् the vowel ओ; cf. ओत् PI.1.15,16 prescribing प्रश्लसंज्ञा for Nipātas like आहो, उताहा and others with a view that the vowel at their end should not coalesce with the following vowel. The Prātiśākhya works prohibit the coalescence of an in many cases with the succeeding vowel; cf. R. Pr. I. 70; V. Pr. I.94.

अोदित् marked with the indicatory letter ओ; roots marked with the mute letter ओ have the Nisthā affix त or तवत् changed to न or नवत; e. g. लगः, लग्नवान; दीनः, दीनवान etc. cf. ओदितश्च P VIII. 2. 45; cf. also स्वादय ओदितः इत्युक्तम्। सूनः सूनवान; दूनः दूनवान् Si. Kau. on P. VIII. 2. 45.

आंपोर्ट [Gustav Oppert 1836-1908] a German scholar of Sanskrit who edited the Sabdānusāsana of Sākatāyana.

ओम् See ओंकार above—. ओम् consists of $2\frac{1}{2}$ mātras, cf. अर्धतृतीयमात्र एके ब्रुवते T. Pr 18. 1; रौत्यायन says that ओम् has any one of the three accents, while कौण्डिन्य says it has प्रचय or एकश्रुति i. e. absence of any accent.

আনমন্থ a scholar of grammar of the nineteenth century who wrote a Vrtti on Pāṇini sutras called पাণিনি- মুন্যুনি. He has written many works on the Pūrvamimānsā and other Sāstras.

ओष्ठ lit. lip; the place of origin (स्थान) of the labial letters called उपध्मानीय वर्ण i. e the vowels उ, ऊ, the consonants प्, फ्, ब्, म्, म् and the उपध्मानीय letter; cf. ऊपूपध्मानीयानामोष्ठी Sid. Kau. on तुस्यास्यप्रयत्नं सवर्णम् P.I.1.9, also उनोपोपध्मा ओष्ठे V. Pr. I.70.

ओष्ट्रच lit. produced upon the lip; a letter of the labial class; letters उ, ऊ, ओ, औ, प, फ्, ब्, म्,म् and ब are given as ओष्ट्रच letters in the Rk Prātisākhya, cf. R. Pr. I. 20. See the word ओष्ट above. For the utterance of the letter ब tips of the teeth are also employed; hence the letter ब

is said to have दन्तौष्ठ as its स्थान.. ओस् the case affix ओस् of the gen. and the loc. dual.

ओ

औं (1) the vowel ओ; diphthong vowel made up of आ and ओ; (2) the substitute औ for the final letter उ of the word मनु before the fem. affix ई; cf मनो: स्त्री मनायी, मनावी, मन् Kās. on P. IV. 1. 38; (3) case ending of the nom. and acc. dual called औड़ also.

आंड् a term used by ancient grammarians for the affix औ of the nom. and the acc. dual. The vowel है (शी) is substituted for औ in the case of nouns of the feminine and neuter genders; cf. औड: शी P. VII. 1.18, 19.

आद the case ending औ of the acc. dual; cf. P. IV. 1. 2.

आँणादिक an affix mentioned in the class of affixes called उणादि in treatises of Pāṇini and other grammarians; cf.नमुचि; । मुचेरौणादिकः किप्रत्यय: Kāś. on P. VI. 3. 75; फिडाफिड्डी औणादिको प्रत्ययो M.Bh. on Siva Sūtra 2. See the word उणादि above.

आणादिकपदार्णच a collection of words called औणादिक; a name given to his work by पेदुभह of the 18th century.

औत् (1) the letter भे included in the वृद्धि vowels आ, ऐ and भे, and hence called वृद्धि in Pāṇini's grammar, (2) substitute for the caseending इ (कि) in Pāṇini's grammar; cf. P. VII. 3.118, 119.

भौत्तरपदिक pertaining to the ulterior member of a compound; cf. औत्तरपदिके हस्वत्वे (P. VI. 3.61) कृते तुक् प्राप्नोति M. Bh. on I. 1.62.

औरव the substitution of the vowel औ; cf. P. VII. 3,117-119.

आरेसार्गिक an affix or an operation resulting from the general rule (उत्सर्ग); cf. अपत्ये कुत्सिते मृढे मनौरो-त्सार्गिकः स्मृतः M. Bh. on IV. 1.161; cf. also एवमप्यौत्सार्गिकाणां तिद्विषयता न प्राप्तोति M. Bh. on IV. 2.66.

आर्बिज an ancient sage and scholar of Vedic Grammar who is believed to have revised the original text of the कक्तन्त्रप्रातिशाख्य of the Sāma-Veda. cf. Śab. Kaus. I. 1.8.

औदुम्बरायण an ancient sage whose doctrine of 'evanescence of words' (lit. existence as long as its cognition is had by the sense organs) is seen quoted in the Nirukta; cf. इन्द्रियनित्यं वचनमोदुम्बरा-यणस्तत्र चतुष्ट्यं नोपपद्यते Nir. I. 1.

आहेशिक enumerated; actually stated; उद्देशतः प्रोक्तम् ऑहेशिकम् cf. न तु आहेशिकामिन Nir. I. 4.

औपचारिक resulting from उपचार or लक्षणा; metonymical.

आपदेशिक mentioned in the original statement; cf. अन्तग्रहणं आपदेशिकार्थम् । Kāś. on ष्णान्ता घट् P. I. 1.24; cf. also आपदेशिकप्रायोगिकयोगेपदेशिकस्यव ग्रह-णम् Par. Sek. Pari. 120.

औपमन्यच name of an ancient etymologist referred to by Yāska in his Nirukta possibly as a commentator on निचण्ड; cf. निगन्तव एव सन्तो निगमनानिचण्टव उच्यन्ते इत्योपमन्यवः Nir. I. line 4.

आपिमिक figurative; metaphorical application or statement; cf. (विराट्) पिपीलिकमध्या इत्यापिमकम् Nir. VII. 13.

स्रोपन्स्रोषिक resulting from immediate contact; immediately or closely connected; one of the three types of अधिकरण or location which is given as the sense of the locative case; cf. अधिकरण नाम त्रिप्रकारं—व्यापकम् औपस्रोधिकम्, वैषयिकमिति ... इको यणाचि। अचि उपान्तिष्ठष्टस्येति। M. Bh. VI. 1.72.

औपसंख्यानिक subsequently stated by way of addition or modification as done by the Vārttikakāras; cf. औपसंख्यानिकस्य णस्यापवादः । आरण्यंको मनुष्यः Kāś. on P. IV. 2. 129; cf. also Kāś. on V.I.29 and VI.3.41.

भौरस produced from the chest; the Visarjanīya and h (हकार) are looked upon as औरस and not कण्य by some ancient phoneticians; cf. केचि दाचार्या: एती हकारिवसर्जनीयो उर:ग्यानाविच्छिनित com on R. Pr. I. 18; cf. also हकार पञ्चमेर्युक्तमन्तस्थाभिश्च संयुत्तम् । उरस्य तं विजानीयात्कण्यमाहुरसंयुतम् । Pān. Sikṣā. 16.

औरस्य produced from the chest. See औरस.

और् substitute ओ for the nom. and acc. case endings applied to the numeral अष्टन्; cf. अष्टाम्य औश् P. VII. 1.21.

अोिष्णह beginning with a stanza of the Uṣṇih metre; cf. उष्णिहापूर्व: सतो- बृहत्यन्त: प्रगाथ: औष्णिह इत्युच्यते । यथा-यमा- दित्यासो अहुह: Uvaṭa on R.Pr.XVIII.5.

ं 📥 (अनुस्वार)

→ अनुस्तार or nasal (1) looked upon as a phonetic element, independent, no doubt, but incapable of being pronounced without a vowel preceding it. Hence, it is shown in writing with अ although its form in writing is only a dot above the line; cf. अ इत्यनुस्तार:।अकार इह उचारणार्थ इति बिन्दुमात्रो वर्णोनस्थासंको भवति Kāt. Vyāk. I.1.19; (2) anusvāra, showing or signifying Vikāra i.e. आगम and used as a technical term for the second विभक्ति or the accusative case. See the word अ above on page 1.

: (विसर्ग)

विसर्जनीय or विसर्ग; lit. letting out

breath from the mouth; sound or utterance caused by breath escaping from the mouth; breathing. The Visarjanīya, just like the anusvāra, is incapable of being independently uttered. Hence, it is written for convenience as अः although its form for writing purposes is only two dots after the vowel preceding it; cf. अः इति विसर्जनीयः। अकार इह उच्चारणार्थः इति कुमारी-स्तनयुगाकृतिवर्णो विसर्जनीयसंज्ञो भवति। Kāt. Vyāk. I. 1.16. See अः above on page 2:

Х (जिह्वामूलीय)

স্তি জ্বামুক্তীয়, a phonetical element or unit called Jihvāmūliya, produced at the root of the tongue, which is optionally substituted in the place of the Visarga (left out breath) directly preceding the utterance of the letter ক or অ্ and hence shown as সক্. See অ সক্ above on page 2.

७ (उपध्मानीय)

७ उपध्मानीय lit. blowing; a term applied to the visarga when followed by the consonant q or q. The upadhmānīya is looked upon as a letter or phonetic element, which is always connected with the preceding vowel. upadhmānīya is an optional substitute for the visarga before the letter q or y, when, in writing, is to be shown instead of the visarga, it is shown o, or as ∞, or even as × just as the Jihvāmūliya; cf. उपभायते शब्दायते इति, उप समीपे ध्मायते शब्दाते इति वा com. on Kāt. I:; cf. also कपाभ्यां प्रागर्धविस्र्गसहशौ जिह्नामूलीयोपध्मानीयौ: S.K.on P.VIII.2.1.

॰ (नासिक्य)

ें नासिक्य, a nasal letter or utterance included among the अयोगवाह letters analogous to anusvāra and yama letters. It is mentioned in the Vājasaneyi Prātiśākhya as है इति नासिक्यः on which Uvvata makes the remark अयमुक्शाखायां प्रसिद्ध:. The Rk-Prätiśäkhya mentions नासिक्य, यम and अनुस्वार as नासिक्य or nasal letters, while Uvvata defines नासिक्य as a letter produced only by the nose; cf. केवलनासिकया उचार्यमाणा वर्णो नासिक्यः Uvvata on R. Pr. I. 20. The Taittirīya Prātiśākhya calls the letter as nāsikya when it is followed by the consonant न or ण् or म् and gives अह्नाम्, अपराह्ने and The Paniniya ब्रह्म as instances. Siksā does not mention नासिक्य as a letter. The Mahābhāsya mentions नासिक्य as one of the six ayogavāha letters; cf. के पुनरयो-गवाहाः । विसर्जेनीयजिह्वामूलीयोपध्मानीयानु-स्वारानुनासिक्ययमाः M. Bh. on Sivasntra 5 Vart. 5, where some manuscripts read नासिक्य for आनुना-सिक्य while in some other manuscripts there is neither the word आनुनासिक्य nor नासिक्य. It is likely that the anunasika-colouring given to the vowel preceding the consonant & substituted for the consonants म, न and others by P. VIII. 3.2. to 12, was looked upon as a separate phonetic unit and called नासिक्य as for instance in संस्कतों, मा हिँसी:, सँशिशाधि etc.

५ (यम)

भ्रम, a letter called यम which is uttered partly through the nose. A class consonant excepting the fifth, when followed by the fifth viz. इ. ज्, ण्, न् or म, gets doubled

in the Vedic recital, when the second of the doubled consonant which is coloured by the following nasal consonant is called यम. This यम letter is not independent. It necessarily depends upon the following nasal consonant hence it is called अयोगवाह. nasalization is shown in script as ~followed by the consonant; e. g. पलिक् र्की, अग्रेंस, etc. The pronunciation of this yama or twin letter is seen in the Vedic recital only; cf. पलिकक्नी ... कम्यगधेभ्यः परे तत्सदृशा एव यमाः S. K. on P. VIII. 2. 1. cf. कुँ खुँ गुँ घुँ इति यमा: विश्वति-संख्याका भवन्ति V. Pr. VIII. 24.

क

- ক্ (1) the consonant ক্; the first consonant of the consonant group as also of the guttural group; (2) substitute ক্ for consonants q and a before the consonant q;cf.V.P.2.41. For the elision (লাম) of ক্ on account of its being termed হ্ল্ see P.I.3.3 and 8.
- **希 (1)** tad affix Ŧapplied to the words of the ऋय group in the four senses called चातुर्रार्थक e. g. ऋस्यक:, अनङ्कः, बेणुक: etc., cf. P.IV. 2.80; (2) tad. affix a applied to nouns in the sense of diminution, censure, pity etc. e. g. अधक:, उर्क:, पुत्रक:, cf. P.V. 3.70-87;(3) tad. affix 表 in the very sense of the word itself (स्वार्थे) e.g. अविकः, यावकः, कालकः; cf. P.V. 4.28-33; (4) Uṇādi affix 本 e.g. 布布, 資本, राका, एक, भेक, काक, पाक, शस्क etc. by Unādi sūtras III. 40-48 before which the angment इट् is prohibited by P. VII. 2.9; (5) krt affix 布 (अ) where ফু is dropped by P. I. 3.8, applied, in the sense of agent, to certain roots mentioned P.III.1.135, 136, 144, III. 2.3 to

7, III.2.77 and III.3.83 e.g. बुध:, प्रस्थ:, गृहम्, कम्बलदः, द्विप:, मूलविभुजः, सामगः, सुराप: etc.; (6) substitute क for the word किम before a case affix, cf. P.VII.2.103; (7) the Samāsānta affix कप् (क) at the end of Bahuvrīhi eompounds as prescribed by P. V. 4.151-160.

ककार the consonant क; cf. वर्णात्कार: P. III.3.108 Vart. 3.

कंसाविजयगणि a Jain grammarian who wrote a commentary by name शंब्दचिन्द्रिकोद्धार on the सारस्वतव्याकरण.

कक्योदि a class of words headed by the word कर्की, the word प्रस्थ after which in a compound, does not have the acute accent on its first vowel. e. g. कर्कीप्रस्थ:; cf. P. VI.2.87.

কভ্নাই a class of words headed by কভ্ন to which the taddhita affix অণ্ is added in the miscellaneous (ইাদিক) senses, provided the word, to which the affix অণ্ is to be added, is the name of a country; e.g. ক্ষমিক্ষু জান: আর্থিক:; similarly মাইিদিক:, ট্হ্লাক:; cf. Kāś. on P.IV.2.133.

करु tad. cāturarthika affix क (1) by P. IV. 2.80 after words headed by बराह, e.g. बराहक:, पलाशक:; (2) by P.IV.4.21, after the word अपमित्य e.g. आपमित्यक:

कज् krt, affix (अ) affixed to the root हश् preceded by त्यद्, तद् etc. by P. IV. 2.60 e.g. ताहशः, याहशः etc., fem. ताहशी by P. IV.1.15.

कटच् tad affix कट affixed to सं, प्र, उद् and अब by P.V.2.29, 30; e.g. संकट, प्रकट etc.

कट्यच् tad. affix कटय affixed to the word रथ in the sense of collection by P.IV.2.51 e.g. रथकटया.

कडारादि a class of words headed by the word कडार which, although adjectival, are optionally placed first in the Karmadhāraya compound, e.g. कडारजैमिनि: जैमिनिकडार:; cf. Kāś. on II.2.38.

कणींदे (1) a class of words headed by कर्ण to which the taddhita affix आयन (फिल्ला) is applied in the four senses given in P. IV.2.67-70; e.g. कार्णायनिः वासिष्ठायनिः etc.; cf. Kāś. on P. IV.2.80; (2) a class of words headed by कर्ण to which the taddhita affix जाह (जाह्च) is added in the sense of a 'root' e.g. कर्णजाहम्; cf. Kāś. on P.V.2.24.

কত্বনীদ্ধাৰ name of a commentary on Nāgeśa's Paribhāṣenduśekhara by Mannudeva, known also as Mantudeva or Manyudeva, who was a pupil of Pāyaguṇḍe in the latter half of the 18th century.

कण्ठ glottis; cavity in the throat holding vocal cords; the place of the production of the sounds अ, आ and ह; cf. अहविसर्जनीया: कण्ठे V, Pr.I. 71; cf, also कण्ठयोऽकार: प्रथमपञ्चमी च R.Pr.I.18.

कण्डतालच्य gutturo-palatal. The diphthongs ए and ए are called Kanthatālavya, as they are produced in the Kanthatālu-sthāna.

कण्डोक्त formally mentioned; directly mentioned.

কত্যীন্তব্য কত্যীন্তব্য gutturo-labial, the diphthongs স্থা and স্থা are called Kanthosthya as they are produced at both the Kantha and the Ostha Sthanas.

कण्ड्य produced at the throat or at the glottis; the vowel अ, visarga and the consonant ह् are called कण्डय in the Prātiśākhyas, while later grammarians include the guttural consonants क्, ख्, ग्, च् and ङ् among the Kanthya letters; cf. अकुह्विसर्जनीयानां कण्डः Sid. Kau. on तुल्यास्यप्रयस्नं सवर्णम् P. I. 1. 9. See कण्ड.

कण्डादि a group of words which are headed by the word कण्डू and which are either nouns or roots or both, to which the affix यक् is added to arrive at the secondary roots. e. g. कण्डूयति, कण्डूयते; हणीयति, हणीयते, महीयते cf. धातुप्रकरणाद्धातुः कस्य चासञ्जनाद्धि । आह चायमिमं दित्रं मन्ये धातुर्विभाषितः।। Kāś. on P. III.1.27.

कण्वादि a class of words forming a portion of the class of words called गर्गादि, and headed by the word कण्व, to the derivatives of which, formed by the affix यन by the rule गर्गादिभ्यो यम् (P.IV.1.105), the affix अण् is added in the miscellaneous senses; e.g. काण्या: छानाः; similarly गौकक्षाः, आकळाः, अगस्तयः, कुण्डिनाः etc; cf. P.IV.2.111 and II. 4.70.

कन्यादि a class of words headed by the word किन्न to which the tad. affix एयक (ढकज्) is applied in the miscellaneous senses: e.g. कानेयक:, प्रामेयक;, कौलेयक: (from कुल्या); cf. P. IV.2.75.

कथादि a class of words headed by the word कथा to which the affix इक (उक्) is added in the sense of 'good therein' (तत्र सायुः); e.g. काथिक:, वैतिण्डिक:, गाणिक:, आयुर्वेदिक:; cf. P.IV. 4.102.

कध्ये, कध्येन krt affix अध्य of the infinitive in Vedic Literature: cf. तुमर्थे सेते...कध्येकध्येन् ..त्वन: P.III.4.9.

कन (1) uṇādi affix as in the words एक, भेक, शंहक etc; (2) tad.affix क as given by Pāṇini sūtras IV.2.131, IV.3.32, 65, 147, IV.4.21; V.1.22, 23, 51, 90, V.2. 64, 65, 66, 68-75, 77-82, V.3.51, 52, 75,81,82,87, 95, 96, 97. V.4.3,4,6, 29-33.

कप् (1) krt affix क prescribed after the root दुई e. g. कामदुना; cf. P.III.2. 70;(2) the Samāsānta अ at the end of Bahuvrihi compounds e.g. ब्यूहो-स्कः, बहुदण्डिका, बहुदुमारीकः, बहुकतृकः, cf. P. V.4.151-154. For its prohibition, see P. V.4.155-160.

कर्माणपाद name given by Sîradeva and other grammarians to the second pāda of the third adhyāya of Pāṇini's Aṣṭādhyāyī, which begins with the sūtra कर्मण्यम् P. III. 2.1.

कमुल् krt. affix अम् in Vedic Literature in the sense of the infinitive, e. g. विभाजं in आर्थ वे देवा विभाजं नाशक्तुवन्; cf. P.III.4.12.

THY vibration of the larynx which produces the sound.

कम्पन a fault in uttering an accented vowel especially a vowel with the circumflex accent which is not properly uttered by the Southerners as remarked by Uvvața; cf. कम्पनं नाम स्वराधितपाठदोष: । स च प्रायेण दाक्षिणात्यानां भवति । स च वज्येः । Uvvața on R. Pr. III.18.

किंग्पित the same as कम्पन. See कम्पन above.

कम्बोजादि a class of words headed by the word कम्बोज, the affix अज् placed after which is elided, provided the words कम्बोज and others are names of countries; e.g. कम्बोज: चोल:, केरल:, शक:, यवन: etc. cf. P. IV. 1.175.

करण (1) lit. instrument; the term signifies the most efficient means for accomplishing an act; प्र<u>कृ</u>धोपकारकं कियासिड<u>ो</u> यत् विवाक्षित तत्साधकतभं कारकं करणसंशं भवति, Kās. P. I. 4.42, साधकतम करणम् e. g. दात्रेण in दात्रण लुनाति; (2) effort inside the mouth (आभ्यन्तर-प्रयत्न) to produce sound; e.g. touching of the particular place (स्थान) inside the mouth for uttering consonants; cf. स्पृष्टं स्पर्शानां करणम् M. Bh. on P. I. 1.10 Vart. 3; (3) disposition of the organ which produces the sound; cf. श्वासनादो-भयानां विशेष: करणिमत्युच्यते । एतच्च पाणिनि-संमताभ्यन्तरप्रयत्न इति भाति । Com. on R. Pr. XIII.3:cf also स्थानकरणानप्रदानानि M. Bh. on I. 2. 32; cf. अनुप्रदानात्संसर्गात् स्थानात् करणविन्ययात् । जायते वर्णवैशेष्यं परीमाणाच्च पञ्चमात T. Pr. XXIII. 2 where karana is described to be of five kinds अनुप्रदान (i.e. नाद or resonance), संसर्ग (contact), स्थान, करणविन्यय and परिमाण; cf. अकारस्य तावत्—अनुप्रदानं नादः, संसर्गः कण्ठे, स्थानं हुनु, करणविन्ययः ओष्ठी, परिमाणं मात्राकालः । अनुप्रदानादिभिः पञ्चभिः करणेर्वणीनां वैशेष्यं जायते Com. on Tai. Pr. XXIII. 2. The Vājasaneyi Prātisākhya mentions two karaṇas संवृत and विवृत; cf. द्वे करणे संवृतविवृताख्ये वायोभवतः V. Pr. I. 11; (4) use of a word e.g. इतिकरणं, वत्करणम्; cf. किमुपस्थितं नाम । अनाषं इतिकरणः M.Bh.on. P.VI.1.129.

करविणी or कविणी name of a svarabhakti i. e. behaviour like the vowel ल, noticed in the case of the consonant ल when followed by the sibilant ह्; cf. करेणू रहयोयींग कविणी लहकारयोः । हरिणी रशसानां च हारिता लशकारयोः ॥ करेणुः बर्हिः । काविणी मलहाः Com. on T. Pr. XXI. 15. See स्वरभक्ति.

करिणी name of a svarabhakti i. e. behaviour like the vowel क noticed in the case of the consonant र when it is followed by इ e. g. बर्हि: करिणी is named करेणु also.

करिष्यत् करिष्यन्ती ancient technical terms for the future tense; the word करिष्यन्ती is more frequently used.

कर्णमूळीय produced at the root of the ear; the utterance of a circumflex vowel is described as Karṇamūlīya.

कर्ते agent of an action, subject; name of a kāraka or instrument in general, of an action, which produces the fruit or result of an action without depending on any other instrument; cf. स्वतन्त्रः कर्ता P. I. 4.54, explained as अगुणीभूता यः कियाप्रसिद्धो स्वातन्त्र्यण विवश्यते तत्कारकं कर्तृ-संग्रं भवित in the Kasikā on P. I. 4.54. This agent, or rather, the word standing for the agent, is put in the nominative case in the active voice (cf. P. I.4.54), in the instrumental case in the passive voice (cf. P. II. 3.18), and in the genitive case when it is connected with a noun of action or verbal derivative noun, (cf. P. II. 3.65).

कर्तृयक् the affix य of the passive voice where the object functions as the subject; e. g. यक् in द्यते केदार: स्वयमेव; cf. अचः कर्तृयकि P. VI. 1.95 and the Kāsikā thereon.

कर्तृवेदना experience (of something) by the agent himself; cf. सुखादिभ्य: कर्तृवेदनायाम् P. III. 1.18.

कर्त्साधन (an affix) applied in the sense of the agent of an activity; भवतीति भावः। कर्तृसाधनश्चायं प्रत्ययः M. Bh. on P. I. 3.1. Vart. 7.

कर्तस्थिकिय (a root) whose activity is found functioning in the subject; cf. यत्र कियाकृतविशेषदर्शनं कर्तर Kaiyaṭa on P. III. 1.87 Vārt. 3. Such roots, although transitive do not have any Karmakartari construction by the rule कमेवल्कमेणा तुल्यक्रियः P. III. 1.87 as e.g. ग्रामं गच्छित देवदत्तः has no कमिकतिर construction; cf. कमिस्थमाव-कानां कर्मस्थिकियाणां वा कर्ता कमीवद् भवतीति वक्तव्यम् । कर्तृस्थमावकानां कर्तृस्थिकियाणां वा कर्ता कमीवन्मा मूदिति M. Bh. on III. 1.87. Vārt. 3.

कर्तस्थमावक (a root) whose action or happening is noticed functioning in the subject; e.g. the root स्मृ. cf. कर्तस्थमावकश्चायं (स्मरति:) M. Bh. on I. 3.67, कर्तस्थमावकश्च होति: (शीकातु:) M. Bh. on V. 3.55.

The word

कर्जभिप्राय meant for the agent of The word is used the action. in connection with the fruit or result of an action; when the result is for the agent, having both the Padas get the terminations; Ātmanepada स्वरितञितः कर्त्रभिप्राये क्रियाफले P. I. 3.72. कमेकते object of the transitive verb which functions as the subject when there is a marked facility of action; e.g.ओदन is karmakartarisubject, object, functioning as

कर्मकर्त is used also for the कर्मकर्तार

प्रयोग where the object, on which

the verb-activity is found, is

turned into a subject and the

verb which is transitive is turned

into intransitive as a result.

in पन्यते ओदनः स्वयमेवः

कमेघारय name technically given to a compound-formation of two words in apposition i.e. used in the same case, technically called समानाधिकरण showing the same substratum; cf. तत्पुरुष: समानाधिकरण: कम-धारय: I 2.42. The karmadhāraya compound is looked upon as a variety of the tatpurusa compound. There is no satisfactory explanation of the reason such a compound is termed कर्म-धारय. Sākatāyana defines Karmadhāraya as विदेशियां व्यभिचारि एकार्थ कर्मधारयश्च where the word विशेषण is explained as ब्यावर्तक or भदक (distinguishing attribute) showing that the word कर्म may mean भेदककिया. The word कर्मधारय in that could mean 'कर्म भेदककिया, तां धारयति असो कर्मधारयः' a compound which gives a specification of the thing in hand.

कर्मन (1) object of a transitive verb, defined as 'something which the agent or the doer of an action wants

primarily to achieve. The main feature of कर्मन् is that it is put in the accusative case; cf. कर्तुरीप्सिततमं कमें, कर्मणि द्वितीया; P. I. 4.49; II.3.2. Pānini has made 奉拍 a technical term and called all such words 'karman' as are connected with a verbal activity and used in the accusative case; cf. कर्तुरीप्सिततमं कर्म; तथायुक्तं चानीप्सितम्; अकाथितं च and गतिबुद्धिप्रत्यवसानार्थशब्दकर्माकमकाणामणि कर्ता स णो P.I.4.49-52;cf. also यत् क्रियंत तत कर्म Kāt. II.4.13, कर्जाप्यम् Jain I. 2. 120 and कर्तुर्ध्याप्यं कर्म Hem. II. 2. 3. Sometimes a kāraka, related to the activity (किया) as sampradana, apādāna or adhikarana is also treated as karma, if it is not meant or desired as apādāna, sampradāna etc. It is termed अकथितकर्म in scuh cases; cf. अपादानादिविदेशकथाभिरविविधितमकथितम on I.4.51. See the word अकथित above. Karman or object is to be achieved by an activity or क्रिया: it is always syntactically connected with a verb or a verbal derivative. When connected with verbs or verbal derivatives indeclinables or words ending with the affixes उक, क्त, क्तवतु, तृन्, etc, it is put in the accusative case. It is put in the genitive case when it is connected with affixes other than those mentioned above; cf. P. II. 3,65, 69. When, however, the karman is expressed (अभिहित) by a verbal termination (तिङ्), or a verbal noun termination (强烈), or a nounaffix (ताइत), or a compound, it is put in the nominative case. e.g. कट: कियते, कट: कृत:, शस्य:, प्राप्तोदक: प्राम: etc. It is called अमिहित in such cases:cf.P.II.3.1. See the word প্ৰন-भिहित above. The object or Karman which is ईप्सिततम is described to be of three kinds with reference to the way in which it is obtained

from the activity. It is called विकार्य when a transformation or a change is noticed in the object as a result of the verbal activity, e. g. काष्टानि भरमीकरोति, घटं भिनात्त ete. It is called प्राप्य when no change is seen to result from the action, the object only coming into contact with the subject, e. g. ग्रामं गच्छति, आदित्यं पश्यति etc. It is called निर्वर्स when the object is brought into being under a specific name; e.g. घटं करोति, ओदनं पचितः cf. निर्वत्यं च विकार्यं च प्राप्यं चेति त्रिधा मतम् । तत्रेप्सिततमम् Padamañjarī on I. 4. 49; cf. also Vākyapadīya III.7.45 as also Nyāsa on 1.4.49. The object which is not ईप्सिततम is also subdivided into four kinds e.g. (a) अनीप्सित (ग्रामं गच्छन्) ब्याघ्रं पस्यति, (b) औदासीन्येन प्राप्य or इतरत् or अनुभय e. g. (ग्रामं गच्छन्) वृक्षमूलानि उपसपेंति, (c) अनाख्यात or अकथित e.g. बालें in बालें याचते वसुधाम् (d) अन्यपूर्वक e.g अक्षान् दीन्यति, ग्राममभिनिविशते; cf. Padamanjari on I.4 49. The commentator Abhayanandin on Jainendra Vyākaraņa mentions seven kinds प्राप्य, विषयभूत, निर्वर्त्य, विकियात्मक, ईिप्सित, अनीप्सित and इतरत्, defining कर्म as कर्त्रा क्रियया यद् आप्य तत् कारकं कर्म; cf. कर्जाप्यम् Jain. Vy. I.2.120 com. thereon. जैनेन्द्रमधीते is given therein as an instance of विषयभूत. (2) The word कर्मन् is also used in the sense of किया or verbal activity; cf. उदोनूर्ध्वकर्मणि P. I. 3.24; आदिकर्मण क्त: कर्तरि च P.III.4.71, कर्तरि कर्में ब्यतिहारे P. I.3.14. (3) It is also used in the sense of activity in general, as for instance, the sense of a word; e. g. नामाख्यातयोस्तु कर्मोपसंयोग-द्योतका भवन्ति Nir. I. 3.4, where Durgācārya explains karman as 'sense'

कर्मनामन lit. noun showing action, participle.

कर्मप्रवचनीय a technical term used in

connection with a preposition which showed a verbal activity formerly, although for the present time it does not show it; the word is used as a technical term in grammar in connection with prefixes or उपसर्गंड which are not used along with a root, but without it; cf. कर्म प्रोक्तवन्त: कर्मप्रवचनीया: इति M.Bh. on P. I. 4.83; e.g. शाकल्यस्य संहितामनु प्रावर्षत, अन्वर्जुनं योद्वार:, आ कुमारं यश: पाणिन:; cf. Kāś. on P. I.4.83 to 98.

कमेवद्भाव the activity of the agent or karta of an action represented as object or karman of that very action, for the sake of grammatical operations; e. g. भिद्यते काष्ठं स्वयमेव; करिष्यते कटः स्वयमेव. To show facility of a verbal activity on the object, when the agent or kartā is dispensed with, and the object is looked upon as the agent, and used also as an agent, the verbal terminations ति, तः etc. are not applied in the sense of an agent, but they are applied in the sense of an object; consequently the sign of the voice is not अ (शपू), but य (यक्) and the verbal terminations are a. आताम् etc. (तङ्) instead of ति. तस् etc. In popular language the use of an expression of this type is called Karmakartari-Prayoga. For details see M. Bh. on कर्मवत्कर्मणा तल्यक्रिय: P. III. 1.87. Only such roots as are कर्मस्थिक्रियक or कर्मस्थभावक i. e. roots whose verbal activity is noticed in the object and not in the subject can have this Karmakartari-Prayoga.

कर्मन्यतिहार exchange of verbal activity; reciprocity of action; कर्मन्यतिहार means कियान्यतिहार or कियाविनिमय; cf. कर्तीर कर्मन्यतिहार P. I. 3.14.; also कर्मन्यतिहारे णच् स्त्रियाम् । न्यावकोशी, न्यात्यक्षी Kāś. on P. III. 3.43.

The roots having their agents characterized by a reciprocity of action take the Atmanepada terminations; cf. P. I. 3.14.

कमेसाधन prescribed in the sense of an object; a term used in the the sense Mahabhasya in the sense affixes used in 'object' as contrasted with कत्साधन or भावसाधन; e. g. the affix कि in the word विधि, explained as विधीयते इति विधि: or in the word भाव explained as भाज्यते यः स भावः; cf. क्रिया चेव हि भाव्यते, स्वभावसिद्धं तु द्रव्यम् M.Bh. on P. I. 3.1. See similarly the words समाहार M.Bh. on II. 1.51 and उपधि M.Bh. on V. 1.13.

कर्मस्थिकिय (roots) having their verbal activity situated in the object; e.g. the root अव + रुष् in अवस्णिद्ध गाम् or the root कृ in करोति कटम्; cf. कर्मस्थमा-वकानां कर्मस्थिकियाणां च P.III. 1.87 Vart. 3.

कर्मस्थभावक (roots) having their verbal action or happening noticed in the object; e. g. the root आम् and शी in बालमासयित शाययित where the function of the root bears effect in the object boy and not in the movements of the object as in the sentence बालमवरणिंद्ध. See कर्मस्थिकिय above as also M.Bh. on III. 1.87 and Kaiyata on the same.

कर्मादि lit. karman and others; a term often used in the Mahābhāṣya for kārakas or words connected with a verbal activity which have the object or karmakāraka mentioned first; सुपां कर्मादयोप्यर्था; संख्या चेव तथा तिङाम् M.Bh. on I. 4.21.

कर्मापदिष्ट operations prescribed specifically for objects i. e. prescribed in the case of objects which are described to be functioning as the subject to show facility of the verbal action; e.g. the vikarana

यक् or the affix चिण्; cf. कर्मापदिश विषयः कर्मस्थमावकानां कर्मस्थिकियाणां वा भवन्ति । कर्तृस्थभावकाश्च दीपादयः M.Bh.on I.1.44.

कर्विणी A kind of svarabhakti. See करिनेणी.

কর্ষণ extension; protraction, defined as kālaviprakarṣa by commentators; a peculiarity in the recital as noticed in the pronunciation of হ when followed by হা, or হু when followed by হা, or হু when followed by হা, eহুজান. cf. Nār. Sik. I.7.19.

कल a fault of pronunciation consequent upon directing the tongue to a place in the mouth which is not the proper one, for the utterance of a vowel; a vowel so pronounced; cf. संवृतः कलो भात:... रामश इति। cf.also निवृत्तकलादिकामवर्णस्य प्रत्यापात्तं वश्यामि M.Bh. Ahnika 1.

कलाप (कलाप-व्याकरण) alternative name given to the treatise on grammar written by Sarvavarman who is believd to have lived in the days of the Sātavāhana kings. The treatise is popularly known by the name Katantra Vyakarana. The available treatise, viz. Kalapasütras, is much similar to the Katantra Sūtras having a few changes and additions only here and there. It is rather risky to say that Kalapa was an ancient system of grammar which is referred to in the Pānīni Sūtra कलापिनीण P. IV. 3, 108. For details see कातन्त्र.

कलापरन a commentary on the kāraka portion of the Kalāpa grammar ascribed to the famous commentator Durgasimha.

कलापसंत्रह a commentary on the Kalapa Sutras.

কন্তাণিব the author of the work referred to as Kālāpa in the Mahābhāṣya which perhaps was a work on grammar as the word কান্তাণ is mentioned with the word माहावार्तिकम् in the Mahābhāṣya, cf. M.Bh. on कलापिनोऽण् P. IV. 3. 108. Kalāpin is mentioned as a pupil of Vaisampāyana in the Mahābhāṣya; cf. वैशम्पायनान्तवासी कलापी M.Bh. on P. IV.3. 104.

करण the tad. affix करप् added to any substantive in the sense of slightly inferior, or almost complete; e.g. पटुकरप:, मृदुकरप:; cf. P. V. 3. 67 and Kāśikā thereon.

करुपन, करुपना supposition, assumption; cf. गुणकरुपनया च भिक्षुनटस्त्रयोश्छन्दस्त्वम् Kāś. on P. IV.3. 110; cf. also अनेकिष्टकरुपनापेक्षया अस्या उचितत्वात् Pari.Sek. on. Pari. 94.

কল্**ণনান্তাঘৰ** brevity of thought; brevity of expression; minimum assumption. See the word ন্তাৰ্থ.

कल्पप् tad. affix कल्प. See कल्प.

कल्पलता name of a commentary on Bhattoji's Praudhamanorama by Krsnamisra.

कल्मन् the same as karman or object of an action especially when it is not fully entitled to be called karman, but looked upon as karman only for the sake of being used in the accusative case; subordinate karman, as for instance the cow in गां पयो दोग्यि. The term was used by ancient grammarians; cf. विपरीतं तु यस्कर्म तत् कल्म कवयो विदु: M.Bh. on P.¹I. 4. 51. See कमन.

कल्याणमञ्ज author of the commentary Sabdaratnadīpa on the Sabdaratna of Hari Dīkṣita.

कल्याणसरस्वती author of the Laghusārasvata, a small grammar work. He lived in the 18th century A. D.

कल्याणसागर author of the Haimalingānuśāsana-vivaraṇa, a commentary on the Linigānuśāsana chapter of Hemacandra's grammar. He lived in the 16 th century A. D.

कल्याण्यादि a class of words headed by the word कल्याणी to which the taddhita affix एय (दक्) is added, in the sense of 'offspring' and, side by side, the ending इन (इनङ्) is substituted for the last letter of those words; e.g. काल्याणिनय:, सौमागिनय:; cf. Kāś. on P. IV. 1.126.

कवर्ग the class of guttural consonants consisting of the five consonants क्, ख, ग, ब्र ङ्.

कविकल्पद्धम a treatise on roots written by Bopadeva, the son of Keśava and the pupil of Dhaneśa who lived in the time of Hemādri, the Yādava King of Devagiri in the thirteenth century. He has written a short grammar work named Mugdhabodha which has been very popular in Bengal being studied in many Tols or Pāṭhaśālās.

कविकल्पडुमदीका a commentary on the Kavikalpadruma, written by the author (बोपदेव) himself. It is known by the name Kāvyakāmadhenu; (2) a commentary on Kavikalpadruma by Rāmatarkavāgiša.

কবিবন্ধ author of a small treatise on grammar called Sārasatvarī. He lived in the seventeenth century A.D. He was a resident of Darbhangā. Jayakṛṣṇa is also given as the name of the author of the Sārasatvarī grammar and it is possible that Jayakṛṣṇa was given the title, or another name, Kavicandra.

कर्यप name of a writer on the Candra Vyakarana.

कसुन krt affix अस् found in Vedic Literature, in the sense of the infinitive; e. g. ईश्वरो विलिख: (विलिड- खितुम्) cf. P. III. 4.13, 17. The word ending in this कंसुन् becomes an indeclinable; cf. क्लातोसुन्कसुन: P. I. 1.40.

कसेन krt affix असे in the sense of the infinitive in Vedic Literature; e. g. प्रेषे, श्रियसे; cf. Kās. on P. III. 4.9.

कस्कादि a class of compound-words headed by करक in which the visarga occurring at the end of the first member is noticed as changed into स against the usual rules; e. g. करकः, कौतरकुतः भ्रातुष्पुत्रः, सद्यस्कालः, धनुष्कपालम् and others; cf. P. VIII. 3.48. As this करकादिगण is said to be आगृतिगण, similar words can be said to be in the करकादिगण although they are not actually mentioned in the गणपाठ.

का a technical term used in the Jainendra Vyākaraņa for the term पञ्चमी used in Paṇini's grammar.

काण्ड tad. affix काण्ड prescribed after words like दूर्वा, तृण, कर्म in the sense of समूह; cf. दूर्वादिभ्य: (v. l. पूर्वादिभ्य:) काण्ड;; Kās, on P.IV. 2.51.

काण्डमायन name of an ancient writer of a Prātiśākhya work who held that Visarga before the consonant स is dropped only when स is followed by a surd consonant; cf. Tai.Pr. IX. 1.

कातन्त्र name of an important small treatise grammar which on appears like a systematic abridgment of the Astadhyayi of Panini. It ignores many unimportant rules of Panini, adjusts many, and altogether omits the Vedic portion and the accent chapter of Pāṇini. It lays down the Sutras in an order different from that of Pānini dividing the work into four adhyāyas dealing with technical terms, samdhi rules. declension, syntax, compounds noun-affixes (taddhita affixes) voice, and verbal conjugation, derivatives in an order. The total number of rules is 1412 supplemany subordinate mented by rules or Vārttikas. The treatise is believed to have been written by Sarvavarman, called Sarvavarman or Sarva or Sarva, who is said to have lived in the reign of the Satavahana kings. belief that Pānini refers to a work of Kalāpin in his rules 3.108 and IV. 3.48 and Patanjali's words - कालापम् माहावार्तिकम् support it, has much strength. The work was very popular especially among those who wanted to study spoken Sanskrit with ease and attained for several years a very prominent place among text-books on grammar especially in Behar, Bengal and Gujarat. It has got a large number of glosses and commentary works, many which are in a manuscript form at present. Its last chapter (Caturtha-Adhyāya) is ascribed to Vara-As the arrangement of topics is entirely different from Panini's order, inspite of considerable resemblance of Sūtras and their wording, it is probable that the work was based on Pānini but composed on the models of ancient grammarians viz. Indra, Sākatāyana and others works, although not available now, were available to the author. The grammar Kātantra is called Kālāpa. A comparison of the Kātantra Sūtras and Kālāpa Sütras shows that one is a different version of The Kātantra Gramthe other.

mar is also called Kaumāra as it is said that the original instructions for the grammar were received by the author from Kumāra or Kārttikeya. For details see Vol. VII Pātañjala Mahābhāsya published by the D. E. Society, Poona, page 375.

कातन्त्रकोसुदी (i) a commentary on the Kātantra Sūtras written by Govardhana in the 12th century. A. D.; (2) a commentary on the Kātantra Sūtras ascribed to Gangeśaśarman.

कातन्त्रचन्द्रिका a gloss on the commentary of Vararuci on the कातन्त्रसूत्र ascribed to Hari Dīkṣita of the 17th century if this Hari Dīkṣita is the same as the author of the Sabdaratna.

कातन्त्रधातुत्रुत्ति ascribed to Durgasimha, the famous commentator of the Katantra Sutras who lived in the nineth or the tenth century.

कातन्त्रधातुत्र्विद्योका a commentary ascribed to Ramanatha and called Manorama on the Katantra-dhatuvitti of Durgasimha. See कातन्त्रधातुत्र्वित above.

कातन्त्रपञ्जिका a name usually given to a compendium of the type of Vivarana or gloss written on the Katantra Sūtras. The gloss written by Durgasimha on the famous commentary on the Kātantra Sūtras by Durgasimha (the same as famous Durgasimha another of the same name) known as दौगसिंही वृत्ति is called Kātantra Panjika or Kātantravivaraņa. A scholar of Kātantra grammar by name Kusala has written a Panjika on दुर्गसिंह's वृत्ति which is named प्रदीप. Another scholar, Trivikrama has written a gloss named Uddyota.

কানের परिभाषापाठ name given to a text consisting of Paribhāṣāsūtras, believed to have been written by the Sūtrakāra himself as a supplementary portion to the main grammar. Many such lists of Paribhāṣāsūtras are available, mostly in manuscript form, containing more than a hundred Sūtras divided into two main groups—the Paribhāṣāsūtras and the Balābalasūtras. See परिभाषासंग्रह ed. by B.O. R. I. Poona.

कातन्त्रपरिभाषावृत्ति (1) name of a gloss on the Paribhasapatha written by Bhavamiśra, probably a Maithila Pandit whose date is not known. He has explained (2 Paribhāsās deriving many of them from the Kātantra Sūtras. The work seems to be based on the Paribhasa works by Vyādi and others on the system of Pāṇini, suitable changes having been made by the writer with a view to present the work as belonging to the Katantra school; (2) name of a gloss on the Paribhāsāpātha of the Kātantra school explaining 65 Paribhāsās. No name of the author is found in the Poona manuscript. The India Office Library copy has given Durgasimha as the author's name; but it is doubtful whether Durgasimha was the author of it. See परिभाषासंग्रह ed. by B. O. R. I. Poona.

कातन्त्रपरिशिष्ट ascribed to Sripatidatta, whose date is not known; from a number of glosses written on this work, it appears that the work was once very popular among students of the Kātantra School.

कातन्त्रपरिशिष्टचन्द्रिका a gloss on the Kātantra-Parišista ascribed to a scholar named Rāmadāsa-cakravartin who has written another...

- work also named Kātantravyā-khyāsāra.
- कातन्त्रपरिशिष्टीका a gloss on the Kātantra-Parisista written by a Kātantra scholar Puṇḍarīkākṣa.
- कातन्त्रपरिशिष्टपद्योत a gloss on the Kātantraparišista by Goyicandra in the twelfth century.
- कातन्त्रपरिशिष्टसिद्धान्तरत्नाङ्कुर a gloss on the Kātantra-parisista by Siva-rāmendra, who is believed to have written a gloss on the Sūtras of Pāṇini also.
- कातन्त्रप्रक्रिया a name given to the Kātantra Sūtras which were written in the original form as a Prakrīyāgrantha or a work discussing the various topics such as alphabet, euphonic rules, declension, derivatives from nouns, syntax, conjugation derivatives from roots etc. etc.
- कातन्त्रभदीप a grammar work written by a scholar named Kusala on the Kātantrasūtravītti by Durgasinha. See कातन्त्रपञ्जिका.
- কানেল্যভাতনীঘিনী a short explanatory gloss on the Kātantra Sūtras by Jagaddhara of Kashmir who lived in the fourteenth century and who wrote a work on grammar called Apasabdanirākarana.
- कातन्त्ररहस्य a work on the Kātantra Sūtras ascribed to Ramānātha Vidyāvācaspati of the sixteenth century A. D.
- कातन्त्ररूपमाला a work, explaining the various forms of nouns and verbs according to the rules of the Kātantra grammar, ascribed to Bhāvasena of the fifteenth century.
- कातन्त्रलघुन्नात्ते a short gloss on the Kātantra Sūtras ascribed to a scholar named Chucchukabhatta.
- कातन्त्रविवरण a commentary on the

- Kātantravistara of Vardhamāna by Pṛthvīdhara who lived in the fifteenth century A. D.
- कातन्त्रविस्तर a famous work on the Kātantra Grammar written by Vardhamāna a Jain Scholar of the twelfth century who is believed to be the same as the author of the well-known work Gaṇaratnamahodadhi.
- कातन्त्रवृत्ति name of the earliest commentary on the Kātantra Sūtras ascribed to Durgasimha. The commentary was once very popular as is shown by a number of explanatory commentaries written upon it, one of which is believed to have been written by Durgasimha himself. See Durgasimha.
- कातन्त्रज्ञात्तिटिपणी a gloss on दोर्गसिंहां श्रात्त written by Gunakirti in the four-teenth century A.D.
- कातन्त्रवृत्तिदीका a commentary on Durgasimha's Kātantravṛtti by Mokṣeśvara in the fifteenth century A.D.
- कातन्त्र हृत्तिच्याख्या named Astamañgala on Durgasimha's Katantravrtti written by Rāmakiśora Cakravartin who is believed to have written a grammatical work शान्दबो-धप्रकाशिका.
- कातन्त्रव्याख्यासार a work of the type of a summary written by Rāmadāsa Cakravartin of the twelfth century.
- कातन्त्रसूत्रवृत्ति an old Vitti on the Kātantra Sūtras ascribed to Vararuci who is, of course, different from Vararuci Kātyāyana. The Vitti appears to have been occupying a position similar to that of Durgasimha.
- कातन्त्रोत्तर a treatise on the Katantra Grammar believed to have been written by Vidyananda.

कात्थक्य an ancient writer of Nirukta quoted by Yaska in his Nirukta.

कात्य (1) another name sometimes given to Kātyāyana to whom is ascribed the composition of the Vārttikas on Pāņini-sūtras; (2) an ancient writer Katya quoted as a lexicographer by Ksīrasvāmin, Hemacandra and other writers.

कात्यायन the well-known author of the Vārttikas on the sūtras of Pānini. He is also believed to be the author of the Vajasaneyi Pratiśākhya and many sūtra works named after him. He is believed to be a resident of South India on the strength of the remark प्रियतद्विता दाक्षिणात्याः made by Patanjali in connection with the statement 'यथा लौकिकवैदिकेषु'which is looked upon as Kātyāyana's Vārttika. Some scholars say that Vararuci was also another name given to him, in which case the Värttikakära Vararuci Kātyāyana has to be looked upon as different from the subsequent writer named Vararuci to whom some works on Prakrit and Katantra grammar are ascribed. details see Mahābhāsya Vol. VII. pages 193-223 published by the D. E. Society, Poona. See also वार्तिकपाठ below.

कानच् affix आन forming perfect participles which are mostly seen in Vedic Literature. The affix कानच is technically a substitute for the लिट् affix. Nouns ending in कानच् govern the accusative case of the nouns connected with them; e.g. सोमं सुष्वाण:; cf. P. III. 3.106 and P. II. 3.69.

काम augment आम् applied to त्र्ष्णीम् just as अकच् is applied, e.g.; आसितव्यं किल तृष्णीकाम् M. Bh. on V.3.72.

कामचार option; permission to do as

desired; liberty of applying any of the rules of grammar that present themselves; cf. तत्र कामचारो गृह्यमाणेन वा विभक्तिं विशेषायतं अङ्गेन वा M. Bh. on P.I.1.27 Vārt. 6.

कारक

कामधंनु abridgment of कान्यकामधेनु of Bopadeva; the word is also used as a short form for काञ्यकामधेन.

कामधेनुसुघारस a commentary on the Kāvyakāmadhenu by Ananta, son of Cintamani who lived in the sixteenth century A. D.

कामम् optionally; at will; cf. काममति-दिस्यतां वा M. Bh. on I.1.57.

काम्यच् affix in the sense of 'desiring for oneself' applied to nouns to form denominative roots; e. g. पुत्रकाम्यति; cf. काम्यच P. III, 1. 9.

कार an affix, given in the Pratisakhya works and, by Kātyāyana also in his Vārtlika, which is added to a letter or a phonetic element for convenience of mention; e.g. इकारः, उकारः; cf. वर्ण: कारोत्तरो वर्णाख्या; वर्णकारो निर्देशको Tai. Pra.I. 16; XXII.4.;cf. also V. Pr. 1.37. It is also applied to syllables or words in a similar way to indicate the phonetic element of the word as apart from the sense of the word; e.g. यत एवकारस्ततो-न्यत्रावधारणम् Vyak. Paribhasa; cf. also the words चकार:, हिंकार: (2) additional purpose served by a word such as an adhikara word; cf. अधिकः कारः । पूर्वविप्रतिषेघा न पठितन्या ਮਰਮਿਰ M. Bh. on P. I. 3.11.

कारक lit. doer of an action. The word is used in the technical sense of 'instrument of action'; cf. कारक-शब्दश्च निमित्तपर्यायः । कारकं हेतुरिति नाथों-न्तरम् । कस्य हेतु: । क्रियाया: Kas. on P. I. 4.23; cf. also कारक इति संज्ञानिदेश: I साधकं निर्वतंकं कारकसंज्ञं भवति । M.Bh. on P. I. 4.23. The word 'kāraka' in short, means 'the capacity in which a thing becomes instrumental in

bringing about an action'. This capacity is looked upon as the sense of the case-affixes which express it. There are six karakas given in all grammar treatises. अपादान, संप्रदान, अधिकरण, करण, कर्मन् and कर्त to express which the case affixes or Vibhaktis पञ्चमी, चतुर्थी, सतमी, तृतीया, द्वितीया and प्रथमा are respectively used which, hence, are called Kārakavibhaktis as contrasted with Upapadavibhaktis, which show a relation between two substantives and hence are looked upon as weaker than the Kārakavibhaktis; cf. उपपद्मिमक्ते: कारकविभक्तिर्वलीयसी Pari. Sek. Pari.94. The topic explaining Kārakavibhaktis is looked upon as a very important and difficult chapter in treatises of grammar and there are several small compendiums written by scholars dealing with kārakas only. For the topic of Karakas see P. I. 4.23 to 55, Kat. II. 4.8-42, Vyākaraņa Mahābhāsya Vol. VII. pp.262-264 published by the D. E. Society, Poona.

কাৰেকাৰিকা possibly another name for the treatise on Kārakas known as কাকেৰক written by Purusottamadeva the reputed grammarian of Bengal who lived in the latter half of the twelfth century A. D. See কাকেৰক.

कारक तो मुदी a work on the Kātantra grammar discussing the Kāraka portion.

कारक स्वण्डन Hण्डन also called जर्कारक-खण्डन मण्डन which is a portion of the author's bigger work named त्रिला-चनचन्द्रिका. The work is a discourse on the six kārakas written by Maṇikaṇtha, a grammarian of the Kātantra school. He has also written another treatise named Kārakavicāra, madeva a reputed grammariar of Bengal who wrote many works on grammar of which the Bhāṣāvṛtti, the Paribhāṣāvṛtti and Jñāpakasamueccya deserve a special mention. The verse portion of the Kārakacakra of which the prose portion appears like a commentary might be bearing the name Kārakakaumudī.

कारकटोका a work on Kārakas ascribed to Bhairava.

কাৰেকৰে a treatise on the topic of Kārakas written by Cākrapānīśeṣa, belonging to the famous Śeṣa family of grammarians, who lived in the seventeenth century A. D.

कारकनिर्णय a work discussing Kārakas various from the Naiyāyika view-point written by the well-known Naiyāyika, Gadādhara Chakravartin of Bengal, who was a pupil of Jagadisa and who flourished in the 16th century A. D. He is looked upon as one of the greatest scholars of Nyāyasastra. His main literary work was in the field of Nyavaśāstra on which he has written several treatises.

कारकपरिच्छेद a work dealing with Kārakas ascribed to Rudrabhatta,

कारकपाद name given by Sivadeva and other grammarians to the fourth pāda of the first adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the Sūtra कारके I. 4. 1 and which deals with the Kārakas or auxiliaries of action.

कारकवाद (1) a treative discussing the several Kārakas, written by Kṛṣṇaśāstri Ārade a famous Nai-yāyīka of Benares who lived in the eighteenth century A. D; (2)

a treatise on syntax written by Jayarāmabhaṭṭācārya which is called कारकविवेक also, which see below.

कारकविचार a work on Kārakas ascribed to Maņikantha. See Kārakakhandanamandana above.

कारकिमिक्ति case affix governed by a verb or verbal derivative as contrasted with उपपदाविभक्ति a case affix governed by a noun, not possessing any verbal activity. See the word कारक above. See also the word उपपदविभक्ति.

कारकविभक्तिबलीयस्त्व the dictum that a Kāraka case is stronger than an Upapada case, e.g. the accusative case as required by the word नमस्कृत्य, which is stronger than the dative case as required by the word नमः. Hence the word मुनित्रयं has to be used in the sentence मुनित्रयं नमस्कृत्य and not the word मुनित्रयं नमस्कृत्य and not the word मुनित्रयं विभक्तः उपपदिनिभक्तः कारकविभक्ति-बलीयसी Pari. Sek. Pari. 94.

कारकाविलास an anonymous elementary work on syntax explaining the nature and function of the six Kārakas.

कारकविवेक known as कारकवाद also; a short work on the meaning and relation of words written by Jayarāmabhaṭṭācārya who lived in the beginning of the eighteenth century. The work forms the concluding portion of a larger work called कारकविवेक which was written by शिरोमणिभद्दाचार्य. The work कारकवाद has a short commentary written by the author himself.

कारकव्याख्या the same as कारकवादव्याख्या written by जयरामभद्याचार्य. See कारक-विवेक.

कारिका a verse or a line or lines in metrical form giving the gist of the explanation of a topic; cf. संक्षितस्त्रबह्धभैस्चकः स्रोकः कारिका Padavyavasthāsūtrakārikā of Udayakīrti.

कारित (1) ancient term for the causal Vikaraṇa, (णिच् in Pāṇini's grammar and इन् in Kātantra); (2) causal or causative as applied to roots ending in णिच् or words derived from such roots called also 'ṇyanta' by the followers of Pāṇini's grammar; cf. इन् कारितं घात्वयें Kāt. III. 2.9, explained as घात्वयें कियानाम्न इन् परा भवति घात्वयें स च कारितसंज्ञकः,।

कार्तकोजपादि a class of words headed by the word कार्तकोजप, which are all dvandva compounds, and which have their first member retaining its own accent; e. g. कार्तकोजपो, आवन्त्यस्मका: etc. cf. Kāś. on P. VI. 2.37.

कार्तिकेय the original instructor of the Kātantra or Kālāpa Grammar, to S'arvavarman who composed the Sūtras according to inspiration received by him. The Kātantra, hence, has also got the name Kaumāra Vyākaraņa.

कार्मनामिक the word is found used in Yāska's Nirukta as an adjective to the word संस्कार where it means 'belonging to nouns derived from roots (कर्मनाम)'like पाचक,कर्षक etc. The changes undergone by the roots in the formation of such words i. e. words showing action are termed कार्मनामिकसंस्कार; cf. क्रमेक्ट्रतं नाम कर्मनाम। तस्मिन भवः कार्मनामिक: Durgavitti on Nir. I.13.

कार्य (1) brought into existence by activity (कियया निर्शृतं कार्यम्) as opposed to नित्य eternal; cf. एक वर्णाञ् साक्षतिकान् न कार्यान् R.Pr. XIII.4; cf. also ननु च यस्यापि कार्याः (शब्दाः) तस्यापि पूजार्थम् M. Bh. on I. 1.44 Vart. 17;(2) which should be done, used

in connection with a grammatical operation; cf. कार्य एत्वे सयमीकारमाहु: । अभैष्म इत्येतस्य स्थाने अभयोष्मिति। R. Pr. XIV.16; cf. also विप्रतिषय परं कार्यम् P. I.4.2; (3) a grammatical operation as for instance in the phrases द्विकार्ययोगे, त्रिकार्ययोगे etc.; cf. also गौणमुख्ययोर्मुख्ये कार्यसप्तस्यय: Par. Sek. Pari. 15; (4) object of a transitive verb; cf. श्रेष: कार्ये Sak.

कार्यकाल along wi h the operation; cf. कार्यकाल संज्ञापरिमा म, rules laying down technical terms and regulating rules are to be interpreted along with the rules that prescribe or enjoin operations (provided the technical terms occur in those rules, or, the regulating rules concern those rules). See Pari. Sek. Pari 3.

কার্যকান্তথা (মাজা one of the important Paribhēṣās, regarding the application of the Paribhāṣā rules. See কার্যকান্ত. For details see Par. Sek. Pari. 3.

कार्यातिदेश looking upon the substitute as the very original for the sake of operations that are caused by the presence of the original; the word is used in contrast with ज्यातिदेश where actually the original is restored in the place of the substitute on certain conditions. For details see Mahābhāṣya on द्विचेंचेनीचे P. 1.1.59.

कार्यिन the word or wording that undergoes the operation; cf. सतो हि कार्यिण: कार्येण मिवतन्यम् M. Bh. on I.1. 1. Vārt. 7, also कार्यमनुभवन् हि कार्यी निमित्तत्या नाश्रीयते Par. Sek. Pari. 10.

ent contacts made by a thing with other things one after another. Time required for the utterance of a short vowel is taken as a unit of time which is called মানা or

कालमात्रा, lit. measurement of time; (2) degree of a vowel, the vowels being looked upon as possessed of three degrees ह्रस्व,दीर्घ,& प्लुत measured respectively by one, two and three mātrās; cf. ऊकाला इम्रखदी धेप्टत: P.J. 2.27; (3) time notion in general, expressed in connection with an activity in three ways past (भूत), present (वर्तमान), and future (भविष्यत्) to show which the terms भूता, वर्तमाना and भविष्यन्ती were used by ancient grammarians; cf. the words पूर्वकाल, उत्तरकाल; also cf. पाणि-न्युपज्ञमकालकं ग्याकरणम् ${f K}$ ā ${f s}$. on ${f P.~II.}$ 4.21; (4) place of recital (पाठदेश) depending on the time of recital, cf. न परकाल: पूर्वकाले पुन: (V.Pr.III. 3) a dictum similar to Pāṇini's বুৰ্বসা-सिद्धम् P. VIII. 2.1.

কান্তব্রু a word not sanctioned by rules of grammar. The word probably refers to the corruption taking place in connection with the use of a word on account of lapse of time; cf. কান্তব্রু স্বাহার: Durgh. Vr. on II.2.6.

कालिनर्शक signifying time; cf. काल-निदर्शका: प्रत्यया एत छुट् लिट् लट् इत्यादयः.

कालभेद difference in the time of utterance; cf. किमुच्यते विवारभेदादिति। न पुनः कालभेदादिप। M. Bh. on Siva Sūtra 1.

कालञ्यवाय interval of time; cf. आन्य-भाज्यं तु कालञ्ज्यव्ययायात् । कालञ्यवायात् । दण्ड अग्रम् । M. Bh. on Siva Sūtra 1.

कालसामान्य time in general; unspecified time; cf. वर्तमाने लडुक्त: कालसामान्ये न प्राप्तीति Kāś. on P.III.3.142.

काञ्यकामधेनु name of the commentary by Bopadeva on his own work कथिकस्पद्रम. See कथिकस्पद्रम.

কাহান্তনে (1) an ancient grammarian and philosopher referred to in the Mahābhāṣya; (2) the work on grammar by Kāśakṛtsna; cf.ণাণিনিনা प्रोक्तं पाणिनीयम् । आपिशलम् । काशकृत्स्नम् । M.Bh. on I.l. Ahnika 1.

काशादि a class of words headed by the word काश to which the taddhita affix इल is affixed in the four senses stated in P.IV.2.67-70 e.g. काशिलम्, कर्दमिलम् etc.; cf. Kas. on P.IV.2.80.

काशिका (1)name given to the reputed gloss (वृत्ति) on the Sūtras of Pāṇini written by the joint authors Jayaditya and Vāmana in the 7th century A.D. Nothing definitely can be said as to which portion was written by Jayaditya and which by Vāmana, or the whole work was jointly written. Some scholars believe that the work was called Kāśikā as it was written in the city of Kāśī and that the gloss on the first five Adhyavyas was written by Jayaditya and that on the last three by Vamana. Although it is written in a scholarly way, the work forms an excellent help to beginners to understand the sense of the pithy Sūtras of Pāniņi. The work has not only deserved but obtained and maintained a very prominent position among students and scholars of Panini's grammar in spite of other works like the Bhāsāvrtti, the Prakriyā Kaumudī, the Siddhanta Kaumudi and others written by equally learned scholars. Its wording is based almost on the Mahabhasya which it has followed. avoiding, of course, the scholarly disquisitions occurring here and there in the Mahābhāṣya. It appears that many commentary works were written on it, the wellknown among them being the Kāśikāvivaraņa panjikā or Nyāsa written by Jinendrabuddhi and the Padamanjari by Haradatta. For details see Vyākaraņamahābhāsya Vol. VII pp 286-87 published by the D. E. Society, Poona. (2) The name Kāślikā is sometimes found given to their commentaries on standard works of Sanskrit Grammar by scholars, as possibly they were written at Kāśī; as for instance, (a) Kāsikā on Vaiyākaraṇabhūṣanasāra by Hari Dīkṣita, and (b) Kāsikā on Paribhāṣenduśekhara by Vaidyanātha Pāyaguṇḍe.

काशिकाविवरणपञ्जिका also called Nyāsa, the well-known commentary written by Jinendrabuddhi on the Kāśikā of Jayāditya and Vāmana. See Kāśikā above.

काशिकावृत्तिसार a commentary on the Kāśikāvṛtti named अमृतसूति by Vāraṇāvateśa-śāstrin.

কাহ্যা name of an ancient grammarian quoted by Pāṇini, possibly an author of some Prātiśākhya work now lost.

कारयपीवृत्ति name of a gloss on the Candra Vyakarana.

काश्यादि a class of words headed by the words काशि, चेदि and others to which the taddhita affixes टम् and जिट are added in the miscellaneous senses; e. g. काशिकी, काशिका; वैदिकी, वैदिका etc.; cf. Kāś. on P. IV. 2.116. The fem. affix ई is applied when the affix टम् is added to the word काशि; cf. P. IV. 1.15.

काष्टादि a class of words headed by the word काष्ट्र after which a word standing as a second member in a compound gets the grave accent for it, e. g. काष्ट्राध्यापक:, परमाध्यापक: etc. cf. P. VIII. 1.67.

কি (1) kṛt affix হ prescribed after ঘু
roots with a prefix attached;e.g.সবি:
স্থি: cf. P.III.3.92, 93; (2) kṛt affix হ
looked upon as a perfect termination and, hence, causing reduplication and accusative case of the
noun connected, found in Vedic

Literature added to roots ending in आ, the root क, and the roots गम्, इन and जन; e. g. पि: सोमं, जगुरि:, जिमः etc., cf. P. III. 2.171; (2) a term used in the Jainendra Vyākaraṇa for the term संबुद्धि.

किंवृत्त a form derived from the pronoun किम्; cf. किमो वृत्तं किंवृत्तम् । किंवृत्तन् प्रहणेन तद्विभक्त्यन्तं प्रतीयाङ्कृतरहत्तमौ च । Kaś. on P. VIII 1.48.

ৰিয়ুত্তমাই a class of words headed by the word ৰিয়ুত্তম, which get their final vowel lengthened when the word गিং is placed after them as a second member of a compound, provided the word so formed is used as a proper noun; e. g. ৰিয়ুত্ত-কাণিং:, অব্ৰনাণিং:; cf. Kāś. on P. VI. 3.117.

कित् (1) marked with the mute letter vhich is applied by Panini to affixes, for preventing guna and vrddhi substitutes to the preceding क् vowel (इ, उ, क or ल); cf. विङ्ति च, Pān. I.1.5; (2) considered or looked upon as marked with mute indicatory क् for preventing guna; cf. असंयोगाछिट कित् and the following P. I. 2.5 etc. The affixes of the first type are for instance वत, क्ला, क्तिन् and others. The affixes of the second type are given mainly in the second pada of the first Adhyāya by Pāṇini. Besides the prevention of guna and vrddhi, affixes marked with & or affixes called कित्, cause Samprasarana (see P. VI. 1.15,16), elision of the penultimate \(\frac{1}{2} \). elision of the penultimate vowel (P. VI. 4.98,100), lengthening of the vowel (VI. 4.15), substitution of \equiv (VI. 4.19.21), elision of the final nasal (VI. 4.37), substitution of आ (VI.4.42). The taddhita affixes which are marked with

mute x cause the Vrddhi substitute for the first vowel in the word to which they are added.

क्रिकरण marking with the mute letter क्, or looking upon as marked with mute क् for purposes mentioned above; (see कित् above). The word is often used in the Mahābhāsya; see M.Bh. on I. 1. 3, 5, 46; I. 2. 5. etc.

কিব krt affix ছ prescribed along with कि. See কি above. The affix কিব্ causes the acute accent on the first vowel of the word ending with it, while the affix ki (इ) has itself the acute accent on its vowel इ.

किरादि a class of roots headed by the root कू, viz. the five roots कू, गू, ह, घू and प्रच्छ after which the desiderative sign, i.e. the affix सन, gets the augment इ (इट्); e. g. चिकरिषति, पिप्राच्छिषति; cf. Kas. on P.VII.2.75.

किशरादि, किसरादि a class of words headed by किसर meaning some kind of scent, which get the taddhita affix इक (एन्) applied to them when the word so formed means 'a dealer of that thing; 'e.g. किशरिक:, किशरिक: cf; Kāś. on P. IV. 4.53.

कील्हाने Kielhorn F., a sound scholar of Sanskrit Grammar who brought out excellent editions of the Pātañjala Mahābhāṣya and the Paribhāṣenduśekhara and wrote an essay on the Vārttikas of Kātyāyana. For details see Pātañjala Mahābhāṣya Vol VII.p.40, D. E society edition, Poona.

কু (1) guttural class of consonants, i. e. the consonants কু, অ্, ম্, মূ, ভূ, The vowel ও added to কু, signifies the class of কু. e. g. चजो: কু বিত্যনা, VII. 3. 52, দুৱীশ্ব; VII. 4.62, चो: কু:

VIII.2.30, किन्प्रत्ययस्य दु:; VIII.2.62; cf. अणुदित्सवर्णस्य चाप्रत्ययः P.I.1. 69; (2) substitute कु for किम् cf. P. VII. 2. 104.

- कुक् augment क् (1) added to ङ् at the end of a word before a sibilant letter; e. g प्राङ्क्रोत; cf. P.VIII. 3. 28; (2) added to the words वात and अतीसार before the affix इन, cf. P. V. 2. 129; (3) added to words of the नड group before the tad. affix छ (ईय), e. g. नडकीयम्, प्रक्षकीयम्; cf. P. IV. 2. 91.
- कुङ्कुमाविकाश a commentary by Sivabhatṭa on Jinendrabuddhi's Kāśikāvivaraṇapañjikā which is known popularly as Nyāsa.
- ক্রভিন্তকা (1) a commentary on Nāgeśa's Laghūmañjūṣā by Kṛṣṇamiś'ra; (2) a commentary on Nāgeśa's Paribhāṣenduśekhara by Durbalācārya.
- कुआदि a class of words headed by कुञ्ज to which the taddhita affix आयन (च्फ्ज्) is applied in the sense of गोत्र i. e. grandchildren etc. e. g. कौज्ञा-यना:; cf. Kāś. on P. IV. 1.9'.
- कुटादि a group of roots headed by the root दुट् of the VI th conjugation after which an affix which is neither ञित् nor णित् becomes डित्, and as a result prevents the substitution of गुण or वृद्धि for the preceding vowel; e. g. दुटिता, दुटितुम्। टूर्टा. गाङ्कुटादिम्योऽञ्जिन्डित् I. 2. 1.
- कुटादिपाद name given by Sīradeva and later grammarians to the second pāda of the first adhyāya of Pāṇini's Aṣṭādhyāyī, as the pāda begins with the Sūtra गाङ्कुटादिम्यो जिणन्डित् P. I. 2. 1.
- कुँटारच् tad. affix कुटार added to अव, e.g. अवकुटारम्; cf. P. V. 2. 30.
- **कुणप्** tad. affix कुण added to words of पीछ group in the sense of 'ripen-

- ed condition';e.g.पीलुक्कुण:=पीलूनां पाकः; cf. P.V.2.24.
- कुणरवाड्य name of an ancient grammarian who lived possibly after Pāṇini and before Patañjali and who is referred to in the Mahābhāsya as giving an alternative form for the standard form of certain words; cf. कुणरवाडवस्त्वाह नेषा शंकरा शंगरेषा M.Bh. on III. 2.14; cf. also कुणरवाडवस्त्वाह नेष वहीनर: । कस्तीहैं । विहीनर एष; M. Bh. on VII.3.1.
- কুণি name of an ancient Vṛttikāra on the Sūtras of Pāṇini, mentioned in their works by Kaiyaṭa and Haradatta; cf. Kaiyaṭa's Pradīpa on P. I.1.74, also Padamañjarī on I.1.1.
- कुत्व substitution of the consonants of the क् class or guttural consonants.
- কুণ্মহামিন a famous grammarian of the eighteenth century who wrote some works on grammar of which the দ্বিদাগাদাকো is an independent treatise on Paribhāṣās.
- कुमत् a word containing a guttural letter in it; cf. दुमति च P. VIII. 4. 13.
- हुमार (1) Kārtikeya who is believed to have given inspiration to the Kātanantra-sūtrakāra to write the Kātantra-Sūtras; (2) named Visnumitra who wrote a commentary on the ऋक्पातिशास्य.
- कुमारीस्तनयुगाकृति a phrase used in the gloss on the कातन्त्र by Durgasimha to give along with the definition of विसर्जनीय or विसर्ग a graphic description of it as shown in script; cf. Kāt. I.1.16 com.
- कुमुदादि a class of words (!) consisting of कुमुद, शकरा, न्यप्रोध etc. to which the taddhita affix ठच is applied in the four senses given in P.IV. 2.67-70; e.g. कुमुदिकम्, शकरिकम् etc.;(2) consisting of कुमुद गोमय, रथकार etc. to which

the taddhita affix इक (ठक्) is applied in the senses referred to in (1); e.g. कौमुदिकम्, राथकारिकम् etc.; cf. Kāś. on P.IV.2.80.

कुम्भपद्यादि a class of words headed by कुम्भपदी in which the word पाद at the end of the compound is changed into पाद and further changed into पद before the feminine affix ई; e.g. कुम्भपदी, रातपदी, हुपदी, पञ्चपदी etc.; cf. Kāś. on P. V.4. 138, 139.

कुरच् kṛt. affix उर applied to the roots विद्, भिद् and छिद्; e.g. विदुर: । भिदुरम् । छिदुरम् । cf. Kāś. on P.III.2.162.

कुर्वत a term found in the Brāhmaṇa works and used by ancient grammarians for 'the present tense'.

कुर्वदूप effective or efficient, as opposed to dormant, as applied toनिमित्त (cause); cf.निमित्तराब्दोयमस्ति योग्यतामात्रे । कुस्लस्येष्वि बीजेषु वक्तारो भवन्त अङ्कुरनि-मित्तान्येतानीति । अस्ति च कुर्वदूपे । Padamañjarī on P.VII.2.36.

कुर्वादि a class of words headed by the word कुर to which the taddhita affix य (ण्य) is added in the sense of अपत्य or descendant; e.g. कौरन्य: गार्ग्य: etc.; cf. Kāś. on P.IV.1.151.

कुर्विणी a kind of svarabhakti; see कविंणी.

कुलालादि a class of words headed by the word কুলাল to which the taddhita affix अक (নুস্) is applied in the sense of 'made by', provided the word so formed is used as a proper noun; e g.কীলালকম্, বাহৰকম্; cf. Kaś. on P.IV.3.118.

कुन्यवाय intervention by a letter of the guttural class; cf. कुन्यवाये हादेशेषु प्रतिषघो वक्तन्यः। प्रयोजनं वृत्रक्षः, स्नुष्ठः प्राधानीति, P.VIII.4,2 Vart. 4,5.

স্কুমান্ত name of a grammarian who wrote a commentary on the Kātantra Vyākarana; see কার্যন্থাপ্তিকা.

कृज् (1) root क in the general sense of activity; (2) pratyāhāra or short form for the three roots कृ, म् and अस्, cf. कृत्र चानुप्रयुक्तते लिटि P.III.1.40.

कृत lit. activity; a term used in the grammars of Pāṇini and others for affixes applied to roots to form verbal derivatives; cf. कृदतिङ् । घातो: (३।१।९१) इत्यधिकारे तिङ्वर्जितः प्रत्ययः कृत् स्यात । Kāś. on III.1.93, The kṛt affixes are given exhaustively by Pāṇini in Sūtras III.1.91 to III.4. 117. वृत् and तिद्धत appear to be the ancient Pre-Paninian terms used in the Nirukta and the Prātiśākhya works in the respective senses of root-born and noun-born words (क्रदन्त and तादितान्त according to Pāṇini's terminology), and not in the sense of mere affixes; सन्त्यस्पप्रयोगाः कृतोप्येकपदिकाः Nir. I.14; अथापि माधिकेभ्यो घातुभ्यो नेगमाः कृतो माष्यन्ते Nir. II.2; तिङ्कृत्तद्धितसमासाः शन्दमयम् V.Pr. I.27; also cf. V.Pr. VI.4. Patanjali and later grammarians have used the word कृत in the sense of कृदन्त: cf. गतिकारकोपपदानां कृद्धिः सह समासवचनं प्राक् सुवृत्यत्ते:Pari.Sck.Pari.75. The krt affixes are given by Panini in the senses of the different Karakas अपादान, संप्रदान, करण, अधिकरण, कमें and कर्त, stating in general terms that if no other sense is assigned to a krt assix it should be understood that कर्ता or the agent of the verbal activity is the sense; cf. कर्तरि कृत्। येष्वर्थेनिर्देशो नास्ति तत्रेदमुपतिष्ठते Kās'. on III.4.67. The activity element possessed by the root lies generally dormant in the verbal derivative nouns; cf. कुद्मिहितो भावो द्रव्यवद्भवति, क्रियावदिष । M.Bh.on V.4.19 and VI. 2.139.

হুব (1) a term used by ancient grammarians in the sense of 'past tense';(2)effected, done. The word

is mostly used in this sense in grammar works; e.g. किं तेन इतं स्यात्; नानुबन्बङ्कतमनेकाल्ल्बम् Par. Sek. Pari. 6.

क्रताकृतप्रसङ्गि a definition of the term नित्य in the sense of a rule which occurs after certain another rule is applied, as well as before that rule is applied; cf. कृताकृतप्रसङ्गि नित्यम् । तिद्वपरीतमनित्यम् । Pari. Sek. Pari. 42; cf. also कथं पुनर्यं नित्यः । कृताकृतप्रसङ्गित्वात् । M. Bh. on VI. 4. 62.

क्रतादि a class of words such as कृत, मित, मत, भूत, उक्त and others with which the words श्रेणि, एक, पूग, कृण्ड, राशि and others are compounded, provided both the words forming the compound are in the same case; e. g. श्रेणिकृता:, एककृता:, कुण्डभूता: etc. cf. Kaś. on P. II. 1.59.

स्तार्थ lit. which has got its purpose served; a term used in connection with a rule that has been possible to be applied (without clash with another rule) in the case of certain instances, although it comes into conflict in the case of other instances: cf. तत्र कृतार्थत्वाद दिक्शन्दपक्ष परेण ठञ्जती स्याताम् Kās. on P. IV 3. 5. The word चरितार्थ is used almost in the same sense.

कर्य lit. that which should be done; the word कृत्य is used as a technical term in grammar in the sense of kṛt affixes which possess the sense 'should be done.' Pāṇini has not defined the term कृत्य, but he has introduced a topic (अधिकार) by the name कृत्य (P. III. 1.95), and mentioned kṛt affixes therein which are to be called कृत्य right on upto the mention of the affix एवल. in P. III. 1.133; cf. कृत्याः पाङ् एवलः P. III. 1.95. The kṛtya affixes, common-

ly found in use, are तन्य, अनीय and य (यत्, क्यम् and ण्यत्).

क्रिंत्रम artificial; technical, as opposed to derivative. In grammar, the term कृत्रिम means 'technical sense', as contrasted with अकृत्रिम 'ordinary sense'; cf. कृत्रिमाकृत्रिमयो: कृत्रिम कार्यसंप्रत्यय: Par. Sek. Pari. 9.

হারিমাকুলিম্বাবিধানা a term popularly used by grammarians for the প্রিমানা or maxim that out of the two senses, the technical and the derived ones, the technical sense should be preferred; in rare cases, the other too, is preferred; cf. Pari. Sek. Pari.9.

कृत्वसुच् tad. affix कृत्वम् applied to numerals to convey the sense of repetition, e. g. पश्चकृत्व: दशकृत्व: cf. संख्याया: कियाभ्या कृतिगणने कृत्वसुच् P. V. 4.17.

इत्वे form of the tad. affix इत्वस् in Vedic Literature. See इत्वसुच्.

कृत्स्वर the same as कृदुत्तरपदप्रकृतिस्वर, the retention of its accent by the second member of a tatpurusa compound, if the first member is a word termed Gati or Kāraka, by the rule गतिकारकोपपदात् कृत् P.VI.2. 139; cf. अन्ययस्वरस्य कृत्स्वरः M.Bh. on VI.2.52; cf.विभक्तीषरस्वरात्कृत्स्वरः M.Bh. VI.2.52 Vārt. 6.

क्रद्न्त the word ending with a kṛt affix; the term कृत् is found used in the sūtras of Pānini for कृदन्त; cf. कृत्तद्वितसमासम्ब P. I.2.46. The term कृदन्त for root-nouns, or nouns derived from roots, is found in the Atharvaprātisākhya (I.1.10, II.3.8, III.2.4), the Mahābhāṣya and all the later works on grammar. See the word कृत्.

कृद्भिहित expressed by a kṛt affix;cf. कृदभिहितो भावो द्रव्यवद्भवति M.Bh. on P. II.2.19, III.1.67, IV.13, VI.2.139.

হব্মহুण mention of a kṛt i.e. of a word ending with a kṛt affix. The word mainly occurs in the Paribhāṣā কুব্মহুণ गतिकारकपूर्वस्थापि সহুণাম which occurs first as an expression of the Vārttikakāra (P.I.4.13 Vārt. 9) and has been later on given as a Paribhāṣā by later grammarians (Pari. Śek.. Pari.28). The Paribhāṣā is referred to as কুব্মহুণাণ্যিমানা in later grammar works especially commentary works.

कृद्ग्रहणपारिभाषा a short term used by the grammarians for the maxim कृद्ग्रहणे गतिकारकपूर्वस्यापि ग्रहणम्. Par. Śek. Pari. 28. See कृद्ग्रहण.

इंद्युचि a short treatise by a grammarian named मोक्षेश who lived in the fifteenth century. The work deals with verbal derivatives.

क्रल्ड्रक् the elision of a krt affix; the word is found used along with the words प्रकृतिप्रत्यापितः, and प्रकृतिवत् कारकं मविते in the Varttika आख्यानात्कृतरत-दाच्छे इति कृल्ड्डक् प्रकृतिप्रत्यापितः प्रकृतिवच कारकम् by means of which the phrase कंस वातयित is formed for the sentence कंसवधमाच्छे.

ङ्खोप the dropping or removal of the verbal noun(इंदन्त) after the words प्र, परा etc., when they are compounded with the following noun; e.g. the dropping of गत from the expression निगंत; कौशाम्ब्या: when it is compounded into निष्कोशाम्बः। cf. कुछोपे निष्कौशाम्बः, निर्वाराणिसः M.Bh. on P.I.4.1. Vart. 18.

क्रशाश्वादि a class of words headed by the word क्रशाश्व to which the taddhita affix ईय (छण्) is applied in the four senses given in P.IV.2. 67-70. e.g. कार्राश्वीय:; ली. Kāś. on P.IV.2.80.

रुष्ट also कुष्ट the foremost of the seven Yamas; cf. कुष्टप्रथमदितीयतृतीयचतुर्थ-सन्द्राति स्वा्याः Tai, Pr. XXIII.14. ह्मण्यिकरप्रक्रिया an alternative name for the well-known grammar-work प्रक्रियाकौमुदी written by Ramacandra Sesa. See प्रक्रियाकौमुदी.

হুন্দাব্যিভ্রন called also ইাষ্কুন্দা, a scholar of Sanskrit Vyākaraņa who wrote গুল্দাব্যিহুনি,a commentary on the Prakriyā-Kaumudī of Rāmacandra Śeṣa.

कृष्णमित्र a scholar of grammar and nyāya of the 17th century A.D. who wrote many commentary works some of which are (1) a commentary called Ratnārṇava on the Siddhānta-Kaumudī, (2) a commentary named Kalpalatā on Bhaṭṭoji's Prauḍhamanoramā, (3) a commentary named Bhāvadīpa on Bhaṭṭoji's Śabdakaustubha, (4) a commentary on Nagojibhaṭṭa's Laghumañjūṣā by name Kuñcikā and (5) a commentary on Vaiyākaraṇabhūṣaṇa.

कृष्णामिश्र an alternative name of कृष्ण-भित्र. See कृष्णभित्र.

कृष्णमोनिन् son of Govardhana and surnamed Maunī, who wrote a commentary named सुनोधिनी on the Siddhanta-Kaumudī at the end of the 17th century A.D.

द्धाः पाळील। शुक्तमुनि author of a commentary named Puruşakāra on Bhoja's Sarasvatīkanthābharana.

कृष्णशास्त्रिन् (आरडे) a famous grammarian and logician of the 18th century who wrote Ākhyātaviveka and Kārakavāda. See आहे.

हुम्णाद्दोष a famous grammarian of the Śeṣa family who wrote a commentary named the Gūḍhabhāvavivṛti on the Prakriyā Kaumudī of Rāmacandra Śeṣa. See हुम्णापाड्डत.

केन krt. affix ए in the sense of इत्य (pot.pass.part.) found in Vedic Literature; e.g. नावगाहे = नावगाहितव्यम् cf. Kāś. on P.III.4.14.

केन्य krt. affix एन्य in the sense of इत्य in Vedic Literature; e.g. दिद्दक्षेण्य: । शुश्लुकेण्य:; cf. Kāś. on P.III.4.14.

केलिमर् krt. affix एलिम in the sense of कृत्य; e. g. पचेलिमा माषा:; cf. केलिमर उपसंख्यानम् P. III. I. 96 Vārt

केवल isolated; a term applied to a letter or a word when it is not combined with another letter or another word in a compound; cf. धर्मादनिच् केवलात्। केवलात पदसमुदायात् Kāś. on P. V. 4.124; (2) simple (word) without an affix added; cf. अर्थवत्ता नोपपद्यते केवलेन अवचनात्। P. I. 2.45 Vart. 7, also कृत्तद्धितान्तं चैवार्थवत्। न केवलाः कृतस्तद्धिता वा M.Bh.on P.I.4.14.

কাহাৰ writer of a commentary named প্ৰকাষা on the Siksa of Panini. He lived in the 17th century.

केशवद्त्त writer of the commentary named दुर्घटोद्धाट on the grammar संक्षितसार written by Goyicandra.

के kit affix ए used in Vedic Literature as noticed in the forms प्रये रोहिष्ये and अन्यथिष्ये; cf. P. III.4.10.

कैमर्थक्य lit. position of questioning the utility; absence of any apparent utility; cf. कैमर्थक्यान्नियमो भवति विधेयं नास्तीति कृत्वा M. Bh. on I. 4.3, III. 1.46; III. 2.127, III. 3.19; VI. 4.49, VII. 2.26, and VIII. 4.32.

क्रेयट name of the renowned commentator on the Mahābhāṣya, who lived in the 11th century. He was a resident of Kashmir and his father's name was Jaiyaṭa. The commentary on the Mahābhāṣya was named महाभाष्यप्रदीप by him, which is believed by later grammarians to have really acted as प्रदीप or light, as without it, the Mahābhāṣya of Patañjali

would have remained unlit, that is unintelligible, at several places. Later grammarians attached to प्रदीप almost the same importance as they did to the Mahabhasya and the expression तदुक्तं भाष्य-कैयटया: has been often used by commentators. Many commentary works were written on the Pradipa out of which Nagesa's Uddyota is the most popular. The word कैयर came to be used for the word महाभाष्यप्रदीप which was the work of Kaiyata. For details see Vyākarana Mahābhāsya published by the D. E. Society, Poona, Vol. VII. pp. 389-390.

कैयदप्रकाश a commentary on the Mahābhāṣyapradīpa of Kaiyaṭa written by Nīlakaṇṭha of the Draviḍa country. Nīlakaṇṭha lived in the 17th century and wrote works on various subjects.

कैयटप्रकाशिका a commentary on the Mahābhāṣyapradīpa of Kaiyaṭa written by Pravartakopādhyāya.

कैयटविवरण (1) a commentary on the Mahabhāṣyapradīpa of Kaiyaṭa written by Iśvarānanda, in the 16th century; (2) a commentary on Kaiyaṭa's Pradīpa by Rāmacandra-Sarasvatī, who lived in the 16th century.

कोटरादि a class of words headed by the word कोटर which get their final vowel lengthened when the word चन is placed after them as a second member of a compound, provided the word so formed is used as a proper noun; e.g. कोटरावणम्, मिश्रकावणम्, cf. Kāś. on P, VI. 3.117.

কাতভ্ৰমন্থ a reputed grammarian who wrote an extensive explanatory gloss by name Vaiyākaraṇabhūṣana on the Vaiyākaraṇasiddhāntakārikā of Bhattojī Dīkṣita. Another

Vaiyākaraņabhūsaņasāra. work which is in a way an abridgment of the Bhūsana, was also written by him. Kondabhatta lived in the beginning of the 17th century. He was the son of Rangojī and nephew of Bhattoji Diksita. was one of the few writers on the Arthavicāra in the Vyākaraņasāstra and his Bhūṣaṇasāra ranks next to the Vākyapadīya of Bhartrhari. Besides the Bhūsana and Bhūsana-Kondabhatta wrote two independent works viz. Vaiyākaranasiddhäntadīpikā and Sphotavāda.

कोद्ण्डराम a scholar of Sanskrit Vyākaraṇa who composed रान्द्सिद्धान्त-मञ्जरी a small treatise dealing with the declension of nouns.

कोण्डिन्य an ancient grammarian referred to in the Taittirīya Prātisākhya (T. Pr. V. 38) and Pāṇini's Aṣṭādhyāyī. (P.II.4.70).

कोमार, कोमारव्याकरण (1) an alternative name of the Kātantra Vyākaraņa given to it on the strength of the traditional belief that the original inspiration for writing it was received by Sarvavarman from Kumāra or Kārtikeya; (2) small treatises bearing the name Kaumāravyākaraņa written by Munipungava and Bhāvasena. The latter has written Kātantrarūpamālā also.

কীহন্তীযুর an ancient grammarian referred to in the Taittirīya Prātiśākhya; cf. T.Pr. XVIII.2.

षत krt affix त in various senses, called by the name निष्ठा in Pāṇini's grammar along with the affix क्तवत cf. क्तक्तवत् निष्ठा P.I.1.26. The various senses in which क्त is prescribed can be noticed below: (1) the general sense of something done

in the past time as past pass.participle e. g. कृत:, भुक्तम् etc.; cf. P. III. 2.102; (2) the sense of the beginning of an activity when it is used actively; e. g. प्रकृत: कटं देवदत्त:, cf. P. III.2.102 Vart. 3; (3) the sense of activity of the present tense applied to roots withe mute झ as also to roots in the sense of desire, knowledge and worship; e.g. मिन्न:, क्ष्वण्ण:, धृष्ट: as also राज्ञां मतः, राज्ञामिष्टः, राज्ञां बुद्धः; cf. P.III.2.187, 88; (4) the sense of mere verbal activity (भाव) e.g. इसितम्, सहितम्, जिंदपतम्, (used always in the neuter gender); cf. P.III.3. 114; (5) the sense of benediction when the word ending in कत is used as a technical term, e.g.देवदत्तः in the sense देवा एनं देयासुः. The kṛt affix क्तिन् is also used similarly e.g. साति: भृति: मन्ति:; cf. Kāś. on P. III.3.174

कवतु kṛt affix तवत् which also is called निष्ठा. It is prescribed in the active sense of somebody who has done a thing sometime in the past. A word ending in it is equivalent to the past active participle; e.g. भुक्तवान् ब्राह्मणः; cf. P.I.1.26. The fem. affix ङीप् (ई) is added to nouns ending in क्तवतु to form feminine bases; cf. P. IV. 1.6.

क्तान्त a noun base ending in the kṛt affix क्त; past passive participle; cf. क्षेप सप्तम्यन्तं क्तान्तेन सह समस्यते। अवतप्तेनकुलस्थितं त एतत् M. Bh.on II.2. 47.

क्तार्थ sense of क्त i.e. sense of the past pass. participle; cf. उपसर्गा: क्तार्थ, प्रादय: क्तार्थ (समस्यन्ते), P. II. 2. 18, Vart. 4.

क्तच् kit affix ति added to roots in the benedictive sense to form संज्ञाशब्द or nouns in a technical sense; e.g. तन्ति: in the sense of तनुतात्; cf. Kas. on III.3.174. क्त is also added in the same way. See क्त.

िनतन् kṛt affix ति added to roots to form nouns in the sense of verbaction; e.g. कृति:, स्थिति:, मित: etc.;cf. P.III.3.94-97.

भित्र kṛt affix त्रि added to the roots marked with the syllable डु by Pāṇinī in his Dhatupātha; after this affix त्रि, the tad. affix म (मप्) in the sense of निर्वृत्तम् (accomplished) is necessarily added, e. g. पक्तिमम्, कृतिमम्; cf. P. 1II. 3.88. and P. IV. 4.20.

क्तवा krt. affix त्वा added to roots (1) in the sense of prohibition conveyed by the word अहं or खुल preceding the root, e.g. अलं कृत्वा, खलु कृत्वा; cf. P. III. 4.18; (2) in the sense of exchange in the case of the root HI, e. g. अपमित्य याचतेः; cf. P. III. 4. 19; (3) to show an activity of the past time along with a verb or noun of action showing comparatively a later time, provided the agent of the former and the latter activities is the same; e.g. भुक्तवा त्रजति, स्नात्वा पीत्वा भुक्त्वा त्रजति; cf. P. III. 4. 21. This ket affix is always added to roots when they are without any prefix; when there is a prefix the indeclinable, ending in লা, is always compounded with the prefix and त्वा is changed into य (ल्यप्), e.g. प्रकृत्य, प्रहृत्य; cf. समासेऽनञ्पूर्वे क्त्वो स्यप् P. VII. 1.37. The substitution of य is at will in Vedic Literature; e. g. কুড়া वासो यजमानं परिधापयित्वा (instead of परिधाप्य), cf. P. VII. 1.38, while sometimes, य is added after त्वा as an augment e.g. दत्वाय सविता धिय: cf. P. VII. 1. 47, as also sometimes त्वी or त्वीनम् is substituted for त्वा e. g. इश्वीनं देवान्, स्नात्वी मलादिव, cf. P. VII. 1.48, 49.

क्रवान्त gerund; a mid-way derivative

of a verbal root which does not leave its verbal nature on the one hand although it takes the form of a substantive on the other hand.

क्नु kit affix नु added to the roots त्रस्, ग्रञ्, धृष् and क्षिप् in the sense of habituated etc. as given in the rule आ कातच्छीलतद्वर्मतत्साधुकारिषु P.III.2.134; e.g. त्रस्तु:, ग्रन्नु: etc. cf. P. III. 2.140.

क्मरच् krt affix मर added in the sense of habituated etc. to the roots स, घस and अट्; e. g. स्मरः, घस्मरः, अद्गरः cf. P.III. 2.134 and 160.

क्य common term for the Vikaraṇas क्यन् , क्यङ् and क्यत् ; cf. नः क्ये P. I. 4.15, also cf. P. III. 2.170, VI. 4.50.

क्यङ् affix य taking Atmanepada terminations after it, added in the sense of similar behaviour to a substantive. The substantive to which this affix य is added, becomes a denominative root; e. g. काकः स्थेनां- यते, दुसुदं पुष्करायते, cf. Kāś. on P. III. 1.11-12, also on P. III. 1.14-18.

क्यच् denominative affix (विकरण) in the sense of desiring for oneself, added to nouns to form denomitive roots; e.g. पुत्रीयितः क्यच् is also added to nouns that are upamānas or standards of comparison in the sense of (similar) behaviour; e.g. पुत्रीयित च्छात्रम्; cf. Kāś. on P. III.1.8, 10. It is also added in the sense of 'doing' to the words नमस्, वरिवस् and चित्र ;e. g. नमस्यित देवान, वरिवस्यित गुरून, चित्रीयत; cf. Kāś. on P. III. 1.19.

क्यप् krt affix य applied to the roots त्रज् and यज् in the sense of 'verbal activity' and to the roots अज् with सम्, प्रद् with नि etc. 10 form proper nouns e. g. त्रज्या, इच्या, समज्या,निषद्या etc.,cf. P. III. 3.98 and 99; (2) krtya affix य in the sense of 'should be done' applied to the

roots वर्, मू and हन (when preceded by certain words put as upapada), as also to roots with penultimate क and the roots मृज्, इ, स्तु and others; e.g. ब्रह्मोद्यम्, ब्रह्मभूयम्, इत्यम्, स्तुत्यम् ete. cf. Kāś. on P. III. 1. 106,121.

क्या affix य added to certain nouns like लेहित and others to form denominative roots after which terminations of both the padas are placed e. g. लेहितायत, लेहितायत; cf. Kāś. on P. III. 1.13.

क्यु, क्युन् Uṇādi affixes अन.

कत्वादि a class of words headed by the word कतु, which have their first vowel accented acute in a Bahuvrihi dompound, provided the first member of the compound is the word सु; e.g. सुकतुः, सुप्र्तिः etc.; cf. Kas. on P. VI.2.118.

新井 (1) serial order or succession as contrasted with यौगपद्य or simultaneity. The difference between ऋम and योगपद्य is given by भर्तृहरि in the line कमे विभिद्यते रूपं योगपद्ये न भिद्यते Vāk. Pad. II. 470. In order to form a word by the application of several rules of grammar, a particular order is generally followed in accordance with the general principle laid down in the Paribhāsā पूर्वपरानित्यान्तरङ्गापवादानामुत्तरोत्तरं वलीय:, as also according to what is stated in the sutras असिद्धवदत्राभात्, पूर्वत्रासिद्धम् etc.; (2) succession, or being placed after, specifically with reference to indeclinables like एव, च etc. which are placed after with which they are a noun connected. When indcan clinable is not so connected. it is called भिन्नक्रम; cf. परिपन्थं च तिष्ठति (P. IV. 4.36), चकारो भिन्नकम: प्रत्ययार्थे समुच्चिनोति, Kāś. on P. IV. 4.36; also ईंडजनोध्वें च । चशब्दो भिनकमः ईश: (VII. 2.77) अनुकर्षणार्थी विज्ञायते Kāś.on P.IV. 2.78; (3) succession of same consonant brought about; doubling; reduplication; ऋम is used in this way in the Rk Prātiśākhya as a synonym of dvitva prescribed by Pāṇini; e. g. आ त्वा रथं becomes आ त्वा रथम्; सोमानं स्वरणम् becomes सोमानं स्त्वरणम्; cf. स्वरानुस्वारोपहितो द्विरुच्यंत संयोगादिः स कमोऽविक्रमे सन् । etc, R. Pr. VI. 1 to 4; cf. also स एष द्विर्मावरूपो विधि: क्रमसंज्ञो वेदितब्य: Uvvata on R. Pr. VI. 1. The root 新 IA. several times used in the Prātiśākhya works for द्विभेवन, cf. also T. Pr.XXI.5; XXIV. 5; (4) repetition of a word in the recital of Vedic passages, the recital by such a repetition being called कमपाठ, which is learnt and taught with a view to understanding the original forms of words combined in the Samhitā by euphonic substitution of letters such as that of ण for न, or of ज for म, as also the separate words of a compound word (सामासिकशब्द); e.g. पर्जन्याय प्र । प्र गायत । गायत दिव: । दिव-रपुत्राय । पुत्राय मीळहुपे । मीळहुप इति मीळहुषे । cf. कमो द्वाम्यामतिकम्य प्रत्यादायो-त्तरं तयोः उत्तरेणोपसंदध्यात् तथार्द्धचे समापयेत् ॥ R. Pr. X. 1. For details and special features, cf. R. Pr. ch. X and XI; cf. also V. Pr. IV. 182-190; T. Pr. XXIII. 20, XXIV. 6.

क्रमण doubling. Irregular doubling is looked upon as a fault; cf. क्रमण वा अथथोक्तम् R. Pr. XIV. 25.

क्रमद्श्विर author of a grammar named संक्षितसार who lived at the end of the 13 th century.

क्रमपाठ recital of the Vedic Samhitā by means of separate groups of two words, repeating each word except the first of the Vedic verseline; see क्रम above. The various

rules and exceptions are given in detail in Patalas ten and eleven the Rk Prātiśākhva. Vedic Samhitā or Samhitāpātha is supposed to be the original one and the Padapatha prepared later on, with a view to preserving the Vedic text without any change or modification of a letter, or accent; cf. न लक्षणेन पदकारा अनुवर्त्या: 1 पदकारैनीम लक्षणमन्वर्त्यम M. Bh. on III. 1.109, VI. 1.207 and VIII. 2.16, where Patanjali clearly says that grammar-rules are not to follow the Padapatha, but, the writer of the Padapatha is to follow the rules already laid down. The Jatapatha, the Ghanapatha and the other recitals are later developments of the Padapatha as they are not mentioned in the Prātisākhya works.

क्रमादि a class of words headed by the word कम to which the taddhita affix अक (बुज्) is added in the sense of 'one who studies and understands'; e. g. क्रमक:, पदक:, मीमांसक:, शिक्षक: etc. cf. Kāś. on IV. 2.61.

क्रम्य a consonant which is subjected to doubling cf. क्रम्या वर्ण: पूर्वमक्षरं भजते R. Pr. XVIII. 18.

किया action, verbal activity; cf. किया-बचनो घातु: M. Bh. on I. 3.1; cf. also कियाबाचकमाख्यातम् R. Pr. XII. 8. quoted by Uvvata in his Bhāsya on V. Pr. VIII. 50; cf. also उपसर्गा: कियायोगे P. I. 4.59, लक्षणहेल्योः कियाया: P. III. 2.126; cf. also यत्तिई तदिक्षितं चिष्टितं निर्माषतं स शब्दः । नेत्याह् किया नाम सा M. Bh. Āhnika 1. The word माच many times is used in the same sense as kriyā or verbal activity in the sūtras of Pāṇini. cf. P.I.2.21; I.3.13; III. 1. 66.etc;cf. also कृदमिहितो मावो द्रव्यवद्भवति a statement made frequently by the Mahābhāsyakāra. Some scholars draw a nice distinction between किया and मान, किया meaning dynamic activity and मान meaning static activity; cf. अपरिस्पन्दन-साधनसाध्यो धालयों मानः । सपरिस्पन्दन-साधनसाध्यो धालयों मानः । सपरिस्पन्दन-साधनसाध्ये किया Kaiyata's Pradipa on M. Bh. III. 1.87. Philosophically किया is defined as सत्ता appearing in temporal sequence in various things. When सत्ता does not so appear it is called सत्त्व.

कियाकलाप a grammatical. work on the conjugation of roots written by Vijayananda.

कियागुप्तक a grammar work quoted by वर्धमान in his गणरत्नमहोद्धि

कियातिपत्ति lit. over-extension or excess of action; the word is, however, used in grammar in the sense of non-happening of an expected action especially when it forms a condition of the conditional mood (लूड्); cf. कुताश्चहेगुण्यादनिमिनिर्शत्तः कियायाः क्रियातिपात्तः Kās. on P. III. 3.139; cf. also नान्तरेण साधनं कियायाः प्रवृत्तिरस्तीति साधनातिपात्तिश्चोत्कयातिपत्तिरपि भन्नति M. Bh. on III. 3.139.

क्रियाफल intended fruit of a verbal activity; cf. स्वरितञ्जितः कर्त्रभिष्राये क्रियाफले. P.I.3.72.

कियायोग association with a verbal activity; cf उपसर्गाः कियायोगे P.I.4.59 कियाथे (adj. to किया) lit. meant or intended for another action; e. g. भोक्तुं नजित where गमनिकया is intended for भोजनिकया; cf. तुमुन्ण्बुली कियायां कियार्थायाम् P.III.3. 10.

क्रियावचन meaning or expressing a verbal activity; a term generally applied to dhātus or roots, or even to verbs. The term is also applied to denominative affixes like क्यच् which produce a sort of verbal.

activity in the noun to which they are added; cf. कियावचनाः क्यजादयः M.Bh. on III.1 19.

कियाविशेषण determinant or modifier of a verbal activity; cf. कियाविशेषणं चेति वक्तब्यम्। सुष्ठु पचति तुष्ठु पचति M.Bh.on II.1.1; nouns used as Kriyāviśeṣɛṇa are put in the neuter gender, and in the nom. or the acc. case in the sing. number; cf. क्रियाविशेषणानां कर्मस्वं नंपुसक्छिद्भता च Pari. Bhāśkara Pari. 56.

कियासमिहार repetition or intensity of a verbal activity; cf. समिहार: पौन: पुन्यं भृशाथों वा, Kāś. on P.I.4.2.

कु krt affix ह applied to the root भी, e.g. भीहः, cf. P.III.2.174.

कुकन krt affix एक; e.g. भीएक:; cf.(भियः) कुकन्नपि वयतन्य: P.III.2.174 Vārttika.

क्रेयादिक a root belonging to the class of roots which are headed by की and which are popularly known as roots of the ninth conjugation; cf. यथा तु वार्तिकं तथा कैयादिकस्याप्यत्र महणमिष्यते Padamañjarī on VII.2.48.

मोडादि a class of words headed by the word कांड to which the taddhita affix य (ध्यङ्) is added in the sense of a female descendant; e.g. क्रीड्या, आपिशस्या, गौकक्ष्या etc; cf. Kās. on P.IV.1.80.

कोष्ट्रीय an ancient school of grammarians who are believed to have written rules or Vārttikas on some rules of Pāṇini to modify them; the कोष्ट्रीय school is quoted in the Mahābhāṣya; cf. परिभाषान्तरामिति च मत्वा कोष्ट्रीयाः पठन्ति। M. Bh. on P. I.1.3.

कोड्यादि a class of words headed by the word केंद्रि which do not take the feminine affix ई when they stand at the end of a compound; e.g. कल्याणकोडा, सुभगा, पृथुजघना etc.; cf. Kāś. on P.IV.1.56.

ऋचादिगण a class of roots headed by

the root ক্লী (ভ্ৰকী অূ) to which the conjugational sign না (প্লা) is added; roots of the ninth conjugation.

क्रीबत्व a word used in the sense of 'neuter gender' by grammarians later than पतज्ञाल and the Vārtti-kakāra; cf. समभागे क्लीबिल्ज्जमधंमेकदेशिना समस्यते Bhāṣā Vr. on P.II.2.2; पक्ष हि क्लीबल्चम् Kaiyata's Pr. on II.1. 51; समाहारद्वन्द्वे क्लीबल्चप्रसङ्गात् Durgh.Vr. on P.II.4.17.

क्लुकन् kṛt affix छक added to the root भी; e.g. भीछक; cf. P. III.2. 174.

कनिए kit affix चन् in the sense of agent added to (1) a root preceded by an Upasarga or a Subanta Upapada or sometimes even without any preceding word; e.g. प्रतिस्वा, धीवा, पीवा; (2) to the root ह्य, preceded by an Upapada which is the object of the root ह्य, e.g. पारहश्वा; (3) to roots युघ् and हुन् having राजन as their object, e.g. राजयुष्वा, राजकृत्वा; cf. Pāṇini III.2.94-96.

करप् kit affix बर, taking the affix ई (ङीप्) in the feminine gender, added to the roots इ, नश्, जि etc.; इत्वरी, नक्षरः, जिल्वरी, गत्वरी; cf. P.III. 2.163-164.

मब स्र kṛt affix वस्, taking the fem. affix ई (ङीप) in the feminine gender, prescribed in the sense of perfect tense, which is mostly found in Vedic Literature and added to some roots only such as सद्, यस्, श्रु etc. in the spoken language; e.g. जिसवान पिपवान् उपसेदिवान् कोत्सः पिणिनिम्; cf. Kāś. on P.III. 2.107-109.

कि a common term to signify kit affixes কিন and कि both; cf. P. III. 2.134, VI. 3.115, VI.4.40; VIII.3. 25, VI.4.15, VI.4.97.

किन् krt zero affix, i.e. an affix of which every letter is dropped and nothing remains, added to the roots स्पृश्, यज्, स्ज्, ह्र्ग्, etc. under certain conditions; e.g. घृतस्पृक्, कंत्यिक्, याहक्, ताहक्; cf. Kāś. on P.III.2.58-60.

किए (1) kit affix zero, added to the roots सद्, सू, द्विष् and others with a preceding word as upapada or with a prefix or sometimes even without any word, as also to the root हन preceded by the words ঙ্গুৱন্, মূণ and হুন্ন, and to the root কু preceded by सु, कर्मन् etc., and to the roots सु, and चि under certain conditions e.g. उपसत् , सू:, प्रसू:, पर्णंध्वत् , ब्रह्महा, वृत्रहा, सोमसुत् , आग्निचित् ; cf.P.III. **2.61**, 76, 77, 87-92; 177-179; (2) the denominative affix zero applied to any substantive in the sense of behaviour अश्वति, गर्दभति etc.; cf. M.Bh. and Kas on P.III.1.11.

किवन्त a substantive ending with the krt affix किप् (zero affix) added to a root to form a noun in the sense of the verbal action (भाव). The words ending with this affix having got the sense of verbal activity in them quite suppressed, get the nounterminations सु, औ, जस् etc. and not ति, तः etc. placed after them; cf. कृदिभाईतो भावो द्रव्यवद् भवति. However, at the same time, words undergo certain operations peculiar to roots simply because the krt affix entirely disappears and the word formed, appears like a root; cf. किवन्ता घातुत्वं न जहति. Kaiyata's Prad. on VII.1.70.

क्ष्मणक a Jain grammarian quoted in the well-known stanza धन्वन्तिर: क्षमणकोमरसिंहराङ्कुo which enumerates the seven gems of the court of Vikramāditya, on the strength of which some scholars believe that he was a famous grammarian of the first century B.C.

भामाणिक्य a Jain grammarian who wrote a small grammar work known as Anițkārikāvivaraņa.

सितीशचन्द्र (चक्रवार्तिन्) or K. C. CHAT-TERJI a scholar of Sanskrit grammar who has written a work on technical terms in Sanskrit, who has edited several grammar works and is at present editing the Cāndra Vyākaraņa and conducting the Sanskrit journal named Manjūsa at Calcutta.

क्षित्र lit. rapid, accelerated, a short; name given in the a Prātiśākhya works to a Samdhi or euphonic combination of the vowels इ. उ. ऋ dissimilar ਲ with a following vowel; cf. Uvvata Bhāsya on R.Pr. III.10: cf. also इको यणिच P.VI.1.77. The name Ksipra is given to this Samdhi possibly because the vowel, short or long, which is turned into a consonant by this samdhi becomes very short (i.e. shorter than a short vowel i.e. a semi-vowel). The word क्षेत्र is also used in this sense referring to the Ksiprasamdhi.

क्षीरतरङ्गिणी a kind of commentary on the Dhātupāṭha of Pāṇini written by Kṣīrasvāmin.

क्षीरतराङ्गिणीसंकेत an abridgment of क्षीरतराङ्गिणी by the author himself See क्षीरतराङ्गिणी

क्षीरस्वामिन a grammarian of Kashmir of the 8th century who wrote the famous commentary शीरतरिङ्गणी on the Amarakośa and a commentary on the Nirukta of Yāska.

भुमादि a class of wordings such as भुमा, तृष्तु and the like in which the consonant न is not changed into ण although the consonant न is preceded by क, ऋ, र or ब and intervened by letters which are admissible; e. g. भुमादि, तृष्तोति, तृनमतः etc. cf. Kāś. on P. VIII. 4, 39. This class (भुमादिगण) is styled as आञ्चतिगण.

क्षेमंकर author of a commentary on सारस्वतप्रक्रिया.

ह्मेप्र (1) another name of the क्षिप्रसंधि-See the word क्षिप्र above; (2) Lame given to the Svarita accent borne by the vowel following the semivowel which results from the Ksiprasamdhi; cf R. Pr. II. 8; III. 7,10; VIII. 22; cf. इवर्णोकारयोधवकारमावे क्षेप्र उदात्तयो: V. Pr. XX. 1; cf. also युवर्णो यवी क्षेप्र: V. Pr I. 115; उदात्तस्वरितयोर्थण: स्वरितोनुदात्तस्य P. VIII. 2. 4.

६वेडन hissing or whizzing sound given as a fault in the utterance of sibilants; cf. ६चेडनमधिको वर्णस्य सहपो खनि: 1 com. on R. Pr. XIV. 6.

क्स (1) aorist vikarana affix substituted for च्छि; cf. P. III. 1. 45, 46; e. g. अहक्षत, आरिअक्षत, अधुक्षत cf. Kāś. on P. III. 1. 45, 46; (2) kṛt affix स applied to the root दश् preceded by a pronoun such as त्यद्, तद् etc. e.g. याहक्षः, ताहक्षः etc. cf. हशेः क्सश्च वक्तव्यः P. III. 2. 60 Vārttika. (3) affix स applied to the root गाह् or च्या or कव् to form the noun कक्ष; cf. कक्षो गाहतेः क्स इति आमकरणः ख्यातर्वा कषतेर्वा Nir. II. 2.

क्सर्न Uṇādi affix सर; cf. तन्यृषिभ्यां क्सरन् Uṇādi III. 75.

क्सि Uṇādi affix सि; cf. प्रुषिकुषिशुषिभ्यः क्सि: Uṇādi III. 155.

क्से krt affix से in the sense of तुमुन in Vedic Literature; e. g. प्रेषे (भगाय) Kās. on III. 4. 9.

ख

ख् second consonant of the guttural class of consonants possessed of श्वासानुप्रदान, अघोष and विवार qualities.

ৰ tad. affix, always changed into হ্ন, (1) applied to the word কুল াn the sense of a descendant, e. g. কুন্তীন:, আহুকুনি:; cf. P. IV. 1,139;

(2) applied to the words अवार, पार, पारावार and अवारपार in the Saisika senses, e. g. अवारीण:, पारीण: etc.; cf. P. IV.2.93 and Varttikas 2, 3 on it; (3) applied to words ending in the word वर्ग (which does mean 'sound' or 'letter') in the sense of 'present there,' e.g. वासुदेववर्गींण:, युधिष्ठिरवर्गींण:; cf. P. IV. 3.64; (4) applied to the words सर्वधुर and एकधुर in the sense of 'bearing,' and to ओजस्, वेशोभग, यशोमग and पूर्व, e. g. ओजसीन: etc., cf. P. IV. 4.78, 79, 130, 132, 133; (5) applied in the sense of 'favourable to' to the words आत्मन् , विश्वजन, etc. (P. V. 1.9), to विंशातिक, (32) to आढक, आचित, पात्र and others (53-55), to समा (85-86), to रात्रि, अहन्, संवत्सर and वर्ष (87-88) and संवत्सर and परिवत्सर (92); e. g. आत्मनीनः, आदकीनः पात्रीणः, समीनः, संवत्स-रीण: etc.; (6) to the words सर्वचमेन् , यथामुख etc. e. g. सर्वच्चर्मीण: cf. P. V. 2.5 to 17; (7) to the words अध्डक्ष, अशितंगु etc. cf. P. V. 4.7, 8. e. g. अषडक्षीण:. (8) ख is also a technical term in the sense of elision or लोप in the Jainendra Grammar cf. Jain I. 1.61. (9) The word ख is used in the sense of 'glottis' or the hole of the throat (गलबिल) in the ancient Pratisakhya works.

खकार the consonant खु; see ख.

खब् krt affix अ in the sense of 'agent' applied to the roots बद्, ताप्, and यम् when preceded by certain उपपद words standing as objects. Before this affix अच्, the augment मुम् (म्) is added to the preceding उपपद if it is not an indeclinable. e. g. प्रियंतदः, वर्शवदः, द्विवंतपः परंतपः वाचयमः etc. cf. P. III. 2.38-47.

खझ tad. affix ईन, applied to महाकुछ in the sense of a descendant; e. g. माहाकुछीन: cf. P. IV. 1.141, to ग्राम (P. IV. 2.94), to युष्मद् and असमद् in the Saisika senses (P. IV. 3.1), to प्रतिजन, इदंग्रुग etc. (P. IV. 4.99), to माणव and चरक (P. V. 1.11), to क्रत्विज् (P. IV. 3.71), to मास (P. IV. 3.81), to words meaning corn in the sense of 'a field producing corn' (P.V.2.1), to सर्वचर्मन् (P.V.2.5), and to the words गोष्ठ, अध, शाला etc. in some specified senses (P. V. 3.18-23). A viddhi vowel (आ, ऐ or ओ) is substituted for the first vowel of the word to which this affix खन्न is applied, as ज् is the mute letter applied in the affix खन्न.

खण्ड tad. affix applied to कमल, अम्भोज etc. in the sense of समूह, e. g. कमलखण्डम, अम्भोजखण्डम, also to the words वृक्ष and its synonyms, e. g. वृक्षखण्डा, तरुखण्डा, etc.; cf. Kās on P. IV. 2.38, 51.

खण्डिकादि a class of words headed by the word खण्डिका to which the affix अञ् is added in the sense of collection; e. g. खाण्डिकम्, वाडवम्, भैश्वकम्; cf. Kāś. on P. IV. 2.45.

खमुञ् kṛt affix अम् applied to the root क when preceded by a word standing as the object of the root, provided an abuse is meant, e. g. चोरंकारं आक्रोशित; cf. P. III. 4.25.

ख्य the pratyāhāra ख्यू standing for the first and second consonants of the five classes; cf. रार्म्बा: ख्य: P. VII. 4.6; also cf. P. VIII. 3.6, VIII. 4.54.

खर the pratyāhāra खर् standing for hard consonants viz. the first and second letters of the five classes and the sibilants, before which, स् at the end of a word becomes विसर्ग, and soft consonants i. e. the third and fourth consonants of the five classes become hard; cf. खरबसानयोविंसर्जनीय; P. VIII. 3.15, and खर च P. VIII. 4.55.

ब्रं kit affix अ added to any root preceded by the word ईघर, दुस or सु, and to the roots भू and क preceded by an upadada word forming either the subject or the object of the roots, e. g. ईघरकर: कटो मकता, ईघदादयंभव मकता; cf. P. III. 3.126, 127.

खर् krt affix added to the roots यज् (causal), थ्मा,धे, रुज्, वह्, लिह्, पच्, हशू, तप्, मन् etc. preceded by certain specified upapada words. root undergoes all the operations such as the addition of the conjugational sign etc. before this खर्on account of the mute letter श् which makes खश a Sārvadhātuka affix, and the augment H is added to the preceding उपपद if it is not an indeclinable on account of the mute letter ख; e. g. जनमेजयः, स्तनंधयः, नाडिंधमः, अस्ये. पस्यः पण्डितंमन्यः etc.; cf. Pān. III-2,28-37, 83.

खित characterized by the mute letter ख, applied to kit affixes which, by reason of their being खित, cause (a) the addition of the augment मुस् (स्) to the preceding words अरुस्, द्विषद् and words ending in a vowel, and (b) the shortening of the long vowel of the preceding word if it is not an indeclinable; cf. P. VI. 3.66-68.

खिल्रपाठ a supplementary recital or enunciation which is taken along with the original enunciation or upadesa generally in the form of the sūtras. The word is used in the Kāsikā in the senseof one of the texts forming a part of the original text which is called upadesa; cf. Kāsikā खपदिस्यते अनेनेत्युपदेश: शास्त्रवाक्यानि सूत्रपाठ: खिल्रपाठश्च (on P.I.3.2); cf. also खिल्रपाठो घातुपाठ: प्रातिपदिक्रपाठो वाक्यपाठश्च Padamanjarī on Kāsikā I. 3.2.

बिष्णुच kṛt affix इष्णु in the sense of an agent added to the root भू, e. g. अद्ध्यमविष्णुः, स्थूलंभविष्णुः; cf. P. III. 2.57.

सुकञ् krt affix उक in the sense of an agent added to the root भ, e. g. आल्बंभावुकः, सुमर्गभावुकः; cf. P. III. 2.57. See खिणुच्.

स्युन krt affix अन applied to the root क in the sense of an instrument when preceded by the words आड्य, सुमग, स्थूल etc. provided the whole word is similar in sense to cvi-formation (च्ब्यर्थ), e.g. आड्यं करणम्, सुभगकरणम्; cf. P. III. 2.56; fem. आड्यंकरणो, cf. नञ्चनजीकक्ष्यंसरण-तञ्जनामुपसंख्यानम् P.IV.1 15.Varttika.

ग

मं third letter of the guttural class of consonants, possessed of the properties बोष, सञ्चत, नाद and अत्पप्राणः some grammarians look upon the word किङ्त् (P.I.1.5) as made up of क्, ग and इ and say that the Guna and Viddhi substitutes do not take place in the vowels इ, उ, क, and ल if an affix or so, marked by the mute letter ग follows.

गङ्गाधर [GANGADHARA SHASTRI TELANG (1) a stalwart grammand Sanskrit scholar of repute who was a pupil of Balasarasvatī of Vārāņasi and prepared in the last century a host of Sanskrit scholars in Banaras among whom a special mention could be made of Dr. Thebaut, Dr. Venis and Dr. Gangānātha Jhā. He was given by Government of India the titles Mahāmahopādhyāya and C. I.E.His surname was Manavalli but he was often known as गङ्गाधरशास्त्री तेल्ड. For details, see Mahabhasya, D.E. Society Ed.Poona p.p.33, 34; (2)an old scholar of Vyākaraṇa who is believed to have written a commentary on Vikṛtavallī of Vyāḍi; (3) a comparatively modern scholar who is said to have written a commentary named Induprakāsa on the Sabdendusekhara; (4) author of the Vyākaraṇadīpaprabhā, a short commentary on the Vyākaraṇa work of Cidrūpāśramin. See चिद्रपाश्रमिन.

गङ्गेश्वामों writer of Kātantra-kaumudī possibly different from the reputed Gangeśa Upādhyāa who is looked upon as the founder of the Navyanyāya school of modern Naiyāyikas, and who lived in the twelfth century A.D.

गजकुम्भारति a graphic description of the Jihvāmūlīya letter as found in script, given by Durgasimha; cf. गजकुम्भाकृतिवर्णे उपभानीयसंश्रो भवति Durgasimha's com. on Kāt. I.l. 18. see 🖰 (उपधानीय).

गण a class of words, as found in the sūtras of Pāṇini by the mention of the first word followed by the word इति; e.g. स्वरादि, सर्वादि, ऊर्यादि, स्वादि, अदादि, गर्गादि etc. The ten gaṇas or classes of roots given by Pāṇini in his dhātupāṭha are given the name Daśagaṇī by later grammarians.

the several words forming a class or gaṇa, named after the first word said to have been written by Pāṇini himself as a supplementary work to his great grammar called Aṣṭaka or Aṣṭādhyāyī, the Śikṣā, the Dhātupāṭha and the Lingānusāsana being the other ones. Other grammarians such as আক্রাঝন, আণিমান্ত and others have their own gaṇapāṭhās. The gaṇapaṭha is traditionally ascribed to Pāṇini; the issue is question-

ed, however, by modern scholars. The text of the gaṇapāṭha is metrically arranged by some scholars. The most scholarly and authoritative treatise on gaṇapāṭha is the Gaṇaratnamahodadhi of Vardhamāna.

गणरत्नमहोदाध a grammar work, consisting of a metrical enumeration of the words in the Gaṇapātha of Pāṇini, written by Vardhamāna, a Jain grammarian of the 12th century, who is believed to have been one of the six gems at the court of Lakṣmaṇasena of Bengal. Vardhamāna has written a commentary also, on his Gaṇaratnamahodadhi. Besides Vardhamāna's commentary, there are other commentaries written by गोवर्धन and गङ्गाधर.

गणरत्नमहोद्धिटीका also called गणरत्न-महोदिषश्चित, a commentary on the गणरत्नमहोद्धि of Vardhamāna written by the author himself. See गणरत्नमहोद्धि.

गणरत्नमहोदध्यवचूरि a metrical commentary on Vardhamāna's Gaṇaratnamahodadhi. The name of the author is not available.

गणसूत्र a statement of the type of a Sutra in the Gaṇapātha of Pāṇini where mention of a word or words in the Gaṇapātha is made along with certain conditions; e.g. पूर्वपरावरo, स्वमज्ञातिधनाख्यायाम्, in the सर्वादिगण, and क्लातोसुन्कसुनः, तसिलादयः प्राक्पादापः in the स्वरादिगण. Some of the gaṇasūtras are found incorporated in the Sūtrapātha itself. Many later grammarians have appended their own gaṇapātha to their Sūtrapātha.

गणसूत्रविचार a commentary on the Gaṇapāṭha of Pāṇini written by Mannudeva who flourished in the nineteenth century.

गांते (1) lit. motion; stretching out, lengthening of a syllable. The word is explained in the Prātiśākhya works which define it lengthening of a Stobha vowel with the utterance of the vowel \(\xi\) or \(\xi\) after it, e.g. हाइ or हायि for हा; similarly आ—इ or आ — यि; (2) a technical term used by Pānini in connection with prefixes and certain indeclinables which are called गति, cf. P.I.4.60-79. The words called gati can be compounded with the following word provided the latter is not a verb, the compound being named tatpurusa e.g., प्रकृतम् , ऊरीकृत्य cf. P.II.2.18; the word गति is used by Pāṇini in the masculine gender as seen in the Sūtra गतिरनन्तर: P.VI. 2.49 and hence explained as formed by the addition of the affix किन् to गम्, the word being used as a technical term by the rule किच्की च संज्ञायाम P.III.3.174; (3) realization, understanding; cf उभयगतिरिह भवति Par. Sek. Pari.9;सांप्रतिकाभावे भूतपूर्वगितिः Par. Sek. Pari 76; अगत्या हि परिभाषा आश्रीयते Purusottamadeva Pātha 119.

गातिकारकपरिभाषा a popular name given to the maxim गतिकारकोपपदानां कृद्धि: सह समासवचनं प्राक् सुबुत्पेत्तः; cf. Par. Sek. Pari. 75.

गतिनिघात the grave (अनुदात्त) accent of the गति word before a verb with an acute (उदात्त) accent; cf. तिङि चोदात्तवति P. VIII.1.71.

गातिसमास a compound with the preceding gati word prescribed by the rule कुगतिपादयः P.II. 2.18; cf. गतिसमास । निष्कोशाम्बः, निर्वाराणसिः M.Bh. on II. 4. 26.

गत्यर्थे a root denoting motion; the word frequently occurs in the Sūtras of Pāṇini and the Mahābhā-sya in connection with some special operations prescribed for roots which are गत्यर्थ. There is also a conventional expression सर्वे गत्यर्था ज्ञानार्था: meaning 'roots denoting motion denote also knowledge'; cf. Hem. Pari. 121.

গৰা a popular name given to the scholarly commentary written by Vaidyanātha Pāyaguṇḍe on the Paribhāṣenduśekhara. The commentary is called নাহািনা also, as it was written in the town of Kāśī (Vārāṇasī).

गदाधरचक्रवार्तेच the reprited Naiyāyika who wrote numerous works on the Navyanyaya; he has written a few works like ब्युत्पत्तिवाद, उपसर्ग-विचार, कारकनिर्णय, सर्वनामविचार, प्रत्ययविचार on Vyākaraṇa themes although the treatment, as also the style, is logical.

गन्तच्य that which should be understood; the word is used in the sense of अवगन्तब्य; cf. तत्र संवन्धादेतद्ग-न्तब्यम् M. Bh. on I.1.9.

गमक capable of conveying the sense; intelligible; the word is often used in grammatical works; cf. सोवक्षत्वेपि गमकत्वात्समासः; cf. also अवदयं कस्याचित्रज्य-मासस्य असमर्थसमासस्य गमकस्य साधुत्वं वक्तव्यम् । अस्यपिद्यानि मुखानि M. Bh. on II. 1. 1.

गम्य to be understood, not expressed; cf. यस्यार्थों गम्यते न च शब्दः प्रयुख्यते स गम्यः। com. on Hem. II. 2. 62.

गम्यादि a class of words headed by the word गमी which are formed by the application of uṇādi affixes in the sense of future time; e. g. गमी प्रामम्, आगामी, प्रस्थायी etc. cf. Kāś. on P. III. 3. 3.

गरीयस् involving a special effort. The word is frequently used by the Vārttikakāra and old grammari-

ans in connection with something, which involves greater and longer expression effort not commendable and, hence, in rules of the Shastra works where brevity is the soul of 'wit'; cf. पदगौरवाद्योगविभागो गरीयान Par. Sek. Pari. 121. The word TE is also sometimes used in a similar sense; cf. तद् गुरु भवति M. Bh. I.1 Ahn. 1 Vārt. 2.

गरीयस्त्व greater effort or prolixity of expression which is looked upon as a fault in connection with grammar-works of the sutra type where every care is taken to make the expression as brief as possible; cf. अधंमात्रालाववेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Sek. Pari. 122. The word गौरव is often used for गरीयस्त्व.

गर्भादिगण a class of words headed by गर्म to which the affix यज, (य) causing Viddhi to the first vowel of the word, is added in the sense of a descendant barring the son or daughter; cf. गर्भादिम्यो यज्ञ P. IV. 1 105 and the instances गाम्यः, वात्स्यः, वैयात्रपद्यः, पोलस्यः cf. Kās. on P. IV. 1. 105.

गर्भवत् lit. just like a foctus. The word is used in connection with affixes that are placed like a foetus in the midst of a word in spite of the rule that affixes are to be placed after; cf. परक्ष P. III. 1. 2. The affixes अकच्, टाप् etc. are of this kind; cf. गर्भवहाबादयो भवन्ति । यथा मध्ये गर्भस्तथा टाबादयः स्त्रीप्रस्थाः प्रातिपदिकस्वाद्योमध्ये भवन्ति Sīradeva Par. Vṛ. Pari. 91.

মন্তবেই the word occurs in the Prātisākhya works in connection with the definition of संत्रम, in the kramapātha. The word संत्रम means bringing together two words when they are combined according to rules

of Samdhi. (See the word संक्रम). the Kramapātha, each word occurs twice by repetition, a word occurring twice in a hymn or a sentence is not to be repeated for Kramapātha, but it is to be passed over. The word which is passed over in Kramapātha is called गललद; e. g. दिशां च पतये नमो नमो वृक्षेम्यो हरिकेशेम्यः पर्युनां पतये नमो नमः सस्पिञ्जराय त्विषीमते पथीनां पतये नमः । In the Kramapātha पत्ये नमः and नमः are passed over and पश्चनां is to be connected with सस्पिञ्जराय. The words पतये नमः and नम: are called galatpada; cf. गलत्पदमतिक्रम्य अगलता सह संघानं संक्रमः V. Pr. IV. 197. There is no गललद in पदपाठ.

गवादि a class of words headed by the word गो to which the affix यत is affixed in the senses mentioned in rules from P. V. 1. 5. to V. 1. 36; e. g. गज्यम्, हविष्यम् सुग्यम्, मेध्यम् etc.; cf. Kās. on P. V. 1.2.

गवाश्वप्रभृति the dvandva compound words गवाश्च, गवाविक गवैडक, अजाविक, खुञ्जमाणवक, पुत्रपीत्र मांसशोणित and others which are to be declined in the neuter gender and singular number; cf. P. II. 4.11.

गहादि a class of words headed by the word गह to which the taddhita affix इंच (छ) is added in the Saisika or miscellaneous senses; e. g. गहीयम्, अन्तस्थीयम्; this class called 'gahīya' is looked upon as आकृतिगण, and hence the words वैणुकीयम् वैत्रकीयम् and the like could be explained as correct; cf. Kās. on P. IV. 2.138.

गार्थे an ancient reputed grammarian and possibly a writer of a Nirukta work, whose views, especially in connection with accents are given in the Prātisākhya works, the Nirukta and Pāṇini's Astādhyāyī. Although belonging to the Nirukta school, he upheld the view of the Vaiyākaraṇas that all words cannot be derived, but only some of them; cf. Nir. I. 12.3 cf. also V. Pr. IV. 167, Nir. I. 3.5, III. 14.22; R. Pr. I. 13; XIII. 12; P. VII. 3.99, VIII. 3.20, VIII. 4.69.

गालव an ancient grammarian and niruktakāra quoted by Pāṇini; cf. P. VI 3.60, VII. I.74, VII. 3,99, VIII. 4.67, cf. also Nir. IV. 3.

गाव a technical term for the term आङ्ग (pertaining to the base in the grammar of Pāṇini); cf. वार्णात् गाव बलीय: Kāt. Pari. 72.

गि a conventional term for उपसर्ग in the Jeinendra Vyākaraņa.

गित् marked with the mute letter ग्; affixes that are गित् prevent guṇa or vṛddhi in the preceding word; cf. क्विङ्ति च P. I. 1.5; cf. also M. Bh. I. 3.10; III. 2.139; cf. also गकारोप्यत्र चर्ल्यूमतो निर्दिश्यते Kāś. on P. I. 1.5.

गिरिधर writer of विभक्तयर्थीनर्णय, a work on syntax.

गीर्वाणपद्मञ्जरी a grammatical work written by वरदराज, pupil of Bhattojī Dīksita in the 17th century who wrote many works on grammar such as मध्यकौमुदी, लघुकौमुदी etc.

गुडादि a class of words headed by the word गुड to which the taddhita affix इक (ठज्) is added in the sense of 'good therein'; e.g. गौडिक: इक्षु:, कौल्माषिको मुद्रः; cf. Kās. on P. IV. 4.103.

and (1) degree of a vowel; vocalic degree, the second out of the three degrees of a vowel viz. primary

degree, guna degree and vrddhi degree e.g. इ, ए and ऐ or उ, ओ and औ. अ is given as a guna of अ; but regarding also, three degrees can be stated अ, अ and आ. In the Prätiśākhya and Nirukta U is called गुण or even गुणागम but no definition is given; cf. गुणागमादेतन-भावि चेतन R.Pr.XI.6; शैवम् इति विभाषि-तगुण: । शेवमित्यपि भवति Nir.X.17; (2) the properties of phonetic elements or letters such as श्वास,नाद etc.; cf.R. Pr. Ch.XIII; (3) secondary, subordinate; cf. शेष:, अङ्गं, गुण: इति समानार्थाः Durgācārya on Nir. I.12; (4) properties residing in a substance just as whiteness, etc. in a garment which are different from the sub-The word गुण is stance (द्रब्य). explained by quotations from ancient grammarians in the Mahābhasya as सत्त्वे निविशतेऽपैति पृथग्जातिष् दृश्यते । आध्यश्चाक्रियाजश्च सोऽसत्त्वप्रकृ तेगुणः ॥ अपर आह्। उपैत्यन्यज्जहात्यन्यद् दृष्टो द्रव्यान्तरेष्वि। वाचकः सर्विळिङ्गानां द्रव्यादन्यो गुणः स्मृतः; M. Bh. on IV.1.44;cf. also शब्दस्पर्श-रूपरसगन्धा गुणास्ततोन्यद् द्रव्यम् , $\mathbf{M.Bh.on}$ V.1.119; (5) properties of letters like उदात्तत्व, अनुदात्तत्व, स्वरितत्व, ह्रस्व-त्व, दोघंत्व, प्छतत्व, आनुनासिक्य etc.; cf. भेदकलाद् गुणस्य। आनुनासिक्यं नाम गुण: M. Bh. on I.1.1. Vart. 13; (6) determinant; cf.भवति बहुत्रीही तद्गुणस्वि-ज्ञानमपि M. Bh. on P. I. 1.27; (7) technical term in Panini's grammar standing for the vowels अ, ए and ओ; cf. अदेङ् गुण: P.I.1.2. For the various shades of the meaning of the word गुण, see Mahābhāsya on V.1.119. " गुणशन्दोयं बह्वर्थ: । अरत्येव समेष्ववयत्रेषु वर्तते । चर्चागुणांश्च ।

गुणकर्मन् a term used by the ancient grammarians for the गोणकर्मन् or indirect object of a verb having two objects. The word is found quoted in the Mahābhā- sya; cf. कथिते छादयश्चेत्युः षष्ठी कुर्योत्तदा

गुणे । गुणे गुणकर्मणि । cf. also गुणकर्मणि लादिविधि: सपरे M.Bh. on I. 4.51.

गुणकीर्ति a Jain writer of the thirteenth century who wrote a commentary named कातन्त्रवृत्तिटिप्पणी on दुर्गसिंहवृत्ति.

गुणभाविन् a vowel, liable to take the guṇa substitute e. g. इ, उ, ऋ, ल and the penultimate अ; cf. यत्र विङ्त्यनन्तरो गुणभान्यस्ति तत्रैव स्यात् । चितम् । स्तुतम् । इह तु न स्यादिनः भिन्नवानिति । M. Bh. on I. 1.5.

गुणभेद difference in properties; cf. एकोयमात्मा उदकं नाम तस्य गुणभेदादन्यत्वं भवति । अन्यदिदं शीतमन्यदिदमुष्णमिति । M. Bh. on I, 1.2.

गुणवचन lit. expressing quality; words expressing quality such as शुक्क, नील, etc.; cf. गुणवचनत्राहाणादिम्यः कर्मणि च P.V.1.124. See page 369 Vyākaraņa Mahābhāṣya Vol. VII. D.E. Society edition, Poona.

गुणांदे a class of words headed by the word गुण, which, when preceded by the word बहु in a Bahuvrihi compound, do not have their last vowel acute; e. g. बहुगुणा रज्जु:; बहुक्षरं पदम्, etc. This class of गुणांदे words is considered as आहतिगण; cf. Kās. on P. VI. 2.176.

गुणिन possessed of a quality; cf. इह कदाचिद् गुणा गुणिविशेपकी भवति । तद्यथा पट: गुक्क इति । कदाचिच गुणिना गुणो न्यपदिश्यते । पटस्य गुक्क इति । M. Bh. on I.4.21.

गुणीभूत subordinate, lit. which has become subordinated, which has become submerged, and therefore has formed an integral part of another; e. g. an augment (आगम) with respect to the word to which it has been added; cf. यदागमास्तद्गुणीभ्रास्तद्ग्रहणेन यहान्ते। M. Bh. I. 1.20 Vart. 5; Par. Sek. Pari. 11.

गुरु (1) possessed of a special effort as opposed to लघु; cf. तद् गुरु भवति M. Bh. Ahnika 1. (2) heavy, a technical term including दोर्च (long) vowel as also a हुस्च (short) vowel when it is followed by a conjunct consonant, (cf. संयोगे गुर । दोर्च च। P. I. 4.11, 12) or a consonant after which the word terminates or when it (the vowel) is nasalized; cf. Tai. Pr. XXII. 14, cf. also R. Pr. I. 5.

गुरुमत् a word containing a गुरु vowel in it; cf. इजादेश्च गुरुमतोनून्छः P.III.1.36.

गुरुखंदुता consideration of prolixity and brevity of expression; cf. तत्राप्ययं नावस्यं गुरुळवुतामेवोपळक्षायेतुमईति । M. Bh. on I. 1.1.

गुरुलाघव the same as गुरुलघुता which see above; cf. पर्यायशब्दानां गुरुलाघवचर्चा नाद्रियते Siradeva Pari. 125.

गूढ held up or caught between two words with which it is connected; e. g. the word असि in इयं ते राट् यन्ता असि यमनः ध्रुवः घरणः । cf. V. Pr. IV. 176.

गुद्धकाकिकाप्रकाश a short gloss on the Siddhāntakaumudī of Bhaṭṭojī Dīkṣita, by Indradatta.

गृदभावनृति a commentary on Rāmacandra's Prakriyā Kaumudī by Kṛṣṇaśeṣa of the famous Śeṣa family of grammarians. The date of this Kṛṣṇaśeṣa is the middle of the sixteenth century. For details about Kṛṣṇaśeṣa and the Śeṣa family see introduction to Prakriyākaumudi B. S. S. No. 78.

गुडार्थदीपिनी a commentary (वृत्ति) on the sūtras of Pāṇini by Sadāśiva Mīśra who lived in the seventeenth century.

पूढार्थमकाश a commentary on the Laghusabdendusekhara by M.M. Vasudeva Shastri Abhyankar (1863-1942).

गृष्ट्यादि a class of words headed by the word गृष्टि to which the taddhita

affix एय (ढञ्) is affixed in the sense of 'an offspring' (अपत्य); e.g. गाप्टेंब:, हाल्रेय: etc.; cf. Kāś. on P. IV.1.136.

गृहीत included; cf. भ्राजादिस्त्र एव गृहीतत्वात् Kāś. on P. III. 2,178.

गोणिकापुत्र a grammarian whose view in connection with the correctness of the expressions नेताश्वस्य छुन्न and नेताश्वस्य छुन्नस्य is given by the Mahābhāṣyakāra in the words 'both expressions are justified' (उभयथा गोणिकापुत्रः). Nāgeśa has observed that गोणिकापुत्र is nobody else but the Mahābhāṣyakāra himself; cf. गोणिकापुत्रः भाष्यकार इत्याहुः। Nāgeśa's Uddyota on Mahābhāṣyapradīpa on P. I. 4.51.

गोत्र lit. family. The word is used by Pāṇini in the technical sense of a descendant except the son or a daughter; cf. अपत्यं पौत्रप्रसृति गोत्रम् P. IV. 1.162. The word गोत्रापत्य is also used in the same sense. The affix, which is found many times in the sense of gotra, barring the usual अण्, is यज् ; cf. गर्गादिस्यो यज् P. IV. 1.105.

गोत्रप्रत्यय affix in the sense of गोत्र; cf. यश्चासौ गोत्रप्रत्य: प्राप्नोति स एक: स्यात् M. Bh. on IV. 1.93.

गोनर्दीय lit. inhabitant of Gonarda which was the name of a district. in the province of Oudh in the Mahābhāsyakāra of the according to some scholars. Others believe that Gonarda was of the district named Gonda at present. The expression गोनदीय आह occurs four times in the Mahabhasya where it refers to a scholar of grammar in Patanjali's time; cf. M.Bh. on I. 1.21; I. 1.29; III. 1.92; VII. 2.101. As Kaiyata paraphrases the words गोनदीयस्वाह as भाष्यकारस्त्वाह, scholars say that गोनदीय was the name taken by the Mahābhāsyakāra himself who was a resident of Gonarda. Hari Dīkṣita, however holds that गोनदींच was the term used for the author of the Vārttikas; cf. Brhacchabdarama.

गोपननादि a class of eight words headed by the word गोपनन, the taddhita affix in the sense of गोन (i. e. a descendant excepting a son or a daughter) such as the affix यून or अन after which, is not elided in the plural number; e. g. गोपननाः, शैमनाः, etc.; cf. Kōś. on P. II. 4.67.

गोपाल (देव) known more by the nickname of मनुदेव or मन्तुदेव who · lived in the eighteenth century and wrote several commentary works on well-known grammatical treatises such as the Vaiyākaraņa-Laghuśabdenduśebhūsaņasāra, khara, Paribhāsendusekhara etc. He is believed to have written a treatise on Ganasūtras also; (2) La grammarian different from the above मन्तुदेव who has written an explanatory work on the Pratiśākhyas; (3) a scholar of grammar, different from the above who is believed to have written a gloss named Visamārthadīpikā on the Sārasvata Vyākarana at the end of the sixteenth century.

गोपीचन्द्र known also by the name गोपीचन्द्र who has written several commentary works on the grammatical treatises of the Samksiptasāra or Jaumāra school of Vyākarana founded by Kramdīsvara and Jumaranandin in the 12th century, the well-known among them being the सञ्जासारश्चा, सञ्जान मार्गिरमात्रायूत्रशेका and तद्वितपरिशिक्शका. He is believed to have lived in the thirteenth century A. D.

गोपीनाथ a Bengali scholar of Katantra Grammar who is believed to have written Kātantraparisīstapraddyota.

गोयीचन्द्र see गोपीचन्द्र.

गोयुगच् a tad. affix applied to nouns like अध, उड़, etc. in the sense of a pair e. g. उष्ट्रगोयुगम्, अश्वयोयुगम्; cf. द्वित्वे गोयुगच् Kāś. on P. V. 2.29.

गोरड्स्ट्यूकर a well known German scholar who made a sound study of Pāṇini's Sanskrit Vyākaraṇa and wrote a very informative treatise entitled 'Pāṇini, his place in Sanskrit Literature.' He lived in the latter half of the 19th century.

गोवर्धन a grammarian who has written a work on Kātantra Grammar called कातन्त्रकोमुदी and also a commentary on the Gaṇaratnamahodadhi of Vardhamāna. A gloss on the Uṇādisūtras is also assigned to Govardhana who is likely to be the same as above.

गोविन्द writer of a commentary known as अधाक्त्री by reason of that work beginning with the stanza अभा क्त्रींo, on the Paribhāsenduśekhara of Nāgesa.

गोविन्द (चक्रवार्तिन्) writer of Samāsavāda, a short treatise on the sense conveyed by compound words.

गोविन्दराम writer of 'Sabdadīpikā,' a commentary on the Mugdhabodha Vyākaraṇa of Bopadeva.

गोषदादि a class of words to which the taddhita affix अक (बुन्) is added in the sense of possession provided the word so formed refers to a chapter (अध्याय) or a section (अनुवाक); c. देवामुर:, वेमुक्त: etc.; cf. Kāś. on P. V. 2.62.

गोष्ठच् a tad affix applied to words like गो and others in the sense of 'a place'; cf. गोष्ठजादयः स्थानादिषु पश्चनाम। पश्चनामादिस्य उपसंख्यानम्। गवां स्थानं गोगोष्ठम्, अश्वगोष्ठम्, महिकीगोष्ठम् Kās. on P.V.2.29.

It is very likely that words like নাম, বন and others were treated as pratyayas by Pāṇini and kātyāyana who followed Pāṇini, because they were found always associated with a noun preceding them and never independently.

मोण (1) a word subordinate in syntax or sense to another; adjectival; उपसर्जनीभूत; (2) possessing a secondary sense, e. g. the word गा in the sense of 'a dull man'; cf. गौणमुख्ययोर्मुख्य कार्यसंप्रत्ययः, M. Bh. on I.1.15, I.4. 108, VI. 3. 46 See also Par. Sek. Pari. 15; (3) secondary, as opposed to primary; cf. गौण कमीण दुद्धादेः प्रथाने नीहकृष्वहाम्।

गोणमुख्यन्याय the maxim that the primary sense occurs to the mind earlier than the secondary sense, and hence words used in the primary sense should be always taken for grammatical operations in preference to words in a secondary sense. See the word गोण.

गौतम an ancient sage referred to in the Prātiśākhya works as a Prātiśākhyakāra; cf. T.Pr. V.38.

गौरव greatness of effort; prolixity as opposed to लाघव; cf. पर्यायशब्दानां लाघवगारवचर्चा नाद्रियते Par.Sek.Par.115; cf. also पदगौरवाचोगविभागो गरीयान् Par.Sek. Pari. 121.

गौरादि a class of words to which the affix ई (डोज्) is added to form the feminine base; e.g. गौरी, मत्सी, ह्वी, हिरीणी; the class contains a large number of words exceeding 150; for details see Kāśikā on P.IV.l. 41; (2) a small class of eleven words, headed by the word गौर which do not have the acute accent on the last syllable in a tatpurusa compound when they are placed after the preposition उप; cf. P. VI.2.194.

गिमन् tad. affix in the sense of possession; cf. वाचो गिमनि:। वाग्मी। P.I.2.124.

प्रस्त a fault of pronunciation due to the utterance of a letter hindered or held back at the throat; cf. जिह्नामूलनिप्रहे प्रस्तमेतत् R.Pr.XIV.3; cf. also प्रस्त निरस्तमवलम्बितम्। प्रस्तः जिह्नामूले गृहीतः। अन्यक्त इत्यपरे। Pradipa on M. Bh. Āhnika 1.

प्रहण (1) technical term for a word or प्रातिपदिक in Veda; cf. प्रहणस्य च। गृह्मते इति प्रहण वेदस्थः शब्दः। तत् त्रिविधम्। कार्यभाक्, निमित्तम्, उपवन्ध इति। तस्यपि खक्षपपूर्वकः अकारः आख्या भवति। Com. on T.Pr.I.22; (2) citing, quoting; cf. प्रहणवता प्रातिपदिकेन न तदन्तिविधः Par.Sek. Pari. 31; cf. also गृह्णनति प्रहणानि Com. on T.Pr.I.24. (3) mention, inclusion; (4) employment in a rule of grammar; cf. प्रातिपदिकप्रहणे छिङ्गविशिष्टस्थापि प्रहणाम्. Par. Sek. Pari.71.

प्रहणक citing or instructing the inclusion (प्रहण) of certain other things by the mention of a particular thing; e. g. the rule अणुदित्सवर्णस्य चाप्रत्ययः is a प्रहणक rule as it advises that the citing of the letters अ, इ, क etc. includes the long and protracted forms of अ, इ, उ etc; cf. also प्रहणकशास्त्रस्य सावर्ण्यविधिनिषधाभ्यां प्रागनिष्णतः Sid. Kau. on अकः सवर्णे दीर्घः V1.1.101.

म्रहणवत् specifically mentioned in a rule, individually mentioned; cf. महणवता प्रातिपदिकेन तदन्तिविधनीस्ति । Par. Sek.Pari.31. See the word महण.

ग्रहादि a class of roots headed by the root मह to which the affix इन् (णिनि), causing viddhi to the preceding vowel of the root, is added in the sense of an agent; e.g. प्राहो, उत्साही, सायी, मन्त्री etc.; cf. Kaś. on P.III. 1.134.

त्रास a fault in the utterance of a letter which makes it indistinct by being held up at the throat. Seeमस्त.

म्सु kṛt affix स्नु applied to the roots छै, जि and स्था in the sense of an agent; cf. म्लाजिस्थश्च क्स्नु: P.III.1.139.

ঘ

घ् (1) fourth consonant of the guthaving tural class of consonants कण्ठसंत्रतत्व, properties नादानुप्रदानत्व and महाप्राणत्व; (2)the consonant व at the beginning of a tad. afflx which is always changed into इय; cf. P. VII. 1. 9; substitute for \(\xi \) at the end of roots beginning with z, as also of the root नह under certain conditions; cf. P. VIII.2.32,33,34; (4) substitute for the consonant व of मतुर् placed after the pronouns किम् and इदम् which again is changed into इय by VII.1.9; e.g. कियान्, इयान्; cf. P.V. 2,40.

घ (1) consonant घ्, अ being added at the end for facility of pronunciation; cf.Tai. Pr.I.21; (2) technical term for the tad. affixes तए and तमप्, cf. P.I.1.22, causing the shortening of \(\frac{1}{3}\) at the end of bases before it, under certain conditions, cf. P. VI. 3.43-45, and liable to be changed into तराम् and तमाम् after किम्, verbs ending in ए, and indeclinables; cf. P.V.4.11; (3) tad. affix घ (इय) in the sense of 'a descendant' applied to ধ্বন, and in the sense of having that as a deity' applied to अपोनप्तृ, अपांनप्तृ and also to महेन्द्र and to the words राष्ट्र etc., e.g. क्षत्रियः, अपोनिष्त्रयः, अपानिष्त्रयः, महेन्द्रियम्, राष्ट्रियः etc.; cf. P. IV.1.138, IV.2.27, 29, 93; (4) tad. affix \(\beta\), applied to अब, समुद्र and अम्र in the sense of 'present there', to सहस्र in the sense of 'possession', to নধাৰ without any change of sense, and to यज्ञ and ऋतिज् in the sense of 'deserving'; cf. P.IV.4.117,118,135, when the word to which it has been applied becomes a proper noun i.e. a noun in a specific sense or a technical term; cf. III.3.118, 119,125.

घकार the consonant व; see ब्.

घच् tad. affix इय, as found in the word क्षेत्रिय; cf. क्षेत्रियच् परक्षेत्रे चिकित्स्यः P.V.2.92 and Kāśikā thereon.

घज् kṛt affix अ causing the substitution of vṛddhi for the preceding vowel applied in various senses as specified in P.III.3. 16-42, III.3. 45-55, III.3.120-125, e.g. पाद:, रोग:, आय:, भाव:, अवप्राह: प्रावार:, अवतार:, छेख: राग: etc.

ঘৰ tad. affix স applied to the words গ্রহ্ম, ব্রহ্ম, থাস, and to multisyllabic words in specified senses, causing the acute accent on the first vowel of the word so formed; cf.IV.2.26, IV.4. 115, V.1.68, V.3.79, 80.

धन a variety of the क्रमपाठ or recital of the Vedic hymns to show the serial order of words there; one of the eight vikṛtis of the padapāṭha.

घस tad. affix इय, occurring in Vedic Literature, applied to the word ऋतु, e.g. अयं ते योनिर्कत्वियः; cf. Kāś. on P. V.1.106.

ঘি (1) a tech. term applied to noun bases or Prātipadikas ending in হ and ও excepting the words ধৰি and দিন and those which are termed নহা; cf. P. I. 4.79; (2) a conventional term for ভন্ত (a short vowel) found used in the Jainendra Vyākaraṇa.

धित affixes having the mute letter वृ, as for instance, घल घ, घल etc. which cause the substitution of a guttural in the place of the palatal letter च or ज before it; e.g. त्यागः रागः cf. P.VII.3.52.

चितुण् krt affix इन् causing the sulstitution of Vrddhi for the preceding vowel, as also to the penultimate vowel अ, applied to the eight roots शम्, तम्, दम् etc., as also to संपृच्, अनुरुष् etc. and कस्, लघ् लप्, etc. e. g. शमी, तमी, दमी, संपकी, संज्वारी, प्रलापी etc.; cf. P. III. 2, 141-145.

चिसंज्ञ (noun bases or Prātipadikas) called or termed वि. See वि.

श्र a tech. term applied to the roots दा and घा, as also to those like दे or दो which become दा by the substitution of आ for the final diphthong vowel, barring the root दाप् (to cut) and देप् (to purify); cf. दाघा ध्वदाप् P.I. 1.20.

घुट् a conventional term for the first five case-affixes; cf. घुटि च Kāt. II. 1.68. The term घुट् is used in the Kātantra Vyākaraņa and corresponds to the term सर्वनामस्थान of Pāṇini.

घुरच kit affix उर applied to the roots मञ्ज् ,मास and भिद्र in the sense of habit; e.g. भङ्गुरं काष्ट्रम, भासुरं ज्योति:, भेदुर: पग्नः; cf. Kās. on P.III.2.161.

घोष an external effort in the pronunciation of a sonant or a soft consonant which causes depth of the tone; cf. अन्ये तु घोषाः स्यु: संवृताः etc., Sid. Kau. on VIII. 2.1.

घोषवत् a consonant characterized by the property घोष at the time of its utterance; cf. तृतीयचतुर्थाः संवृतकण्डाः नादानुप्रदाना घोषवन्तः M.Bh. on P.I.1.9.

ত

(1) fifth letter of the guttural class of consonants having the properties कण्डसंत्रतल, घोष, नादानुप्रदान, अल्पप्राणल and आनुनासिक्य; (2) the consonant ङ् getting the letter क as an augment added to it, if standing at the end of a word and followed by a sibilant, e. g. प्राङ्करोत cf. ङ्णो: दुक् दुक् रारि P. VIII. 3. 28; (3) the consonant ङ which, standing at the end of a word and preceded by a short vowel, causes the vowel following it to get the augment ङ prefixed to it; e. g, प्रत्यङ्डास्त; cf. ङमो हस्वादिच ङमुण् नित्यम् P. VIII.3.32.

জ (1) fifth consonant of the guttural class of consonants which is a nasal (অনুনামিক) consonant; the vowel অ being added at the end for facility of pronunciation; cf. T. Pr. I.21; (2) a conventional term used for all the nasal consonants in the Jainendra Vyākaraņa.

ङञ् a short term or Pratyāhāra standing for the letters ङ्, ण्, न्, झ्, and भू, casually mentioned in the Mahābhāṣya; cf. एतदप्यस्तु अकारेण ङञो हृस्वादचि ङञ्जाणनत्यमिति। M. Bh. on Māheśvara Sutras 8, 9.

ङम् a short term or Pratyahara for the consonants इ, ग, and न. See इ (3).

ङमुद् augment ङम् i. e. ङ्, ण् or न् prefixed to a vowel at the beginning of a word provided that vowel is preceded by ङ, ण् or न standing at the end of the preceding word. See ङ् (3).

डस् ending of the genitive case singular; स्व is substituted for इस after bases ending in अ; cf. P. IV. 1. 2 and VII. 1. 12.

ङसि case-ending of the ablative case, changed into आत after bases ending in अ and into स्मात् after pronouns; cf.P.IV.1.2,VII.1.12,15.

case-ending of the locative case, changed into (a) आम् after bases termed Nadī, fem. bases ending in आ and the word नी, (b) into औ after bases ending in इ and उ, and (c) into स्मिन् after bases of pronouns; cf.

P.IV. 1. 2, VII. 3. 116, 117, 118, 119 and VII. 1. 15, 16.

ित (1) affixes with the mute letter ু attached to them either before or after, with a view to preventing the guna and vrddhi substitutes for the preceding इ, उ, क, or लू, as for example, the affixes ৰন্থ, অন্থ and others; (2) affixes conventionally called ङित् after certain bases under certain conditions; cf. गाङ्क्टादिम्यो जिणन्डित् P. I. 2. 1-4; (3) roots marked with the mute letter signifying the application of the Atmanepada terminations to them; (4) substitutes marked with mute & which are put in the place of the last letter of the word for which they are prescribed as substitutes; (5) case affixes marked with mute letter & which cause the substitution of guna to the last vowel इ or उ of words termed वि. ड़ी common term for the fem. affix ई,

জী common term for the fem. affix হুঁ, mentioned as ভীব, ভীবু or ভীন by Paṇini; cf. P. IV. 1. 5-8; IV. 1. 15-39, 40-65 and IV. 1. 73.

डींन fem. affix ई added to words in the class headed by शाईख; cf. P. IV. 1. 73. Words ending with this affix डीन have their first vowel accented acute.

ड्रीप fem. affix ई which is anudatta (grave) added (a) to words ending in the vowel क or the consonant न् (cf.P.IV.1.5), (b) to words ending with affixes marked with mute उ, क or ल; cf. P.IV.1.6, (c) to words ending with affixes marked with mute ट् as also ending with the affixes ढ, अण, अञ, इयसच् दन्नच्, मात्रच्, तयम्, ठक्, ठञ्, कञ्च and कर्स् (cf. P.IV.1.15) and to certain other words under certain conditions; cf. P. IV. 1.16-24.

ङीष् sem. affix ई, which is udatta, applied to words in the class of

words headed by गौर, as also to bases ending in affixes marked with mute q, as also to words mentioned in the class headed by बहु; cf. P.IV.1.41-46. It is also added in the sense of 'wife of ' to any word denoting a male person; cf. P. IV. 1. 48, together with the augment आनुक (आन्) to the words इन्द्र, वरुण etc. e.g. इन्द्राणी, वरुणानी, यवनानी meaning 'the script of the Yavanas' cf. P. IV. 1.49. It is also added to words ending in कीत and words ending in क and also to words expressive of 'limbs of the body' under certain conditions; cf. P. IV. 1. 50-59 and IV. 1.61-65.

ङ्ख् augment इ mentioned as इट्, in Kāśikā, added to the vowel following the consonant इ at the end of a word. See इस्ट्.

डे dative case termination changed . into य after bases ending in short अ and into स्मे after pronouns; cf. P. IV. 1.2, VII. 1.13, 14.

ङचन्त noun bases ending with the fem. affix डी (डीप्, डीप्, or डीन्); cf. ङचन्तादित्येवं भविष्यति M.Bh. on P. I. 1.89 Vart. 16.

ङ्गापाइ a popular name given by grammarians to the first pada of the fourth adhyaya of Panini's Astadhyayi as the pada begins with the rule ङ्याप्पातिपदिकात् IV. I.1.

ङ्वनिष् kit affix वन् in the sense of an agent referring to an activity of past time, added to the roots सु and यज्; e. g. सुत्वा, सुत्वानी;यज्वा यज्वानी cf. P. III 2.103.

Ð

ঘু first consonant of the palatal class of consonants, possessed of

the properties, श्वास, अवोष, अल्पप्राण and कण्डविवृत्तल. च at the beginning of an affix is mute e.g. च्पञ्, cf. चुद्द P. I. 3.7; words, having the mute letter च् (dropped), have their last vowel accented acute e.g. मङ्गुरम्। मासुरम्। cf. चितः VI. 1.163.

च (1) the letter च, the vowel अ being added for facility of utterance, cf. T. Pr. I. 21; (2) a Pratyāhāra or short term standing for the palatal class of consonants च्, छ्, ज्, झ and ज् ; cf इचरोयास्ताला V. Pr. I. 66; (3) indeclinable = called Nipāta by Pāṇini; cf. चादयोऽसत्त्वे P. I. 4.57. \(\pi \) possesses four senses समुचय, अन्वाचय, इतरेतरयोग and समाहार cf. Kāś. on II. 2.29. See also M. Bh. on II. 2.29 Vart. 15 for a detailed explanation of the four senses. The indeclinable = is sometimes used in the sense of 'a determined mention' or avadhāraṇa; cf. Kāś. on II. 1.48 and It is also used for the purpose of अनुवृत्ति or अनुकर्षण i. e. drawing a word from the previous rule to the next rule; (cf. M. Bh. on P. VI. 1.90) with a convention that a word drawn thus, does not proceed to the next rule; cf. चानुकृष्टं नोत्तरत्र Par. Sek Pari. 78; (4) a conventional term for अभ्यास (reduplicative syllable) used in Vyākaraņa; cf. the Jainendra चिवकारेषु अपवादा उत्सर्गान बाधन्ते Kāt. Pari. 75.

चकार the consonant च्, the vowel अ being added for facility of utterance and कार as an affix to show that only the consonant च is meant there; cf. T. Pr. I. 16, 21.

चकोर a grammarian who wrote a commentary on the 'Sabdalingarthacandrika' of Sujanapandita.

चक्कनशर्मा a grammarian who is said to have written a work named Dhātusamgraha.

चक्रक a kind of fault in the application of operations, resulting in confusion; a fault in which one returns to the same place not immediately as in Anavasthā but after several steps; cf. पुनर्भाच्छिमावः पुनराह इति चक्रकमञ्चवस्था प्राप्नोति । M. Bh. on I. 3.60 Vart 5.

चक्रकारक known by the name कारक-चक्र also, a small work on syntax attributed to वरहचि.

चक्रपाणि (शेष) a grammarian of the Sesa family of the latter half of the 17th century who held views against Bhattojī Dīkṣita and wrote प्रौढमनोरमाखण्डन, कारकतत्त्व and कारकविचार..

चिक्रिन् a grammarian who has written a small disquisition on the correctness of the form जाप्रहीता. See जाप्रहीतोतीवाद.

च Vikarana affix of the aorist substituted for ভিন্ত after roots ending in the causal sign পি, as also after the roots প্লি, হু and others; this च e causes reduplication of the preceding root form; cf. P. III 1.48-50. e. g. অনুমুদ্ধ, সহিপিয়ন; cf. also P. VII. 4.93.

चङ्गदास a grammarian who has written a work on the topic of the five vṛttis. The work is named चङ्गवृत्ति.

चङ्गवाति a short treatise written by चङ्गदास, dealing with the topic of the five compact expressions or Vittis viz. इत्, तद्धित, समास, एकशेष, and सनादिषातु.

चङ्गुदास or चाङ्गुदास a scholar of grammar who has written an independent work on Sanskrit Vyākaraņa called वैयाकरणजीवात. The trea-

tise is also known as चाङ्गुसूत्र or चाङ्गु-ब्याकरण.

चण् the indeclinable च (with ण as a mute letter added to it which of course disappears) possessing the sense of चेत् or condition. e. g. अयं च मरिष्यति cf. Kāś. on P. VIII. 1.30.

चणप् tad. affix चण in the sense of वित्त (known by) applied to a word which refers to that thing by which a person is known. e. g. विद्याचणः, कशचणः; cf. P. V. 2.26.

चण्डपाण्डित writer of a Prākṛta grammar.He was known also as चन्द्र and hence identified by some with Candragomin.

चतुर्थ a term used by ancient grammarians for the fourth consonants which are sonant aspirates, termed इष् by Pāṇini; cf. R. Pr. IV. 2. T. Pr. I. 18, V. Pr. 154. R. T. 176.

चतुर्थी a term used by ancient grammarians for the dative case; cf. उतो त्वस्मै तन्वं विसस्ते इति चतुर्थ्याम्; Nir. I. 9.3.

चतुर्थीसमास the tatpurusa compound with the first word in the dative case in its dissolution; cf. चतुर्थीसमासे सित पूर्वपद्भक्तिस्वरत्वेन भवित्वयम् M. Bh. on II. 1.36.

चतुर्मात्र consisting of four mātrās or moras, a short vowel consisting of one mātrā, a long vowel of two mātrās, and a protracted vowel of three mātrās; cf. आन्तर्यतस्त्रिमात्र-चतुर्मात्राणां स्थानिनां त्रिमात्रचतुर्मात्रा आदेशा मा भूवनिति । M. Bh. on Siva sūtra 3.4.

grammarian whose grammar existing in the Tibetan script, is now available in the Devanagari script. The work consists of six chapters or Adhyayas in which no technical terms or satisfias like

दि, च are found. There is no section on Vedic Grammar and accents. The work is based on Pāṇini's grammar and is believed to have been written by Candra or Candragomin in the 5th century A. D. Bhartrhari in his Vākyapadīya refers to him; cf. स नीता बहुशाखलं चन्द्राचार्यादिभिः पुनः Vākyapadīya II. 489. A summary of the work is found in the Agnipurāṇa, ch. 448-258.

ৰান্দ্ৰকা, called also কলা, a well-known commentary on Nāgesa's Laghusabdendusekhara by Bhairavamisra who lived in the latter half of the 18th century and the first half of the nineteenth century.

चन्द्रकीर्ति a Jain grammarian of the twelfth century A.D. who has written a commentary named Subodhinī on the Sārasvata Vyākaraṇa.

चन्द्रगोमिन named also चन्द्र, a Buddhist scholar who has written an easy Sanskrit Grammar based on the Astādhyāyī of Pāṇini. He is believed to have lived in North India in the fifth century A.D. See चन्द्र.

चन्द्राचार्य a grammarian mentioned by Bhartrhari in his Vākyapadīya as one who took a leading part in restoring the traditional explanation of Pāṇini's Vyākaraṇa which, by the spread of rival easy treatises on grammar, had become almost lost; cf. यः पतञ्जलिशिष्यम्यो प्रशेष्याकरणागमः। काले स दाक्षिणात्येषु प्रन्थमात्रे व्याकरणागमः। काले स दाक्षिणात्येषु प्रन्थमात्रे व्याक्षितः।। पर्वतादागमं लब्धा भाष्यवीजानुसारिभः। स नीतो बहुशाख्यः चन्द्राचार्यादिभिः पुनः।। Vākyapadīya II. 488-489. See चन्द्र and चन्द्रगोमिन्.

चय् a short term (Pratyāhāra) for the first letters (क्, च्, ट्त, and प्) of the five classes. Sometimes as opined by पौष्करसादि, second letters are substituted for these if a sibilant follows them, e. g. अन्सराः, वश्सरः । cf. चयो द्वितीयाः शिर पौष्करसादे रिति वाच्यम् cf. S.K. on ङ्णोः कुक्टुक् शिर P. VIII.3.28.

चर् a short term (Pratyāhāra) for the hard unaspirated surds and श, ष, ष, स्. The change of the second, third and fourth letters into the first is called चर्ल्य; cf. अभ्यासे चर्च । खार च। वावसाने । Pāṇ. VIII.4.54-56.

चरद् tad. affix चर in the sense of 'being (so and so) in the past'. e.g. आळ्चर:, fem. आळ्चरी; cf. भूतपूर्वे चरद् P.V.3.53.

बरण explained as a synonym of the word शासा which means a branch or a school of Vedic Learning; cf. चरण-शब्दाः कठकलापादयः Kas. on P.IV. 2.46.

चरिताकिय having kriyā or verbactivity hidden in it. The term is used by Bhartrhari in connection with a solitary noun-word or a substantive having the force of a sentence, and hence which can be termed a sentence on account of the verbal activity dormant in it. e.g. पिण्डीम्; cf. वाक्यं तदिष मन्यन्ते यत्यदं चरिताकियम् Vākyapad.II. 326, and चरिता गर्भोकृता आख्यातिकिया यस्य तद्वभीकृतिकियापदं नामपदं वाक्यं प्रयुक्तते। Com. on Vākyapadīya II.326.

बरितार्थे which has got already a scope of application; the term is used by commentators in connection with a rule or a word forming a part of a rule which applies in the case of some instances and hence which cannot be said to be ज्येष (superfluous) or without any utility and as a result cannot be said to be capable of allowing some conclusion to be drawn from it according to the dictum ज्येष सन्ज्ञापयति।

cf. अपवादो यद्यन्यत्र चरितार्थस्तर्द्धन्तरङ्गेण वाध्यते Par. Sek. Pari. 65.

चकरोत a term used by the ancient grammarians in connection with a secondary root in the sense of frequency; the term यङ्ख्यन्त is used by comparatively modern grammarians in the same sense. The चक-रीत roots are treated as roots of the adadi class or second conjugation and hence the general Vikarana अ (হাব) is omitted after them. The word is based on the 3rd pers. sing form चक्रेरीति from the root क in the sense of frequency; e.g. चर्करीति, चर्कतिं; बाभवीति बाभाति; cf. चर्क-रीतंच a gana-sutra in the named 'adadi' given by Panini in connection with अदिप्रभृतिभ्यः Pān. II.4.72; cf. also चकेरीतमिति यङ्कुक: प्रान्तां संज्ञा Bhāsā Vr. on P. II. 4.72. The word चेकीयित is similarly used for the frequentative when the sign of the frequentative viz. य (यङ्) is not elided. See चेक्रीयेत.

चर्करीतवृत्त a form of the frequentative or intensive. e.g. आपनीपणत्, चोष्क्र्यमाणः । cf. आपनीपणदिति पणतेश्रक्तरी-तवृत्तम् । Nir. II. 28; चोष्क्र्यमाण इति चोष्क्र्यतेश्रकरीतवृत्तम् Nir.VI.22. See the word चर्करीत.

चर्चा (1) splitting up of a word into its component parts, which is generally shown in the Padapītha by अवग्रह (s). The word, hence means पदपाठ or recital by showing separately the constitutent words of the Samhitā or the running text of the Veda. The word is used almost in the same sense in the Mahābhāṣya in respect of showing the words of a sūtra separately; cf. न केवलान चर्चापदानि व्याख्यानं वृद्धिः आत् ऐजिति। किं तिईं। उदाहरणं प्रस्पुदाहरणं वाक्याध्याहरः इस्थेतससुदितं व्याख्यानं भवति M.Bh. on Māhesvara Sūtra 1 Vārt. 61; (2) a

repeated word; cf. इतिकरणात् पुरतो यत् पुनः पदवचनं तत् चर्चाशब्देनोच्यते. Uvvata on V. Pr. III.20; (3) a discussion or a debate where consideration is given to each single word; cf. पर्यायशब्दानां लाघवगोरवचची नाद्रियते Par. Sek. Pari. 115.

चर्चागुण repetition of a word in the पदपाठ, ऋमपाठ, जटापाठ etc. where the several Pathas appear to be called चर्चा.In the परपाठ a word in a compound is repeated twice, in the क्रमपाठ every word is repeated twice, in the जटापाठ, six times.

चचापद component words of a running text or of a compound word.

चत्वे substitution of a hard consonant or श, ष, स, for soft consonants and aspirates. See the word ব্

चर्मशिरस् name of a Nirukta writer quoted by Yāska; cf. Nir.III.15.

चवगे the group of consonants of the palatal class, viz. च, छ, ज, झ and ञ. The word a is used in the same sense in the Prātiśākhya works. See the word 7.

चाक्रवमेण an ancient grammarian whose view is quoted by Panini in his Sūtra ई 3 चाकवर्मणस्य P.VI.1.130.

चाङ्गुदास the same as चङ्ग or चाङ्ग or चङ्गुदास, a grammarian who composed a compendium on grammar called वैयाकरणजीवातु and also a commentary on it.

चाङ्गुसूत्र a treatise on the grammar written by चाङगुदास in the Sütra form, which was named वैयाकरणजीवात by him.

चाङ्गुक्याकरण the same as चाङ्गस्त्र.

चातःस्वाये the view that there are four accents-the udatta, the anudatta, the svarita and pracaya-held by the Khandikiya and the Aukhīya Schools.

चातुर्थे a tad. affix prescribed in the | चाप् the fem. affix आ, applied to

four senses—तदस्मिन्नस्ति, तेन निर्नृत्तम्, तस्य निवासः and अद्रभवः mentioned by Pānini in IV.2.67-70; cf.अपत्यादि-भ्यश्चातुरर्थपर्यन्तेभ्यः येन्येर्थाः स शेषः M.Bh. on IV.2.92.

चातर्थिक the affixes prescribed in the four senses mentioned in P. IV.2.67-70. These taddhita affixes are given in the Sūtras IV.2.71 to IV.2.91. The term चातुरर्थिक used for these affixes by commentators on Pāņini sūtras.

चात्रवंण्योदि words mentioned in the class headed by चातुर्वर्ण्य where the tad. affix ष्यञ् is applied although the words चतुर्वर्ण, चतुर्वेद and others are not गुणवचन words to which ष्यञ् is regularly applied by P. V.1.124. cf. ब्राह्मणादिषु चातुर्वर्ण्यादीनामुप-संख्यानम् P. V. 1. 124 Vārt. 1.

चादि a class of words headed by च which are termed निपात by Panini e.g. च, वा, ह, एवम् नूनम्, चेत्, माङ् etc.; cf. चादयोऽसत्वे. P. I.4.57. For the meaning of the word असस्व see p.370 Vyākaraņamahābhāsya. Vol. VII. published by the D. E. Society, Poona.

चानश krt affix आन applied to a root, to signify habit, age or strength; e. g. आत्मानं भूषयमाणाः । कवचं विभ्राणाः । যাসুনিমানা:। cf. P. III. 2. 129.

चान्द्र name of a treatise on grammar written by Candra, who is believed to have been the same as Candragomin. The Grammar is based upon that of Pāṇīni, but it does not treat Vedic forms and accents. See the word चन्द्र above. For details see pp. 375- 376 Patanjali Mahābhāṣya. Vol. VII, D. E. Society's Edition.

चान्द्रव्याकरणपद्धति name of a commentary on the चान्द्रव्याकरण written by आनन्ददत्त.

words ending in the tad. affixes ज्यङ् and ष्यङ्क; e. g. कौसल्या, वाराह्या, गीकक्या; cf. Kāś. on P. IV. 1. 74.

चारायण an ancient grammarian referred to by Patañjali in the Mahābhāṣya as a scholar who had a line of pupils named after him; cf. कम्बलचारायगीयाः M. Bh. on P. I. 1.73.

चारितार्थ्य fulfilment of the object or the purpose. The word is used in connection with a rule of grammar. See चरितार्थ.

चार्थ the meaning of the indeclinable च to convey which, as existing in different individuals, the dvandva compound is prescribed. Out of the four senses possessed by the indeclinable च, the Dvandva compound is prescribed in two senses viz. इतरेतरयोग and समाहार out of the four समुद्ध्य, अन्वाचय, इतरेतरयोग and समाहार; cf. क: पुनश्चेन इतोर्थ: । समुच्चयोन्वाचय इतरेतरयोगः समाहार इति M. Bh. on P. II.2.29; cf. also Cāndra Vyākaraņa II.2.48.

चाछु tad. affix (आडु) applied to the word हृदय, in the sense of possession, optionally along with the affixes वत् इन and इक. e. g. हृदयाडु:, हृदयवान, हृदयी and हृदियक:; cf. Kas. on V.2. 122.

चिकीर्षित desiderative formation; a term used by ancient grammarians for the term सन्नत्त of Pāṇini on the analogy of the terms भवन्ती, वर्तमाना etc. cf. आ इत्याकार उपसर्गः पुरस्तात, चिकांकित उत्तरः, आग्रु शोचयतीति आग्रुग्रुक्षणिः Nir. VI. 1.

चिकीषिंतज in the sense of the desiderative; cf. चिकीषिंतादथीष्जातः सजन्तादित्यर्थै: Durgacarya on Nir. VI.1.

विच्चिन्द्रका name of a commentary on the Paribhāṣenduśekhara writren by Vishnu Shastri Bhat, in reply to the treatise named বুলকবৌ-ক্লবে. See বিষ্ণ্যুয়ান্তিন. For details see pp. 39, 40 of Vyākaraņa Mahābhāṣya Vol. VII. published by the D.E. Society, Poona.

चिण् substitute इ causing vrddhi, in the place of the aorist vikaraṇa affix चित्र, prescribed in the case of all roots in the passive voice and in the case of the roots पद, दीप, जन् etc. in the active voice before the affix त of the third pers. sing. in the Atmanepada, which in its turn is elided by P. VI. 4. 104. cf. P. III. 1.60-66.

चित् affixes or substitutes or bases marked with the mute letter च signifying the acute accent for the last vowel; e. g. अधुच, धुरच, कुण्डिनच् etc. cf. P. VI. 1. 163, 164.

चित्करण marking with the mute letter च, signifying the acute accent of the last vowel; cf. चापि चित्करणसामध्यादन्तोदात्तत्वं भविष्यति; M. Bh. on P. III, 1.3 Vart. 16.

चित्प्रभा name of a commentary on the Paribhāṣenduśekhara by ब्रह्मानन्दसरस्वती.

चिद्स्थिमाला name of a commentary on the Laghuśabdenduśekhara by Vaidyanātha Pāyaguṇḍe,one of the distinguished disciples of Nāgeśabhatta.

चिद्र्पाश्रय named also चिद्र्पाश्रम who wrote a learned commentary named विषमी on the Paribhāṣenduśekhara of Nāgeśabhaṭṭa

चिन्ता (1) view; theory. e.g. बाध्यसामान्य-चिन्ता, बाध्यविशेषचिन्ता cf. इयमेव बाध्य-सामान्याचिन्तेति व्यवाह्नियते Par. Sek. Pari. 58; (2) a matter of scrutiny on a suspicion; cf. चिन्ता च—मयतेरिदन्य-तरस्याम् इत्यतेन्यतरस्यांग्रहणस्य सिंहावलोकन-न्यायादनुकृत्ते; Durghaṭa Vṛ. on VI.4.69.

ren by Vishnu Shastri Bhat, in चिन्तामणि name of a commentary

on the Sūtras of the Śākatāyana Vyākaraņa written by यक्षवर्मन्. It is also called लघुत्रति.

चिन्तामणिप्रकाशिका a commentary on the चिन्तामणि of यक्षवर्मन, written by अजितसेन in the twelfth century. See चिन्तामणि.

चिन्त्य questionable; contestable; which cannot be easily admitted. The word is used in connection with a statement made by a sound scholar which cannot be easily brushed aside; cf. एतेन यस्त्रेयटे केचि दित्यादिना अस्यैव वाग्रहणस्य तदिनित्यत्वज्ञाप-कतोक्ता सापि चिन्त्या. Par. Sekh. Pari. 93. 5.

चु the group of palatal consonants viz. च, छ, ज, झ and ज; cf. चुटू P. I. 3. 7, चो: कु: VIII. 2. 30, कुहाश्च: VII. 4 62.

चुड्युए tad. affix चुड्च applied to a word in the sense of 'well-known by '; e. g. विद्याचुड्यु:; cf. P. V. 2. 26

चुरादि a class or group of roots headed by the root चुर्, familiarly known as the tenth conjugation.

चुिक्षाद्वि a grammarian who is supposed to have written a gloss (वृत्ति) on the Sutras of Pāṇini; cf. तत्र च वृत्तिः पाणिनिप्रणीतानां स्त्राणां विवरणं चुल्लिमिट्ट-नल्द्रसादि- (V. 1. निर्दृशादि-) विरचितम्, Nyāsa, on the benedictory verse of Kāsikā: वृत्तौ भाष्ये तथा घातुनामपारायणा-दिष् at the very beginning.

খুর্ণি a gloss on the Sūtras of Pāṇini referred to by Itsing and Śrīpatidatta. Some scholars believe that Pataĥjali's Mahābhāṣya is referred to here by the word খুর্ণি, as it fully discusses all the knotty points. Others believe that খুর্ণি,stands for the Vṛtti of খুল্লিমাই. In Jain Religious Literature there are some brief comments on the Sūtras which are called খুণি and there possibly

was a similar चूर्णि on the sūtras of Pāṇini.

चेकींयित the sign य (यङ् of Pāṇini) of the frequentative or intensive. The word is mostly used in the Kātantra Grammar works; धाते।यंशब्दश्चेकी।येतं**।** कियासमभिहारे, III. 2. 14. The word चक्रीयित is used in the Mahābhāsya in the sense of यङन्त where Kaiyata remarks यङ: पूर्वाचार्यसंज्ञा चेक्रीयितमिति cf. प्रदीप on M.Bh. on P. IV.1.78 Vārtika. The word चेक्रीयितान्त means यङन्त in Panini's terminology meaning a secondary root derived from the primary root in the sense of intensity. The word चर्करीतान्त is used for the frequentative bases in which य, the sign of the frequentative, is omitted. See चर्करीत.

चेडु tad. affix एलु applied to the word हिम in the sense of 'unable to bear' e. g. हिमेलु:, cf. P. V. 2. 122 Vart. 7.

चोक्सनाथ a southern grammarian of the seventeenth century who has composed in 430 stanzas a short list of the important roots with their meaning. The work is called धातुरत्नावली.

चोद्क (1) an objector; the word is common in the Commentary Literature where likely objections to a particular statement are raised, without specific reference to any individual objector, and replies are given, simply with a view to making matters clear; (2) repetition of a word with इति interposed; cf. चादक: परिम्रह: इत्यनयीन्तरम्. See अदृष्टवर्ण and परिम्रह.

चोरट् the crude form of the word चार with the mute consonant ट् added to signify the addition of ङीप to form the feminine base e. g. चोरी; cf. P. IV. 1.15. चौरादिक a root belonging to the tenth conjugation of roots (चुरादिगण); cf. आम: इति चौरादिकस्य णिचि बृद्धौ सत्यां भवति। Kāś. on P. VII. 3. 34.

च्छ the consonant छ with च prfiexed, for which श् is substituted by च्छ्ठी: ग्रहनुनासिके च P. VI. 4. 19.

च्फञ् tad. affix आयन causing a viddhi substitute for the first vowel of the word to which it is added. The affix (च्फ्ञ्) is added in the sense of 'a descendant except the direct son or daughter' to words कुञ्ज and others; cf. P. IV. 1. 98.

चिल the sign of the aorist (हुङ्) for which generally सिच् and अङ्, वस, चङ् and चिण् are substituted in specified cases; cf. P. III. 1. 43-66.

चि tad. affix (of which nothing remains) to signify the taking place of something which was not so before; after the word ending in चि the forms of the root इ, भू or अस् have to be placed; e.g. शुक्री-करोति; cf. P. V. 4. 50

च्च्यर्थ possessing the sense of न्वि. See न्वि cf. P. III. 2. 56 also P. III. 3. 127 Vart. 1.

छ

च्य the second consonant of the palatal class of consonants (चवर्ग), which is possessed of the properties श्वास, अधाष, महाप्राण and कण्डविवृतकारित्व. छ , placed at the beginning of affixes, is mute; while ई्य is substituted for छ standing at the beginning of taddhita affixes; cf. P. I. 3.7 and VII. 1.2. छ at the end of roots has got ष substituted for it; cf. P. VIII. 2.36.

छ tad. affix ईय, added (1) to the words स्वस्, भ्रातृ and to words ending with the tad. affix फिल्; cf. P.

IV. 1.143,144 and 149; (2) to the dvandva compound of words meaning constellations, to the words अपानम्, अपानप्तृ, महेन्द्र, द्यावापृथिवी, शुनासीर etc. as also to शर्करा, उत्कर, नड etc. in certain specified senses, cf. P. IV. 2.6, 28, 29, 32, 48, 84, 90 & 91;(3) to words beginning with the vowel called Vrddhi(আ, ਏ or औ),to words ending with गतें, to words of the गह class, and to युष्मद् and अस्मद् in the शैषिक senses, cf. P. IV. 3.114, 137-45 and IV. 3.1; (4) to the words जिह्नामूल, अङ्गुलि, as also to words ending in वर्ग in the sense of 'present there'; cf. P.IV.3.62-64; (5) to the words शिशुक्रन्द, यमसभ, dvandva compounds, इन्द्रजनन and others in the sense of 'a book composed in respect of', cf. P.IV. 3.88; (6) to words meaning warrior tribes, to words रैवतिक etc., as also आयुघ, and अप्र, in some specified senses; cf. P.IV. 3.91, 131, IV. 4.14, 117; (7) to all words barring those given as exceptions in the general senses mentioned in the sec. V.I.1-37; (8) to the words এম, कडङ्कर, दक्षिण, words ending in वत्सर, अनुप्रवचन etc. होत्रा, अभ्यमित्र and कुशाग्र in specified senses; cf. P. V. 1. 40, 69,70,91,92, 111,112,135, V. 2.17, V.3.105; (9) to compound words in the sense of इव; e.g. काकतालीयम्, अजावृत्पाणीयम् etc. cf. V. 3. 106;and (10) to words ending in जाति and स्थान in specified senses; cf. P. V.4, 9,10.

ন্তকাৰ the letter ত, the word কাৰ being looked upon as an affix added to the consonant ত which, by the addition of জ, is made a complete syllable; cf. T. Pr. I. 16, 21.

প্তত্ tad. affix ই্ব causing the viddhi substitute for the first vowel of the word to which it is added. তুলু is added (1) to the words দিনুদ্বস্তু and

मातृष्वस् in the sense of अपर्य; cf. P· IV. 1.132, 134; (2) to the word^S कृशाक्ष,अरिष्ट and others as a चातुर्धिक affix; cf. P. IV. 2.80; (3) to the words तिचिर, वरतन्त, खण्डिक and उख in the sense of 'instructed by', cf. P.IV.3.102; and (4) to the word शलातुर in the sense of 'being a national of' or 'having as a domicile.' e. g. शालातुरीय:; cf. P. IV. 3.94.

छन्दस् (1) Vedic Literature in general as found in the rule बहुळ छन्दिस which has occurred several times in the Sūtrās of Paṇini, cf. छन्दो- वस्सूत्राणि भवन्ति M. Bh. on I.1.1, and I.4.3; cf. also V. Pr. I.1, 4; (2) Vedic Saṃhitā texts as contrasted with the Brāhmaṇa texts; cf. छन्दो- ब्राह्मणानि च तिह्मयाणि P. IV.2.66; (3) metre, metrical portion of the Veda.

छन्दोभाषा Vedic language as contrasted with भाषा (ordinary language in use); cf. गुरुत्वं लघुता साम्यं हस्वदीर्घष्टुतानि च...एतत्सर्व तु विश्वयं छन्दोभाषां विजानता T. Pr. XXIV. 5.

ভবাব a popular name given by grammarians to the first pāda of the fifth Adhyāya of Paṇini's Aṣṭādhyāyī as the pāda begins with the rule সাক্ কানাভ্য: P. V. 1.1.

छव् a short term or Pratyāhāra standing for छ, ट्, थ्, च्, ट् and त्; cf. नश्कन्यप्रशान् P. VIII.3.7.

छस् tad. affix इंग added to the word भनत् in the general है जिन्न senses, e. g. भनदीय:; cf. P. IV.2.115. The mute letter स has been attached to the affix छस् so that the base भनत् before it could be termed pada (cf. सिति च P. I.4.16) and as a result have the consonant त changed into इ by P. VIII.2.39.

छान्दस found in the Vedic Literature; Vedic; cf. छान्दसा अपि कचिद् भाषायां प्रयुज्यन्ते Bhāṣāvṛtti on P. IV. 4.143; cf. also छान्दसमेतत् । दृष्टानुविधिश्च च्छन्दिस भवति; M. Bh. on I.1.5.

ন্তাৰা a learned commentary on Nāgeśa's Mahābhāṣyapradīpoddyota written by his pupil ৰাত্ত্বসন্থ (possibly the same as, or the son of, বীহানাথ পাষ্যুট্ট) who lived in the eighteenth century.

छुच्छुकभट्ट a grammarian who wrote a short gloss called कातन्त्रलघुवृत्ति on the Kātantrasūtras.

ज

ज् third consonant of the palatal class of consonants, possessed of the properties नाद, घोष, अल्पप्राण and कण्ट- संवृत्तकारित. ज् at the beginning of affixes is mute in Panini's grammar.

ন the consonant ন with প added to it for facility of pronunciation; cf. T. Pr. I..21. See ন.

जगद्धर a poet and grammarian of Kasmīra of the fourteenth century who wrote a commentary named बालवोधिनी on the Kātantra Sūtras.

जगन्नाथ (1) the well-known poet and scholar of Vyākaraņa and Alamkāra who wrote many excellent poetical works. He lived in the sixteenth century. He was a pupil of कृष्णरोष and he severely criticised the views of Appaya Diksita and Bhațțoji Dikșita. He wrote a sort of refutation of Bhattoji's commentary Praudha-Manoramā on the Siddhanta Kaumudi, which he named प्रोडमनारमाखण्डन but which is popularly termed मनोरमाकुचमर्दन. His famous work is the Rasaganga-Alankārasāstra; dhara on writer of a commentary on the Rk-Prātiśākhya by name Varņakramalaksaņā; (3) writer of Sārapradīpikā, a commentary on the Sārasvata Vyākaraņa.

जटा a kind of Vedic recital wherein each word is repeated six times. जटा is called one of the 8 kinds (अष्टिकृति) of the Kramapāṭha, which in its turn is based on the Padapāṭha; cf. जटा माला शिखा रेखा ध्वजो दण्डो रथा घनः। अष्टी विकृतयः प्रोक्ताः क्रमपूर्वा मनीषिभिः। जटा is defined as अनुलोमविलोमाभ्यां त्रिवारं हि पटेत् क्रमम्। विलोमे पदवत्संधिः अनुलोम यथाक्रमम्। The recital of ओषधयः संवदन्ते सोमेन can be illustrated as ओषधयः सं, समोषधयः, ओषधयः सं, सं वदन्ते, वदन्ते सोमेन।

जयकृष्ण a famous grammarian of the Mauni family who lived in Vārānasī in the seventeenth century. He wrote विभक्त्यर्थनिर्णय, स्फोटचिन्द्रिका, a commentary on the Siddhāntakaumudī called सुवोधिनी and a commentary on the Madhya Kaumudī named विलास. He wrote a commentary on the Laghukaumudī also.

जयदेव a grammarian, (of course different from the well-known poet), to whom a small treatise on grammar by name इष्टतन्त्रव्याकरण is attributed.

जयन्त (1) author of तत्त्वचन्द्र a commentary on पाणिनिस्त्रशृत्ति written by Vitthala; (2) writer of a commentary named Vādighaṭamudgara on the Sārasvataprakriyā.

जयरामभद्दाचार्य a famous Bengalee scholar of Vyākarana and Nyāya who has written a small treatise dealing with syntax. The treatise is named कारकवाद.

जयादित्य one of the famous joint authors (जयादित्य and वामन) of the well-known gloss (वृत्ति) on the Sūtras of Pāṇini, popularly called काश्चिकावृत्ति. As the काशिकावृत्ति is mentioned by It-sing, who has also mentioned Bharthari's Vākya-

padiya, as a grammar treatise written some 40 years before his visit, the time of काशिकाञ्चि is fixed as the middle of the 7th century A.D. Some scholars believe that जयादित्य was the same as जयापिंड a king of Kaśmīra and वामन was his minister. For details, see pp. 386—388 of the Vyākaraņa Mahābhāṣya Vol. VII published by the D.E. Society, Poona. See काशिका.

जयानन्द a Jain grammarian of the fourteenth century who wrote a commentary named তত্ত্বাৰ on the ভিন্নানুমান্ত্ৰন of Hemacandra.

जञ् a short term (प्रत्याहार) signifying the soft inaspirate class consonants ज्, ब्, ग्, ड् and द्.

সহবে substitution of a জহা consonant prescribed by Pāṇini for any consonant excepting a semi-vowel or a nasal, if followed by any fourth or third consonant out of the class consonants, or if it is at the end of a pāda; cf. P.VIII. 2.39, VIII.4. 53.

जरभाव the same as জহল, which see above.

जस् case termination अस् of the nom. plural; cf.P. IV. 1.2.

जासे case termination अस् of the nom. plural mentioned as जस् by Pāṇini in IV. 1.2, but referred to as जिस by him; cf. P.IV.1.31 and VII.1.50.

जहत्स्वार्थो (वृत्ति) a composite expression where the constituent members give up their individual sense. In compound words such as राजपुरुष in the sentence राजपुरुषमा- नय the word राजन् gives up its sense inasmuch as he, the king, is not brought; पुरुष also gives up its sense as every man is not brought. It is of course to be noted that although the sense is

given up by each word, it is not completely given up; cf. जहदप्यसा स्वार्थ नात्यन्ताय जहाति; M. Bh. on P. II. 1.1. Vārt. 2. For detailed explanation see Mahābhāṣya on P. II. 1.1. Vārt. 2.

जहस्रमेत्व abandonment or giving up of properties in the case of a word included in a द्यत्ति or composite expression; cf. जहस्रमेत्वाच्छब्दप्रवृत्तेः Durghața Vṛṭṭi on P. II. 2.6.

जाप्रहीतेतिवाद a short disguisition on the correctness of the word जाप्रहीता, written by a grammarian named Cakrin; cf. भट्टोजिदीक्षितप्राहप्रस्तं माधव-दिग्गजम्। अमूमुचत् सत्यवर्यश्चकी चित्रप्रसादभाक्, colophon.

জান born or produced there or then; one of the senses in which the tad. affixes, called জানাৰ্থক, are prescribed by Pāṇini in the sūtra নুস জান: and the following; cf. P. IV. 3.25-37.

जातबहिरङ्गासिद्धत्व invalidity of a Bahiranga operation that has already taken place by virtue of the Antaranga-paribhāṣā—असिद्धं बहिरङ्गमन्तरङ्गे— that which is 'bahiranga' is regarded as not having taken effect when that which is 'antaranga' is to take effect. For details see Par. Sek. Paribhāṣā 50.

जाताभीयासिद्धत्व invalidity of a grammatical operation prescribed by a rule in the आभीय section (P. VI. 4. 22 upto the end of the fourth pada) which, although it has taken place, is to be looked upon as not having taken place when any other operation in the same section is to take effect. See आभीयासिद्ध.

of generality which is present in the several individual objects of the same kind. The biggest or widest notion of the universal or genus is

सत्ता which, according to the grammarians, exists in every object or substance, and hence, it is the denotation or denoted sense of every substantive or Prātipadika, although on many an occasion vyakti or an individual object required for daily affairs and is actually referred to in ordinary In the Mahābhāsya a learned discussion is held regarding whether जाति is the denotation or ब्यक्ति is the denotation. word जाति is defined in the Mahābhāsya as follows: - आकृतिग्रहणा जातिर्लिङ्गानां च न सर्वभाक् । सकृदारुयातनि-गाँह्या गोत्रं च चरणैः सह ॥ अपर आह । प्रादुभीवविनाशाभ्यां सत्त्वस्य युगपद्गुणैः । असर्वे-लिङ्गां बह्वयो तां जातिं कवया विद: M. Bh. on IV. 1.63. For details see Bhartrhari's Vākyapadīya.

জানিম্থ the view that জানি, or genus only, is the denotation of every word. The view was first advocated by Vājapyāyana which was later on held by many, the Mīmā-msakas being the chief supporters of the view. See Mahābhāṣya on P. I. 2.64. See Par. Śek. Pari. 40.

जातिपदार्थवाद see जातिपक्ष.

जातिस्वर the acute accent for the last vowel of a word ending with क of the p.p.p. denoting a genus; cf. P. VI. 2.170.

जातीयर् tad. affix जातीय in the sense of प्रकार or variety; e. g. पटुजातीय:, मृदुजातीय:; cf. Kāś. on P. V. 3.69. Originally जातीय was possibly an independent word, but as its use, especially as a noun, was found restricted, it came to be looked upon as an affix on the analogy of the affixes कल्प, देश्य, देशीय and others.

notion of the universal or genus is | जात्य name of a variety of the Sva-

rita or circumflex accent; the original svarita accent as contrasted with the svarita for the grave which follows upon an acute as prescribed by P. in VIII. 4.67, and which is found in the words इन्द्र:, होता etc. The jātya svarita is noticed in the words रवः, क, न्यक्, कन्या etc.; cf. उदात्तपूर्व स्वरितमनुदानं पदेक्षरम् । अतान्यत् स्वरितं स्वारं जात्यमाचक्षते पदे ।। जात्या स्वभावेनैव उदात्तानुदात्तसंगतिं विना जातो जात्यः। तं जात्यमाचक्षते ब्याडिप्रभृतयः R. Pr. and com. III. 4.

जामि tautologous, unnecessarily repeated; the word is defined and illustrated by Yāska as;-तग्रत्समान्यामृचि समानाभिज्याहारं भगति तज्ञामि भग्नतीत्येकं मधुमन्तं मधुश्रुतमिति यथा Nir.X.16.2. For other definitions of the word जामि conveying practically the same idea, cf. Nir.X.16.3 and 4.

जाहच् tad. affix added in the sense of 'a root' to the words कर्ण, अक्षि, नख, मुख and others; e.g. कर्णजाहम् cf. P. V.2.24.

जि a conventional term for संप्रसारण used in the Jainendra Vyākaraṇa.

जित् (1) lit. affix marked with the mute letter ज़; e. g. जस्, जिस, ज़ुस्. the word जित् is not however found used in this sense; (2) a word supposed to be marked with the mute indicatory letter s.The word is used in this sense by the Varttikakara saying that such a word does not denote itself but its synonyms; cf. जित् पर्यायवचनस्यैव राजाद्यर्थम् P.I.1.68 Vart. 7. In the Sutra सभा राजामनुष्यपूर्वी P.II. 4. 23, the word राजन् is supposed to be जित् and hence it denotes হন, ईश्वर etc.; but not the word राजन् itself; (3) In the Pratisakhya works जित् means the first two consonants of each class (वर्ग); e.g. क्, ख़, चु, ख़ु. etc. which are terminology; cf. द्वौ द्वौ प्रथमो जित्. V· Pr.I.50;III.13.

জিনঅন্ধ author of the Siddhantaratna, a commentary on the Sarasvata Sūtras.

जिनेन्द्रबुद्धि a reputed Buddhist Grammarian of the eighth century who wrote a scholarly commentary on the Kāśikāvṛtti of Jayāditya and Vāmana. The commentary is called न्यास or काशिकाविवरणपञ्जिका and the writer is referred to as न्यासकार in many later grammar works. Some scholars identify him with पूज्यपाददेवनन्दिन् the writer of the जैनन्द्र-व्याकरण, but this is not possible as पूज्यपाददेवनन्दिन् was a Jain Grammarian who flourished much earlier.

जिन्निर्देश mention as জিন্; cf. জিন্নিर्देश: কর্নভথ: M.Bh. on I.1.68 Vārt. 7. See জিন্

जिह्ना used in the sense of जिह्नाम, the tip of the tongue.

जिहामूलस्थान (1) having the root of the tongue as the place of its production; the phonetic element or letter called जिह्वामूलीय; (2) name given to that phonetic element into which a visarga is changed when followed by क् or ख़; cf × क इति जिह्वामूलीयः V.Pr.VIII.19. The जिह्वामूलीय letter is called जिह्वय also; see Nyãsa on I. 1.9. The Rk. Prātišākhya looks upon क, ल, जिह्वामूलीय, and the guttural letters as जिह्वामूलस्थान.

जिह्नामूळीय produced at the root of the tongue; the same as जिह्नामूलस्थान, which see above.

जुक् augment ज् added to the root বা before the causal sign णिच् when the root means shaking;cf. বা বিধুনন জুক্ P. VII. 3.38.

Pratiśākhya works জিন্ means the first two consonants of each class (বৰ্ণ); e.g. ক্, ভ্, ভ্, ভ্, etc. which are the same as ভব্ letters in Pāṇini's

रसवती on it, which were composed by क्रमदीश्वर in the thirteenth century. The work of जुमरनान्दिन is known as जीमारज्याकरण.

जुस् verbal termination उस् substituted for the original झि of the third pers. pl. in certain cases mentioned in P.III. 4.108, 109, 110, 111, and 112.

जुस्भाव the transformation of ज्ञि into जुस्; the substitution of जुस् for ज्ञि. The term is often used in the Mahābhāṣya; cf. M. Bh. on I. 1.57, I.1.63, III.1.43 etc. See जुस्.

जुहोत्यादिगण the class of roots headed by हु after which the vikarana sap is shided and the root is reduplicated in the four conjugational tenses; third conjugation of roots.

जैनेन्द्रक्याकरण name of a grammar work written by Pūjyapāda Devanandin, also called Siddhanandin, in the fifth century A.D. grammar is based on the Astadhyāyī of Pāṇini, the section on Vedic accent and the rules of Pāṇini explaining Vedic forms being of course, neglected. The grammar is called Jainendra Vyākaraņa or Jainendra Sabdānusāsana. The work is available in two versions, one consisting of 3000 sūtras and the other of 3700 sutras. It has got many commentaries, of which the Mahavrtti written by Abhayanandin is the principal one. For details Jainendra Vyakarana, introduction published by the Bharatiya Jñanapītha Vārānasī.

जैनेन्द्रव्याकरणमहानृत्ति name of a commentary on the Jainendra Vyākaraņa, written by Abhayanandin in the ninth century A. D. see जैनेन्द्र- व्याकरण above.

जोमार (न्याकरण) a treatise on Vyākaraņa written by Jumaranandin. See ज्ञमरनन्दिन, above. The Jaumāra Vyākaraṇa has no Vedic section dealing with Vedic forms or accents, but it has added a section on Prākrita just as the Haima Vyākaraṇa.

जोमारपरिशिष्ट a supplement to the Jaumara Vyakarana written by Goyicandra. See गोयीचन्द्र.

जीमार संस्करण the revised version by Jumūranandin of the original grammar treatise in verse called संक्षितसार written by Kramadīsvara. The Jaumārasamskaraņa is the same as Jaumāra Vyākaraņa, which see above.

जौहोत्यादिक a root belonging to the जुहोत्यादिगण or the third conjugation.

ज्ञानदीपिका name of a commentary on Amarasimhā's Amarakosa written by Śrīpati (Chakravartin) in the 14th century.

ল্পাपक lit. indirect or implicit revealer; a word very commonly used in the sense of an indicatory statement. The Sūtras, especially those of Pāṇini, are very laconic and it is believed that not a single word in the Sūtras is devoid of purpose. If it is claimed that a particular word is without any purpose, the object of it being achieved in some other way, the commentators always try to assign some purpose or the other for the use of the word in the Sūtra. Such a word or words or sometimes even the whole Sūtra is called ज्ञापक or indicator of a particular thing. Paribhāsās or rules of interpretation are mostly derived by indication(ज्ञापकसिद्ध्) from a word or words in a Sütra which apparently appear to be न्यर्थ or without purpose, and which are shown as सार्थक after the particular indication (ज्ञापन) drawn from them. The शापक is shown to be constituted of four वैयर्थ्य, ज्ञापन, स्वस्मिञ्जारितार्थ्य and अन्यत्रपल. For the instances of Iñāpakas, see Paribhāsenduśekhara. Purusottamadeva in his Jñapakasamuccaya has drawn numerous conclusions of the type of ज्ञापन from the wording of Pānini Sūtras. The word ज्ञापक and ज्ञापन are used many times as synonyms although ज्ञापन sometimes refers to the conclusions drawn from a wording which is ज्ञापक or indicator. For instances of ज्ञापक, cf.M.Bh. on Māhesvara Sūtras 1, 3, 5, P. I.1. 3, 11, 18, 23, 51 etc. The word ऊ in the rule वाह ऊठ़ is a wellknown ज्ञापक of the अन्तरङ्गपरिभाषा. earliest use of the word जापक in the sense given above, is found in the Paribhāṣāsūcana of Vyādi. Paribhāsā works on other systems of grammar such as the Katantra, the Jainendra and others have drawn similar Jnapakas from the wording of the Sūtras in their systems. Sometimes a Jñāpaka is not regularly constituted of the four parts given above; it is a mere indicator and is called बोधक instead of ज्ञापक.

ज्ञापकसमुख्य a work giving a collection of about 400 Jñāpakas or indicatory wordings found in the Sūtras of Pānini and the conclusions drawn from them. It was written by Purusottamadeva, a Buddhist scholar of Pāṇini's grammar in the twelfth century A. D., who was probably the same as the famous great Vaiyākaraṇa patronized by Laksmanasena. See पुरुषोत्तम-देव.

ল্পাক্ষাম্য realizable, or possible to be drawn, from a wording in the Sūtra of Pāṇini in the manner shown above. See নাণক.

ज्ञापकसिद्ध realized from the ज्ञापक wording; the conclusion drawn from an indicatory word in the form of Paribhāṣās and the like. Such conclusions are not said to be universally valid; cf. ज्ञापकसिद्धं न सर्वत्र Par. Sek. Pari. 110.7.

ज्ञापन a conclusion or inference. drawn from a word or words in a Sūtra, with a view to assign a purpose to that or to those words which otherwise would have been The word is without a purpose. sometimes used in the sense of ज्ञापक, and refers to the word or words supposed to be without any purpose and therefore looked upon as a reason or हेत् for the desired conclusion to be drawn. words किमेतस्य ज्ञापेन प्रयोजनम् occur very frequently in the Mahabhasya: cf, M.Bh. on P. I. 1. 11, 14,19, 55, 68, I. 2.41 etc. etc.

ज्ञापित concluded or proved by means of a ज्ञापक word or wording; cf. हन्ते: पूर्वित्रप्रतिषयो वार्तिकेनव ज्ञापत: M.Bh. or. III. 4. 37 Vart. 3.

ज्ञाप्य a conclusion or formula to be drawn from a jñāpaka word or words; cf. the usual expression यावता विनानुपपत्तिस्तावतो ज्ञाप्यत्वम् stating that only so much, as is absolutely necessary, is to be inferred.

ज्ञाप्यमान indicated or suggested; cf. उत्पातेन ज्ञाप्यमाने (चतुर्थी वाच्या)। वाताय क्षिला विद्युत् etc. M.Bh. on II. 3.13 Vart. 3.

by Rāmacandra possibly belonging to the 18th century on the Vājasaneyi Prātisākhya; (2) name of a commentary on Nāgesa's Laghusabdendusekhara by Udayamkara Pāthaka of Vārāṇasi in the 18th century.

ज्वालिति standing for ज्वलादि, name of

a class of 30 roots headed by the root ज्वल दितों and given as चल कम्पने, जल घातने etc; cf. ज्वलितिकसन्तेम्या ण: P. III. 1.140.

झ

- झ् fourth consonant of the palatal class of consonants possessed of the properties नादानुप्रदान, घोष, संवतकण्ठत्व, and महाप्राणत्व; झ at the beginning of an affix in Pāṇini Sūtras is mute; e. g. the affixes झि, झ etc.; cf. चुटूं P. I. 3.7.
- झ a verbal ending of the 3rd pers. Ātm. for छ (i.e. छकार); cf P. III.4. 78; for the letter झ, अन्त is substituted; cf. झोन्त: P. VIII.1.3, but इरे in the perfect tense; cf. P. III. 4.81 and रन् in the potential and benedictive moods; cf. P. III. 4.85.
- झच् wording of the affix झ (see above) suggested by the Vārttikakāra to have the last vowel of अन्त acute, by चितः (P.VI.1.163) the property चित्त being transferred from the original झ to अन्त; cf. Kāś. तथा च झचश्चित्करणमर्थवद् भवति on P.VII.1.3.
- झय a short term (प्रत्यहार) for the fourth, third, second and first consonants of the five classes, after which ह is changed into the cognate of the preceding consonant while श is changed into श optionally; cf. P. VIII. 4.62, 63.
- सर् a short term (प्रत्याहार) for any consonant except semi-vowels, nasals and है; cf. P. VIII.4.65.
- झल् a short term (प्रत्याहार) for consonants excepting semi-vowels and nasals; cf. P.I.2.9, VI.1.58, VI.4. 15, VII. 1.60, VIII. 2.39, and VIII.4.53.
- श्रम् a short term (प्रत्याहार) for the fourth and the third of the class consonants; cf. P. VIII. 4.53, 54.

- झष् a short term (प्रत्याहार) for the fourth (झ, भ, घ, द and घ) of the class consonants; cf. P.VIII. 2.37, 40.
- शि (1) verb-ending of the 3rd pers. pl. Parasmaipada, substituted for the रूकार of the ten lakāras, changed to जुस in the potential and the benedictive moods, and optionally so in the imperfect and after the sign स of the aorist; cf.P,III. 4. 82, 83, 84, 108, 109, 110, 111, 112; (2) a conventional term for अञ्चय (indeclinable) used in the Jainendra Vyākaraṇa.
- इस्त् a term, meaning 'having झ् as इत्' used by the Vārttikakāra in connection with those words in the rules of Pāṇini which themselves as well as words referring to their special kinds, are liable to undergo the prescribed operation; cf. झित् तस्य च तिंद्ररोषाणां च मत्स्याद्यर्थम् । पिक्षमत्स्यम्गान् इन्ति । मात्स्यिकः। तिंद्ररोषाणाम्। शाक्षरिकः शाकुलिकः । M.Bh.on P.I. 1. 68 Vārt. 8.

ञ

- ञ् (1) the nasal (fifth consonant) of the palatal class of consonants possessed of the properties नादानुप्रदान, शोष, कण्टसंतृतत्व, अरुपपाण and आनुनासिक्य; (2) mute letter, characterized by which an affix signifies तृद्धि for the preceding vowel; च् of a taddhita affix, however, signifies तृद्धि for the first vowel of the word to which the affix is added; (3) a mute letter added to a root at the end to signify that the root takes verb-endings of both the padas.
- স tad. affix অ; cf. P. IV. 2. 58, 106, 107 and IV.4.129.
- जम् a short term (प्रत्याहार) for the five nasal consonants ङ्, ज्, ग्, ग् and म्.

সি a mute syllable prefixed to a root in the Dhātupātha of Pāṇini' signifying the addition of the affix ব (क) to the root, in the sense of the present time; e.g. ফ্রিল্ডা:, ঘূহ: etc.; cf. Kās. on P. III. 2.187.

নিঠ tad. affix হ্ন added to words headed by কার্য়া as also to words meaning a village in the Vāhīka country optionally with the affix ঠুম in the Saiṣika senses; e.g. কার্যিকা, কার্যিকা, বাইকা, বাইকা, যাক্তিকা The affixes ঠুম and সিঠ are added to the word কাল preceded by आपद as also by some other words; e.g. आपत्कालिका, आपत्कालिका तात्कालिका तात्कालिका etc.; cf. P. IV.2. 116,117,118 and Vārttika on IV. 2.116.

जित् (1) an affix marked with the mute letter ज; causing the substitution of viddhi for the preceding vowel and acute accent for the first vowel of the word to which it is added, but, causing viddhi for the first vowel of the word to which it is added in case the affix is a tad. affix; cf. P.VII.2, 115, 116, 117; (2) a root marked with the consonant ज, taking verb-endings of both the Parasmaipada and the Atmanepada kinds; e.g. करोति, कुरते, बिभति, बिभते, कीणाति, कीणाते elc.; cf. स्वरितिनतः कर्जभिपाये क्रियापळे P.I.3.72.

সীব a root marked with the mute syllable সি prefixed to it, signifying the addition of the affix क in the present tense. See সি.

च्या taddhita affix य signifying the substitution of vrddhi as also the acute accent for the first vowel of the word to which it is added. It is added (1) to words headed by प्रगदिन in the four senses termed चंत्रण e.g.प्राग्द्यम्, ज्ञारसम् etc.; cf.P.IV. 2.80; (2) to

the word गम्भीर and अन्ययीमाव compounds in the sense of 'present there', e.g. गाम्भीयेम्, पारिमुख्यम् etc. cf. P.IV.3.58, 59; (3) to the word विद्र e.g. वैदुर्य; cf. P. IV.3.84; (4) to the words headed by বাৰ্ণ্ডিক in the sense of 'domicile of', e.g. शाण्डिक्यः; cf. P. IV.3.92; (5) to the words छन्दोग, ओक्थिक, नट etc. sense of duty (धर्म) or scripture (आम्नाय) e. g. छान्दोग्यम् , औविथक्यम् नाट्यम् etc.; cf. P. IV. 3.129; (6) to the word गृहपति in the sense of 'associated with'; e.g. गाहेपत्यः (अग्नि:);cf.P.IV.4.90;(7) to the words ऋषभ and उपानह ; cf. P. V.1.14; (8) to the words अनन्त, आवसथ etc.,cf. P. V.4.23; (9) to the word अतिथि; cf. P.V.4.26; and (10) to the words in the sense of पुग(wandering tribes for earning money), as also to the words meaning नात (kinds of tribes) as also to words ending with the affix ৰদুস under certain conditions; cf. P.V.3.112, 113.

ड्यङ् tad. affix in the sense of 'a descendant' added to words beginning with आ, ऐ, औ or ending with इ, as also to the words कांसल and अजाद provided they mean a country and a Kṣatriya too; e.g. सोबीर्य:, आवन्त्य:, कोन्त्य: कौसल्य:, आजाद्य:; cf. P. IV.1.171.

ज्यह् tad. affix य causing बृद्धि to the first vowel of the word to which it is added and the addition of ई (इंप्) in the sense of feminine gender, added to words meaning warrior tribes of the Vāhīka country but not Brāhmaṇas or Kṣatriyas. e.g. श्रोद्रका etc.; cf. P. V. 3. 114.

ञ्युद् krt affix added to the root वह् in Vedic Literature preceded by the words कव्य, पुरीष, पुरीष्य or हव्य. e.g. कव्यवाहन:, पुरीषवाहन:, हव्यवाहन:; cf. P. III.2.65, 66.

ਣ

₹ the first consonant of the lingual class (टबगें) possessed of the properties श्वासानुप्रदान, अधोष, विवृतकण्ठत्व and अल्पप्राणल्व. When prefixed or attixed to an affix as an indicatory letter, it signifies the addition of the fem. affix डीप् (ई); cf. P. IV. 1.15. When added to the conjugational affixes (ভদার) it shows that in the Atmanepada the vowel of the last syllable is changed to g. cf. P. III. 4.79. When added to an augment (आगम), it shows that the augment marked with it is to be prefixed and not to be affixed; e. g. नुट्, तुट् etc.; cf. P. I. 1.46.

ट(1) the consonant ट्र, the vowel अ being added for facility of utterance; cf. अकारो व्यञ्जनानाम्, T. Pr. I. 21; (2) short term, (प्रत्याहार) standing for टब्गे or the lingual class of consonants, found used in the mostly Pratisākhya works; ct. RT. 13, V. Pr. I. 64, T. Pr. I. 27; (3) tad. affix (34) added to the word पत्ग्नी in the sense 'तत्र जात: 'e. g. म्हानी, cf. P. IV. 3.34, Vārt. 2; (4) kṛt affix (अ) added to the root चर्, स and कु under certain conditions; e. g. कुरचर:, अग्रसर:, यशस्करी (विद्या) दिवाकर:, विभाकरः कमेंकरः etc.; cf. P. 2.16-23.

टक् krt affix अ, not admitting गुण or चुद्धि to the preceding vowel and causing ङीप् in the feminine (by P.IV. 1.15), added to the roots गा, पा and इन् under certain conditions; e. g. सामगः, सुरापः, पतिन्नी etc.; cf. P. IV. 2.8, 52, 53, 54, 55.

टकार the consonant ट्, कार being added for facility of utterance; cf. वर्णान्कारः P. III. 3.108 Vart. 3; cf. also V. Pr. I.17.

द्य the samasanta affix अ added to certain specified words at the end of the tatpurusa and other compounds. e.g. राजसख:, पञ्चगवम्, महानसम्, समक्षम्, अध्यात्मम् etc. cf. P.V.4.91-112.

टवर्ग the class of lingual consonants; the same as टु in Pāṇini.

टा case ending of the third case (तृतीया) sing. number; cf. P. IV.1.2,

टाङ् short term for affixes beginning with टाप् in P. IV. 1.4 and ending with ध्यङ् in P. IV. 1.78; cf. टाङिति प्रत्याहारग्रहणम् । टाप: प्रमृति आ ध्यङो ङकारात् M. Bh. on I. 2.48 V. 2.

শ্রাথ্ feminine affix সা added to masculine nouns ending in স by the rule স্তান্থন্তান্ IV. 1.4 excepting those nouns where any other affix prescribed by subsequent rules becomes applicable.

रि the final syllable beginning with a vowel; part of a word consisting of the final vowel in a word and the consonants following the final vowel; cf. अचेन्स्यादि टि P. I. 1.64.

दिठन् (1) tad. affix इक added to the words श्राणा, मांस and ओदन in the sense of 'something given as wages' e. g. श्राणिक; श्राणिकी; cf. P. IV. 4.67; (2) tad. affix इक added to कंस and सूपे in the आहींय senses e. g. कींसक:, कींसकी; cf. P. V.1.25,26.

दित marked or characterized by the mute letter इ. For the significance of the addition of इ, see इ.

टिलोप deletion or elision of the final syllable beginning with a vowel, as prescribed by Pāṇini in certain rules; cf. मस्य टेलीप: VII. 1.88, दे: P. VI. 4.143, 155 नस्तद्विते P. VI. 4.144 and अह्नग्रहोरेव P. VI. 4.145.

टीटच् tad. affix टीट added to the preposition अब in the sense of

'lowering of the nose' (नासिकाया: नतम्) e. g. अवटीटम्; cf. P. V. 2.31.

ষ্ট (1) mute syllable হু prefixed to roots to signify the addition of the affix অধুন্ in the sense of verbal activity; e. g. वेपशु:, শ্বয়্য:; cf. P.III. 3.89; (2) the class of lingual consonants হ, হ, হ, হ and ण; cf चুরু P. I. 3.7.

हुक augment ट् added to that in connection with which it is prescribed; it is prescribed in connection with ङ and ण followed by a sibilant, e. g. सुगण्+ षष्ट: = सुगण्ट्षप्ट:; cf. P, VIII. 3.28.

देण्यण् tad. affix एण्य added to the word वृक्त meaning 'a warrior tribe not of a Brāhmaṇa nor of a Kṣatriya caste' in the sense of the word (वृक्त) itself; e. g. वाकेंण्य:, cf. P. V. 3.115

ट्यण् tad. affix य, causing मृद्धि for the initial vowel and the addition of the fem. affix ई, applied to the word सोम in the sense of 'having that as a deity,' e. g. सौम्यं हिंच:, सौमी ऋकु; cf. P. IV. 2.30.

ट्यु tad. affix अन to which the augment त is prefixed, making the affix तन, applicable to the words सायं, चिरं, प्राह्व, प्राग and indeclinable words in the Saisika or miscellaneous senses; e. g. सायंतन:, चिरंतन: दिवातनम् etc.; cf. P. IV. 3.23, 24.

टमुळ tad. affix added in the same way as टचु above, making only a difference in the accent. When the affix टचुल is added, the acute accent is given to the last vowel of the word preceding the affix.

हुइच् tad. affix छ, causing viddhi for the initial vowel of the word to which it is added and also the addition of the fem.affix ई,applied to the word शमी in the sense of 'विकार,' e.g. ज्ञामीली खुक्; cf. Kāś. on P. IV. 3.142.

द्वित having टु as इत्; roots, that have दु as इत् or mute, take the affix अधुच् in the sense of verbal activity. See दु.

5

द the second consonant of the lingual class possessed of the properties श्वासानुप्रदान, अधोष, विवृतकण्टत्व and महाप्राणत्व. For the syllable ठ at the beginning of taddhita affixes, the syllable इक is substituted; if however the affix (beginning with ਰ) follows upon a word ending in इस्, उस् , उ, क, ऌ and त् then क is added instead of इक; e. g. धानुष्क:, औदश्वित्क: etc.; cf. टस्येक:, इससक्तान्तात् कः, P. VII. 3.50, 51. Some scholars say that इक् and क् are substituted for র by the sūtras quoted above; cf. Kāś. on VII. 3.50.

3 (1) tad. affix হ; see \(\xi \) above for the substitution of ছফ and ফ for হ. \(\xi \) stands as a common term for \(\xi \pi \), হল, হল, and হল as also for \(\xi \pi \), হল, and হল; (2) the consonant \(\xi \), the vowel \(\xi \) being added for facitity of pronunciation, cf. T. \(\xi \).

उक् a very common tad. affix इक, or क in case it is added to words ending in इस्, उस्, उ, क, ल and त् according to P. VII. 3. 51, causing the substitution of viddhi for the first vowel of the word to which it is added. उक् is added to (1) रेवती and other words in the sense of descendant (अपत्य) e. g. रेवतिकः, दाण्डग्राहिकः, गार्गिकः, भागवित्तिकः यामुन्दायनिकः, cf. P. IV. 1.146–149; (2) to the words लाक्षा, राचना etc. in the sense of 'dyed in', e. g.

लाक्षिकम्, रोचिनिकम् ; cf. P. IV. 2.2; (3) to the words दिध and उद्धित in the sense of संस्कृत 'made better', e.g. दाधिकम्, औदश्वित्कम् (क instead of इक substituted for टक्), cf. P. IV. 2. 18, 19; (4) to the words आम्रहाय्णी, अक्षत्य etc.; cf. P. IV. 2. 22, 23; (5) to words expressive of inanimate objects, to the words हस्त and धेनु, as also to the words केश and अध in the sense of 'multitude'; cf. P. IV. 2. 47, 48; '6) to the words कतु, उक्थ and words ending in सूत्र, वसन्त etc., in the sense of 'students of ' (तदधीते तद्देद), cf. P. IV. 2.59, 60, 63; (7) to the words दु, भुद and others as also to शर्करा as a चातुरर्थिक affix; cf. P. IV. 2.80, 84; (8) to the words कन्या, भवत् and वर्षो in the Saisika senses; cf. P. IV. 2.102, 115, IV. 3.18; (9) to the words उपजानु and others in the sense 'generally present'; cf. P. IV. 3. 40; (10) to the words consisting of two syllables, and the words 奉表, ब्राह्मण etc.in the sense of explanatory literary work'; cf. P. IV.3.72; (11) to words meaning, 'sources of income 'in the sense of 'accruing from'; cf. P. IV. 3.75; (12) to words denoting inanimate things excepting words showing time or place, in the sense of 'भक्ति', cf. P. IV. 8.96; and (13) to the words हल and सोर in the sense of 'belonging to', cf. P. IV. 3.124. The tad. affix তক্ is added as a general termination, excepting in such cases where other affixes are prescribed, in specified senses like 'तेन दीव्यति, ' 'तेन खनति, ' 'तेन संस्कृतम्' etc.; cf. P. IV. 4.1-75, as also to words हल, सीर, कथा, विकथा, वितण्डा etc. in specified senses, cf. P. IV. 4. 81, 102. ਰक is also added as a general tad. affix or अधिकारविहितप्रत्यय, in various specified senses, as prescribed by P. V.1.19-63, and to the words उदर, अयःशूल, दण्ड, आजिन, अङ्गुली, मण्डल, etc. and to the word एकशाला, in the prescribed senses; cf. P. V. 2.67,76, V. 3.108,109; while, without making any change in sense it is added to अनुगादिन, विनय, समय, उपाय (औपयिक being the word formed), अकरमात, कथन्ति; (cf.आकस्मिक काथाचित्क), समूह,विशेष, अत्यय and others, and to the word वाक् in the sense of 'expressed'; cf. P. V. 4.13, 34, 35. The fem. affix ङीप् (ई) is added to words ending in the affix टक् to form fem. bases.

ठक्पाद a popular name given to the fourth pada of the fourth adhyaya of Panini's Astadhyayī. The pada begins with the rule प्राग्वहतेष्टक् P.IV.4.1 prescribing the taddhita affix टक् in the senses prescribed in rules beginning with the next rule 'तेन दिन्यति खनति जयति जितम् and ending with the rule 'निकट वसति' P.IV.4.73.

ठच् tad. assix इक or क (by P.VII.3.51) with the vowel a accented acute applied to (1) सुमुद and others as a Cāturarthika affix; cf. P. IV.2.80; (2) to multisyllabic words and words beginning with 39 which are proper nouns for persons; cf. P. V.3.78, 80; and (3) to the word एकशाला in the sense of इन; cf. P. V.3.109. The base, to which उच्च is added, retains generally two syllables or sometimes three, the rest being elided before the affix তব e. g. देविकः, वायुकः, पितृकः शैवलिकः etc. from the words देवदत्त, वायुदत्त, पितृ-दत्त, शेवलदत्त etc.; cf. P. V.3.83, 84.

ठञ् tad. affix इक or क (by P.VII.3.51) causing Vrddhi and acute accent for the first vowel of the word to which it is added, applied (1) to महाराज, प्रोष्टपद and कविचन् in the specified senses, cf. P. IV.2.35, 41

e. g. माहाराजिक, प्रौष्ठपदिक etc.; (2) to words काशि, चेदि, संज्ञा and others, along with ञिट, e. g. काशिकी, काशिका, also with সিত্ত to words denoting villages in the Vāhīka country e.g. शाकलिकी शाकलिका: as also to words ending in 3 forming names of countries in all the Saisika senses cf. P. IV.2.116-120; (3) to compound words having a word showing direction as their first member, to words denoting time, as also to the words शरद्, निशा and प्रदोष in the Saisika senses; cf. P. IV.3.6, 7, 11-15; (4) to the words বুণা (in Vedic Literature), and to हेमन्त and वसन्त in the Saisika senses; cf. P.IV.3.19-21; (5) to संबत्सर, आग्रहायणी, words having अन्त: as the first member, to the word ग्राम preceded by परि or अन, to multisyllabic words having their last vowel accented acute, to words denoting sacrifices, to words forming names of sages, to words ending in ऋ and to the word महाराज in the specific senses which are mentioned; cf. P. IV.3.50, 60, 61, 67, 68, 69, 78, 79, 97; (6) to the words गोपुच्छ, श्वगण, आक्रन्द, लवण, परश्वघ, compound words having a multisyllabic words as their first member, and to the words ne etc. in the specified senses; cf.P.IV.4.6,11, 38, 52, 58, 64, 103;(7) to any word as a general tad. affix (अधिकारविहित), unless any other affix has been specified in the specified senses 'तेन क्रीतम्' 'तस्य निमित्तम्'...'तद्र्हम्' mentioned in the section of sutras V. 1. 18. to 117; (8) to the words अयःशुल, दण्ड, अजिन, compound words having एक or गा as their first member as also to the words নিজ্ম্বান and निष्कसहस्न; cf. P.V.2.76, 118,119.

ठन् tad. affix इक or क (according to P. VII.3.51), causing the addition of आ, and not ई, for forming the

feminine base, applied (1) to the word नौ and werds with syllables in the sense of 'crossing' or 'swimming' over; cf. P.IV.4. 7; e.g. नाविक: नाविका बाहक: बाहका; (2) to the words वस, कय, and विकय and optionally with छ to आयुध in the sense of maintaining (तेन जीवति); cf. P. IV. 4.13, 14; (3) to the word प्रतिपथ, words ending with अगार, to the word হার, to words showing completion (पूरणवाचिन्), to the words अर्ध, भाग, वस्न, द्रव्य, षण्मास and. প্লাব in specified senses; cf. P. IV 4.42, 70, V. 1.21, 48, 49, 51, 84, V. 2, 85, and 109; (4) to words ending in sa also to the words headed by बीहि, and optionally with the affix इलच to तुन्द and with the affix व to केशांn the sense of मतुपू(possession); cf. P. V. 2, 115, 116, 117 and 109.

There is no affix or word marked with mute ह (at the end) in Pāṇinī's grammar, but to avoid certain technical difficulties, the Mahābhaṣyakāra has proposed mute ट instead of ट in the case of the affix इट of the first pers. sing. perf. Ātm. and उट p escribed as Saṃprasāraṇa substitute by P. VI. 4.132 e. g. प्रश्लोह:, प्रश्लोहा; cf. M.Bh. on III.4.79 and VI.4.19.

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ड् (1) third letter of the lingual class of consonants possessed of the properties नादानुप्रदान, घोष, संवृतकण्डल, and अल्पप्राण; (2) mute letter applied to affixes by Pāṇini to show the elision of the दि part (cf. P. 1. 1.64.) of the preceding word viz. the penultimate vowel and the consonant or consonants following it; cf. है: (लाप: डिति प्रत्योग परे)

- VI.4.143. The syllable ति of শিহাবি is also elided before an affix markwith the mute letter ভ্.
- ड (1) kṛt affix अ applied to the root गम् preceded by अन्त, अस्यन्त, अध्यन् etc., as also to the roots हन् and जन् under certain conditions; cf. P. III.2,48,49, 50, 97-101 and to the root क्रम् to form the word नक्क, cf. P. VI. 3.75; (2) tad. affix अ applied to words ending in दशन्, words ending in शत् and the word विश्ति in the sense of 'more than' e.g. एकादशं शतम्, एकिनेशम्, एकिनेशम्, एकिनेशम्, दि P.V.2.45, 46.
- ৰৰ samāsānta (জ) added to a Bahuvrīhi compound meaning a numeral e.g. ওদবহাা: ওদবিহাা: cf. P.V.4.74.
- डद् tad. affix अ in the sense of पूरण applied to a numeral to form an ordinal numeral; e. g. एकादशः, त्रयोदशः, cf. P.V.2.48.
- डण् tad. affix अ, causing viddhi and दिलेप, applied to त्रिंशत् and चल्वारिंशत् to show the परिमाण i.e. measurement or extent of a Brāhmaṇa work; e. g. त्रेंशानि बाह्मणानि, चात्वारिंशानि cf. P. V. 1.62.
- डतमच् tad. affix अतम in the sense of determination or selection of one out of many, applied to the pronouns किं, यत and तत्; e,g. कतमः; cf. P.V.3.93,as also to एक according to Eastern Grammarians; e.g. एकतमो भवतां देवदत्तः; cf. P.V.3.94.
- डतरच् tad. affix अंतर in the sense of 'selection out of two' applied to the words कि, यत् and तत् as also to the word एक; e.g. कतरा भवताः पद्वः cf. P. V. 3.92, एकतरा भवतांदेवदत्तः cf. P. V. 3.94.
- डतरादि a class of words headed by the word इतर which stands for इतरान्त i.e. words ending with the affix इतर; similarly the word इतम which follows इतर stands for इतमान्त.

- This class इतरादि is a subdivision of the bigger class called सर्वादि, and it consists of only five words viz. इतरान्त, इतमान्त, अन्य, अन्यतर and इतर: cf P. VII.1.25 and I.1.27.
- डाते tad. affix अति affixed to the word किम् to show number or measurement; e.g. कित बाह्मणाः, cf. P.V.2.41. The words ending with the affix डित are termed संस्था and पर् for purposes of declension etc.; cf. P.I.1.23,25.
- ভং kit affix अर added to the root অন্ in the sense of 'instrument' or 'location' e.g. आखर:, cf. P. III. 3. 125 Vārttika.
- डस् affix अस् applied to the word धतवाह and others at the end of a pada i.e. when the word धतवाह has got the पदसंज्ञा. e. g. धतवा: इन्द्र: । धेतवोम्याम् cf.P.III.2.71Vart.1 and 2.
- ভা (1) verb-ending আ, causing elision of the penultimate vowel as also of the following consonant, substituted for the 3rd pers. sing. affix तिष् of the first future; e.g. कता; cf. P.II.4.85; (2) case ending আ substituted in Vedic Literature for any case affix as noticed in Vedic usages; e.g. নামা দূখিভ্যাম; cf. P. VII.1.39.
- ভাৰ tad. assix সা applied to dissyllabic words, used as imitation of sounds, or used as onomatopoetic, when connected with the root कु or मु or अम्. The word to which हाच् is applied becomes generally doubled; c. g पटपटाकरोात, पटपटाभवति पटपटास्यात; cf. P.V.4.57. The affix डाच् is also applied to द्वितीय, तृतीय, to compound words formed of a numeral and the word गुण, as also to the words सपत्र, निष्पत्र, मुख, प्रिय etc. when these words are connected with the root कृ:e.g. द्वितीयाकरोति-तृतीया-करोति, द्विगुणाकरोति, सपत्राकरोति, सुखाकरोति etc.; cf. P.V.4. 58 to 67.

- डाप् fem. affix आ added optionally to words ending in मन् and to Bahuvrihi compounds ending in अन् to show feminine gender, the words remaining as they are when the optional affix डाप् is not applied; e.g. दामा, सीमा, सुपर्वी; cf. P. IV. 1.11, 12, 13.
- डामहच् tad. affix आमह added to the words मान and पिन in the sense of 'father'; e.g. मातामहः, पितामहः; cf. P. IV. 2.36 Vārt. 2.
 - डित possessed of the mute letter इ added for the purpose of the elision of दि (last vowel and the consonant or consonants after it) of the preceding word. See ड.
 - डिनि (1) tad. affix applied to अवान्तर-बीक्षा, तिलमत etc. in the sense of चरति (observing); e.g. तिलमती, cf. P. V. 1. 94 Vart 3; (2) applied in the sense of 'having as measurement'applied to numeral words ending in शत् or शिन् and the word विंशति; e.g. त्रिंशिनो मासा:, विंशिनोङ्गिरस;; cf. M. Bh. on P. V. 2.37.
 - डिमच् tad. affix इम applied to the words अप्र, आदि, पश्चात् and अन्त in the Saisika senses; e.g. अग्रिमम्, आदि-मम्, पश्चिमम्, अन्तिम्म; cf. M. Bh. on P.IV.3.23.
 - डियाच् case affix इया for Inst.sing.seen in Vedic Literature; e.g. मुक्षेत्रिया, मुगात्रिया; cf. Kāś. on P.VII.1.39.
 - **डुपच्** tad affix उप added to the word कृत् in the sense of diminutive; e.g. कृतुभ: a small oil-pot (कृत्); cf. V.3. 89.
 - ड्रम्सन Unadi affix उम् added to the root पा to form the word पुंस; cf. पाते ड्रीम्सन् Unadi Sutra IV.177.
 - ছুন্ত tad. affix ভল in the sense of 'brother' applied to the word মানু; e.g. মানুল:; cf. P. IV. 2.36 Vart 1.

- ड्रुतुप् tad. affix मत् as a चातुर्यर्थेक affix applied to the words कुमुद, नड and वतत; e.g. कुमुद्दान्, नड्बान्, वेतस्वान; cf.P. IV. 2.87.
- ड्य tad. affix य (1) added in the sense of 'Sāma introduced by ' (दर्श साम) to the word वामदेव; e.g. वामदेव्यं साम; cf. P. IV. 2.9; (2) added to the word स्रोत्स optionally with यत in the sense of 'present there' (तत्र भव:); e.g. स्रोतस्य:, cf. P. IV. 4.113.
- ड्यण् tad. affix य added to the words पाथस् and नदी in the sense of 'present there' (तत्र मन:), e. g. पाथ्यः नादा:; cf. P. IV. 4.111.
- ड्यत् tad. affix य added along with ड्य to the same words to which the affix ड्य is added as also in the same sense, the vowel अ of ड्यत् being स्वरित. See the word ड्य above.
- ड्या case affix या seen in Vedic Literature e. g. अनुष्ठचा उच्च्यावयतात् cf. S. K. on P. VII. 1.39.
- ड्रट् kṛt affix र with fem. affix ई added to it, applied to the root स्त्यै. e.g. स्त्री cf. संस्त्याने स्त्यायतेर्ड्ट् स्त्री M. Bh. on IV. 1.3.
- ड्स्वलच्च् tad.affix वल, in the four senses, added to the words नड and शाद; e. g. नड्वलम्, शाद्दलम्; cf. P. IV. 2.88.
- ड्वित a root marked with the mute syllable इ (at the beginning) to signify the application of the krt affix त्रि which is invariably followed by the addition of म (मप्), in the sense of 'achieved by' e.g. पिन्त्रमम्; कृत्रिमम्; cf. P. III. 3.88 and IV. 4.20.
- डुन. tad. affix अक added to the words विंशति and त्रिंशत् in the tetrad of tad. senses; e. g. विंशक:, त्रिंशक: cf. P. V. 1.24.

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₹ (1) fourth consonant of the lingual class of consonants possessed of the properties नादानुप्रदान, घोष, संवृतकण्ठत्व and महाप्राणत्व; (2) the consonant & which is elided when followed by and the preceding vowel is lengthened; e.g. गादा, cf. P. VIII. 3.13 and VI. 3.111; (3) substitute \(\xi \) for \(\xi \) at the end of a पद, or, if followed by any consonant excepting a semivowel or a nasal excepting in the cases of roots beginning with द or the roots दूह, मुह etc. as also वह and आह् cf. P. VIII. 2.31, 32, 33, 34; (4) \(\xi\) at the beginning of a tad. aifix which has got एय substituted for it; cf. गांड्रेय:, वैनतेय:; cf. P. V. 3.102.

द tad. affix द (1) applied to the word सभा in the sense of 'fit for' (तत्र साधु:) in Vedic literature; e. g. समेय:; cf. IV. 4.106; (2) applied to the word शिला in the sense of इतः e. g. शिलेयं दिवः; cf. P. V. 3.102; (3) common term (द) for the affixes दक्, दम् and द also, after the application of which the affix छीय (ई) is added in the sense of feminine gender; cf. P. IV. 1.15.

दक्क tad. affix एय causing the substitution of viddhi for the first vowel of the word to which it is added. दक् is added in the sense of अपत्य (descendant) (1) to words ending in feminine affixes, to words ending in the vowel इ, excepting इ of the tad. affix इज्, to words of the class headed by जुज, to words tuga, विकर्ण, कुषीतक, जू, कुलटा and to words headed by कह्याणी which get इन substituted for its last vowel; e.g. साज्येयः, दोत्यः शास्त्रियः, नाण्ड्केयः, वैकर्णयः, कौषीतकेयः, भीवेयः, कौळटेयः, काल्याणीनेयः etc.; cf. Kās on P. IV. 1, 119-127;

(2) to the words पितृष्वस् and मातृष्वस with the vowel melided and to the word दुष्कुल, e. g. पितृष्वसेय:, मातृष्वसेयः, दोष्कुलेयः, cf. Kāś. on P. IV. 1.133, 134, 142; (3) to the word कलि in the sense of Sama. to the word आम in the sense of 'dedicated to a deity' (सास्य देवता) as also to the words नदी, वाराणसी, श्रावस्ती and others in the Saisika senses; e. g. कालेयं साम. आंग्रेय:, नादेयम् माहेयम् etc. cf. Kāś. on P. IV. 2.8, 33, 97; (4) to the words तूदी, धुर्, कि, ज्ञाति, त्रीहि and য়ালি in the specified senses; cf. P. IV. 3.94, IV. 4.77, V. 1.127, V. 2.2.

ढक्स् tad. affix एयक applied (1) to the word कुल optionally along with यत and ख, when it is not a member of a compound; e. g. कोलेयक;, कुल्य:, कुलीन:; cf. P. IV. 1. 140; (2) to the words कल्पि and others in the Saisika senses as also to the words कुल, कुक्षि and प्रीता, if the words formed with the affix added, respectively mean dog, sword and ornament; e. g. काल्प्रेयक: कौलेयक: (था), कांक्ष्यक: (आस:), प्रवेयक: (अलंकार:); cf. Kas. on P.IV 2.95,96.

ढञ् tad. affix एय causing Vrddhi substituted for the first vowel of the base and the addition of the fem. , affix डीप (इ), applied (1) to words meaning quadrupeds and words in the class of words headed by पष्टि in the sense of अपत्य; e. g. कामण्ड-लेयः, गार्धेयः, हालेयः, बालेयः etc; cf. P. IV.1.135,136; (2) to the word क्षीर, words of the class headed by साख, the words कोश, हति, कुक्षि, कलशि, अस्ति, े अहि,ग्रीत्रा,वर्मती,एणी,पथि,अतिथि,वसति,स्वपति, पुरुष, छदिम्, उपधि, बलि, परिखा, वास्त in the various senses mentioned in connection with these words; e, g. क्षेरेय:, सालेयम्, कोशेप्रम्, दार्त्यम्, कोक्षेयम् etc, cf. Kāś'. on P. IV. 2. 20, 80, IV. 3. 42, 56, 57, 94, 159, IV.4.104, V.1.10,13,17, V.3.101.

ढिनुक् tad. affix एयिन applied to the word छगलिन in the sense of 'students following the text of' e.g. छागलियन: in the sense छगलिना प्रोक्तमधीयते ते; cf. Kas. on P.IV.3.109.

द्भ tad. affix एर (एय् + र) applied in the sense of offspring to the word गों वा and optionally with ढक् to words meaning persons having a bodily defect or a low social status; e. g. गोंचेर:, कांगेर: दासेर:; कांगेय:, दासेय:, cf. Kās. on P. IV. 1. 129, 131.

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ण्(1) fifth consonant of the lingual class of consonants possessed of the properties, नादानुप्रदान, घोष, संवृतक-ण्ठत्व, अन्यप्राण and आनुनासिक्य; (2) the mute letterण indicating the substitution of vrddhī (cf. P. VII. 2. 115-117) when attached to affixes; (3) the consonant η at the beginn. ing of roots which is changed into न; the roots, having ण at the beginning changeable to न, being called गोपदेश; (4) ण as a substitute for न following the letters ऋ, ऋ, र्, and ৰ directly, or with the intervention of consonants of the guttural and labial classes, but occurring in the same word. Such a substitution of ण for न is called णत्व; cf. P.VIII.4. 1-39. For প্ৰ in Vedic Literature: cf. R. Pr.V.20-28, T.Pr.VII.1-12. V.Pr.III.84-88; (5) the consonant of added as an augment to a vowel at the beginning of a word when it follows the consonant nat the end of the previous word; cf. P. VIII. 3. 32. In the Vedic Prātiśākhyas this augment of is added to the preceding q and looked upon as a part of the previous word. ण (1) krt affix अ, added optionally to the roots headed by ভাৰত and ending with क्स in the first conjugation (see ज्वलित above) in the sense of agent, and necessarily to the root स्ये, roots ending with आ and the roots ब्यघ्, आख़, संख़, इ with अति. सो with अब, ह with अब, लिह, श्लिष् and ध्स, to the roots द and नी without any prefix and optionally to प्रहु; e. g. ज्वाल: or ज्वल:, अवस्याय:, दाय:, धायः, ब्याधः, आसावः, संस्नावः, अत्यायः, अवसायः, अवहारः, लेहः, श्लेषः, श्वासः, दावः, नाय:, ग्रह: or ग्राह:; in the case of the root मह the affix प is applied by. ब्यवस्थितविभाषा, the word ग्रह: meaning a planet and the word त्राह: meaning a crocodile; cf. Kāś. on P. III. 1.140-143; (2) krt affix अ in the sense of verbal activity (भाव) applied along with the affix अप् to the root अद् with नि; e.g.न्याद: निघस:; cf. P. III.3.60; (3) kṛt affix Π prescribed by the Varttikakara after the roots तन, शीलू. काम, भश्च and चरु with आ; cf. P.III.1.140 Vart 1. and III. 2.1 Vārt. 7; (4) tad. affix अ in the sense of अपत्य added along with z事 also, to a word referring to a female descendant (गोत्रस्त्री) if the resultant word indicates censure; e. g. गार्ग्य: गार्गिक:; cf. P. IV.1.147, 150; (5) tad. affix \(\frac{1}{2} \) in the sense of अपत्य added also with the affix फिज़, to the word फाण्टाह्रति; (6) tad. affix अ in the sense of 'a game' added to a word meaning 'an instrument in the game'; e.g. दाण्डा, मोहा; cf. P. IV.2.57; (7) tad. affix अ added to the word ন্তন্ম and others in the sense of 'habituated to' e.g. छात्र:, शेक्ष:, पौरोह: चौर:; cf. P.IV. 4.62; (8) tad. affix अ added to the words अन्न, मक्त, सर्वे पथिन, यथाकथाच, प्रज्ञा, श्रद्धा, अची, वृत्ति and अरण्य in the senses specified with respect to each; e.g. आनः

(मनुष्यः) भाक्तः (शालिः), सार्वे (सर्वस्मै हितम्), पान्यः, याथाकथाचं (कार्यम्), प्राज्ञः or प्रज्ञावान् , श्राद्धः or श्रद्धावान् , आर्चः or अर्चावान् , वार्तः or वृत्तिमान् and आरण्याः (सुमनसः); cf. Kāś. on P.IV. 4.85, 100, V.1.10, 76, 98, V.2.101 and IV.2.104 Vārttika.

णच् krt affix अ in the sense of reciprocal action, added to any root; the affix णच् is to get necessarily the affix अञ् added to it followed by the fem. affix ई e.g. ज्यावकोशो, ज्यावहासी; cf. Kas. on P.III.3.43 and P. V. 4.14.

णत्व cerebralization; lingualization; the substitution of ण for न under certain conditions; cf. P. VIII.4. 1-39. See ण.

णत्वपाद a popular name given by grammarians to the fourth pada cf. Pāṇini's Aṣṭādhyāyī, as the pāda begins with the rule खाम्यां नो णः समानपद and mainly gives rules about णत्व i. e. the substitution of the consonant ण for न्.

णम्ल kit affix अम्, causing viddhi to the final vowel or to the penultimate अ, (1) added to any root in the sense of the infinitive in Vedic Literature when the connected root is शक्; e.g. आग्नं वे देवा विभाजं नाशक्नुवन; cf. Kāś. on P. III. 4.14; (2) added to any root to frequency of a past action, when the root form ending with णम्ल is repeated to convey the sense of frequency; e.g. भोजं भोजं त्रजति, पार्श्कायं त्रजति, cf. Kāś. on P. III. 4.22; (3) added to a root showing past action and preceded by the word अम्रे, प्रथम or पूर्व, optionally along with the krt affix क्ला; e.g. अग्रेभीजं or अग्रे भुक्त्वा त्रजित; cf. Kāś. on P.III.4.24;(4) added in general to a root specified in P.III.4.25 to 64, showing a subordinate action and having the same subject as the root showing the main action, provided the root to which जमल is added is preceded by an antecedent or connected word, such as स्वादुम् or अन्यथा or एवम् or any other given in Panini's rules; cf. P. III.4.26 to III.4.61; e.g. स्वादुंकारं भुङ्क्ते, अन्यथाकारं भुङ्के, एवंकारं भुङ्के, ब्राह्मणेवंद भोजयति, यावज्जीवमधीते, समूलकाषं कषति, हन्ति, तैलपेषं पिनष्टि, अजकनाशं नष्टः etc.: cf. Kāś. on P.III.4.26-64. णम्ल is added to the roots क्ष्, पिष्, हन् and others mentioned in P. III. 4. 34 to 45, the same root is repeated to show the principal action. The word ending in ਯੂਜੂਲ has the acute accent (उदात्त) on the first vowel (cf. P.VI.I.194) or on the vowel preceding the affix: cf. P. VI.1.193.

णमुल्तत्पुरुष a term used in connection with the compound of the णमुलन्त with its उपपद which precedes; c. g. अग्रेभोजम्, मूलकोपदंशम्; cf. P. II. 2.20, 21.

णल personal ending अ substituted for तिप् and मिप् in लिट्ट or the perfect, and in the case of निद् and ब्रांग लट्ट or the pres. tense optionally; cf. P. III, 4.82, 83, 84. The affix पल् on account of being marked by the mute letter ए causes viddhi to the preceding vowel; the viddhi is, however, optional in the case of the 1st pers. (भिप्:) cf. P. VII.1.91. औ is substituted for एल after roots ending in आ; cf. P. VII.1.34.

णस् tad. affix अस applied to the word पर्श in the sense of collection. The original Varttika is पर्था: सण् P. IV. 2. 43 Vart. 3. Some scholars read जन् in the place of सण् in the Varttika which is read as पर्या जन् वक्तव्य; by them.

णि common term for णिङ् (signifying Atmanepada) and णिच्; cf. णेरणी

यस्कर्म • P. I. 3.67, भरिनिटि VI. 4.51; cf. also P. I. 3.86, I. 4.52, II.4.46, 51; III. 2.137; VI. 1.31, 48, 54, VI. 4.90; VII. 2.26, VII. 3.36; VII.4.1, VIII. 4.30.

णिङ् affix इ causing vrddhi, prescribed after the root कम्, the base ending in इ i.e. कामि being called a root; cf. P. III. 1.30, 32. The mute letter इ signifies that the root कामि is to take only the Ātmanepada affixes e. g. कामयत, अचीकमत.

णिच्र affix इ causing vrddhi (1) . applied to roots of the tenth conjugation (चुरादिगण) such as चुर्, चित् etc. e. g. चोरयति, चोरयते; cf. P. III. 1.25; (2) applied to any root to form a causal base from it, e. g. भावयति from मु, गमयति from गम्; cf. हेतुमति च P. III. 1.26; (3) applied to the words मुण्ड, भिश्र etc. in the sense of making, doing, practising etc. (करण); e. g. मुण्डं करोति मुण्डयति, न्नतयति (eats something or avoids it as an observance), हलं गृह्णाति इलयति etc.; cf. P. III. 1.21; (4) applied to the words सत्य, पाश, रूप, बीणा, तूल, श्लोक, सेना, लोमन, त्वच, वर्मन्, वर्ण and चूर्ण in the various senses given by the Värttikakära to form denominative roots ending in इ; e. g. सत्यापयति, पाश्चयित etc; cf. P. III.1.25; (5) applied to suitable words in the sense of composing, e.g. स्त्रं करोति सूत्रयति, etc.; (6) applied to a verbal noun (क़दन्त) in the sense of 'narrating' with the omission of the krt affix and the karaka of the verbal activity put in a suitable case; e. g. कंसं घातयति for the sentence कंसवधमाचिष्टे or बालें बन्धयति for बलिबन्धमाचरे,or रात्रिं विवासयति, स्यंमुद्रमयति, पुष्येण योजयति etc.; cf. Kāś. on P. III. 1.26. Roots ending in গিলু (গিলন্त) take the conjugational endings of both the Parasmaipada and the Atmanepada; cf. গিল্প P. I. 3.74. They have perfect forms by the addition of সাম with a suitable form of the perfect tense of the root কু, মু or সম placed after সাম, the word ending with সাম and the verbal form after it being looked upon as separate words e. g. কাৰো লকাৰ কাৰো লকা etc.; cf. P. III.1.35, 40. They have the aorist form, with the substitution of the Vikarana লছ (अ) for ভিল্ল before which the root is reduplicated; e. g. স্থাক্বে, স্থামবন্ etc.; cf. P.III.1.48, VI.1.11 as also VII.4.93-97.

णिजन्त roots ending in णिच्; the term is generally applied to causal bases of roots. See णিच्.

णित् (1) an affix with the mute consonant ण added to it to signify the substitution of vrddhi for the preceding vowel or for the penultimate अ or for the first vowel of the word if the affix applied is a taddhita affix; cf. P. VII.2.115-117; e. g. अण, ण, उण, ण etc.; (2) an affix not actually marked with the mute letter ण but looked upon as such for the purpose of vrddhi; e. g. the Sarvanāmasthāna affixes after the words गो and सिंस, cf. P. VII.1.90, 92.

णित्व possession of ण as a mute letter for the purpose of viddhi. See the word णিत्.

णिनि kṛt affix इन् signifying vṛddhi (1) applied to the roots headed by प्रह् (i. e. the roots प्रह्, उद्दस्, स्था etc.) in the sense of an agent; e. g. प्राही, उद्दासी, स्थायी. cf. P. III.1.134; (2) applied to the root हन् preceded by the word कुमार or शीर्ष as उपपद; e. g. कुमारवाती, शीर्षवाती, cf. P. III.2.51; (3) applied to any root preceded by a substantive as upapada in the sense of habit, or when compari-

son or vow or frequency of action is conveyed, or to the root मन् with a substantive as उपपद e. g. उप्पभोजी, शीतमोजी, उष्ट्रकोशी, ध्वाङ्क्षरावी: स्थाण्डलशायी, अधाद्धभाजाः; क्षीरपायिण उद्योनराः; पायिणा बाह्वीकाः; दर्शनीयमानी, शोमनीयमानी, cf. P. III.2.78-82; (4) applied to the root यज् preceded by a word referring to the কলে of থাসদল as also to the root इन preceded by a word forming the object (क्रमेन) of the root हन, the words so formed referring to the past tense; e. g. अहिटी याजी, पिर्डयवाती, cf. P. III 2.85, 86; (5) applied to a root when the word so formed refers to a kind of necessary activity or to a debtor; cf. अवस्यंकारी, शतंदायी, सहस्रंदायी cf. P. III.4. 169-170; (6) tad-affix इन्, causing viddhi for the first vowel, applied to the words काश्यप and कौशिक referring to ancient sages named so, as also to words which are the names of the pupils of कलापि or of वैद्यम्पायन, as also to the words शुनक, वाजसनेय etc. in the sense of 'students learning what has been traditionally spoken by those sages' e. g. कास्यपिन:, ताण्डिन:, हारिद्रविण: शानिकन:, वाजसनेयिन: etc.; cf P. IV.3, 103 101, 106; (7) applied to words forming the names of ancient sages who are the speakers of ancient Brahmana works in the sense of 'pupils studying those works' as also to words forming the names of sages who composed old Kalpa works in the sense of those কৰ্ম works; e. g. भाल्लविनः, ऐतरियणः। पैङ्गी कल्पः अरुणपराजी कल्प:; cf. Kāś. on P. IV. 3.105; (१) applied to the words पाराश्ये and शिला-िल् in the sense of 'students reading the Bhiksusūtras (of पाराज्ञर्य) and the Nata sūtras (of হালান্তিন্)' respectively; e. g. पाराशरिणो भिक्षव:, शैला-छिनो नटाः; cf. Kās. on P. IV.3.110.

णिलोप elision of the affix ণি (গিনু or গিছু see above) before an ardhadhātuka affix withou the augment হু (হুহু) prefixed to it; cf. গ্রেনিটি P. VI. 4.51, and VI.4.52, 53, 54 also.

णुर् augment ण्, prefixed to the initial vowe! when it follows upon the consonant ण at the end of the preceding word; e. g. सुगण्णीश; for सुगण् + ईश: cf. P. VIII. 3.32.

णोपदेश a root mentioned in the Dhātupātha by Pāṇini as beginning with म which subsequently is changed to न (by P. VI. 1.65) in all the forms derived from the root; e.g. the roots मा, म and others. In the case of these roots the initial न is again changed into म after a prefix like म or परा having the letter र in it and having a vowel or a consonant of the guttural or labial class intervening between the letter र and the letter न; e.g. ममाति, ममायक: etc. cf. Kāś. on P. VIII. 4.14.

णौपाद a popular name given to the fourth pada of the seventh Adhya-ya of Panini's Astadhyayi, which begins with the rule णी चङ्युपथाया हस्त्र: P. VII. 4.1.

ण्य tad. affix य (1) applied in the sense of 'descendant' as also in a few other senses, mentioned in rules from IV. 1. 92 to IV.3.168, applied to words दिति, अदिति. the आदित्य and word: with पति as the उत्तरपद in a compound, c. g. दैत्य:, आदित्य:, प्राजापत्यम् etc. cf.Kas.on P. IV.1 84; (2) applied in the sense of a descendant (अपत्य) applied to the words कुरु,, गर्ग, रथकार, कथि, मति, दर्भ etc., e.g. कीरब्य:, गार्ग्य: etc. cf. Kāś. on P. IV. 1.151; (3) applied in the sense of अपत्य or descendant to words ending in सेना, to the word लक्षण and to words in the sense of artisans, e.g.

कारिषेण्यः, लाक्षण्यः, तान्तुवाय्यः, कौम्भकार्यः; cf. Kāś. on P.IV.1.152; (4) applied in the Catuararthika senses to the words संकाश, काम्पिल्य, कश्मीर etc., e.g. साङ्कास्यम्, काभ्पिल्यम् etc.; cf. Kās. on P. IV. 2.80; (5) applied to the word परिवद् and optionally with the affix डक् to the word सेना in the specified senses; e. g. परिषदं समविति, परिषदि साध्वी पारिषद्यः, सेनां समविति सेन्यः सोनकी वा; cf. Kās. on P. IV. 44. 45, 101; (6) applied as a tad. affix called 'tadraja', to the word कुर and words beginning with न e. g. कोरब्य: नैषध्य:; cf. Kīś. on P. IV. 1.172; कुरव:, निश्वा: etc. are the nom. pl. forms.

ण्यत् krtya affix य which causes vrddhi and which has the circumflex accent (1) applied to a root ending with 事 or any consonant to form the pot. pass.participle; e. g. कार्यम्, हार्यम्, वाक्यम् etc. cf. Käś. on P. IV. 1.124; (2) applied to a root ending in 3 if a necessity of the activity is to be indicated, e.g. अवस्य ग्रन्थम्, अवस्य-पाब्यम् cf. Käś. on P. IV. 1.125; (3) tad. affix a applied to the word षण्मास optionally with यप् and उञ् affixes; e. g. षाण्मास्य:, षण्मास्य:, षाण्मा-सिक:; cf. Kāś. on P. V. 1.84.

ण्याद krt affix अन in the sense of 'skilled agent' applied (1) to the root गै to sing. e. g. गायन:, गायनी, cf. Kāś. on P. III 1.147, also गाथक:, गाथिका by P. III. 1.146; (2) to the root gi (III. P. and III.A. also) if 'rice' or 'time' be the sense conveyed: e. g. हायना त्रीह्य:, हायनः संवत्सरः cf. Kās. on P. III. 1.148.

णिंच krt. affix चित्र i. e. zero, causing viddhi, applied to the root भज् and to सह and वह in Vedic Literature if the root is preceded by \\ \dagger \tau \text{the first consonant}

any preposition (उपसर्ग) or a substantive as the upapada; e.g. अद्धंभाक्, प्रभाक्, तुराषाट्, दित्यवाट्; cf. Kāś. on P. III, 2.62, 63, 64.

णिवन krt affix व or zero, seen applied in Vedic Literature to the root वह preceded by धत, to शंस preceded by ভৰ্ম, to বাহ্ preceded by पुरम and to यज्ञ preceded by अव. e. g. श्वतवा इन्द्रः, उवथशा यजमानः, पुरोडाः, अवयाः; cf. Kās. on P. III. 2.71, 72.

ण्वच् krt affix अक seen always with the fem. affix आ applied to a root when the sense conveyed is 'a turn 'or 'a deserving thing' or 'debt 'or 'occurrence;' e. g. भवतः शायिका, अहीत भवान् इक्षमक्षिकाम्, ओदनभोजिकां धारयसि, इक्षमक्षिका उदपादि; cf Kāś. on P. III. 3.111.

ण्बुल् (1) a very general kit affix अक, causing vrddhi and acute accent to the vowel preceding the affix, applied to a root optionally with तू (i. e. तुच्) in the sense of an agent e. g. कारक: हारक; also कर्ता, हर्ता; cf. P. III. 1., 33; (2) krt. affix अक applied optionally with the affix तुम् to a root when it refers to an action for which another action is mentioned by the principal verb; e. g. भोजको व्रजति or भावतुं त्रजतिः cf. Kās. on तुमुन्खुलौ क्रियायां कियार्थायाम श: P. III. 3.10; (3) krt affix अक, necessarily accompanied by the fem. affix आ added to it, applied to a root if the sense given by the wo; d so formed is the name of a disease or a proper noun or a narration or a query; e. g. प्रवाहिका, प्रच्छार्दैका, शालभिक्षका, तालभिक्षका, कारिका, cf. Kāś. on P. III. 3.108, 109, 110.

dental class of consonants which has got the properties श्वासानुपदान, अघोष, विवृतकण्डत्व and अल्पपाणत्व. When used as a mute letter by Panini, त् signifies the Svarita accent of the vowel of that affix or so, which is marked with it; e. g. कार्यम्, हार्यम्, वयह्यम् cf. P. VI.1.185. When appied to a vowel at its end, त signifiis only the vowel of that grade only, possessed by such of its varieties which reguire the same time for their utterance as the vowel marked wtih त्, e. g. आत् stands for my with any of the three accents as also pure or nasalised; आत does not include अ or अ 3 cf. तपरस्तत्कालस्य P. I. 1. 70. The use of the indicatory mute त for the purpose is seen also in the Pratis ākhya works; cf. V. Pr. I. 114 R. T. 234.

त (1) personal ending of the third pers. sing. Atm; cf. P. III. 4. 78, which is changed to a in the perfect tense and omitted after the substitute चिण् for न्लि in the aorist; cf. P.VI.4.104; (2) personal ending substituted for the affix q of the Paras. 2nd pers. pl. in the imperative, imperfect. potential, benedictive, agrist and conditional for which, तात्, तन and थन are substituted in Vedic Literature, and also for & in case a repetition of an action is meant; cf. P. III. 4. 85, 101 as also VII. 1. 44, 45 and III. 4.2-5. cf. P. III. 4.85 and III. 4. 101; (3) tad. affix त applied to the words कम and शम e. g. कन्तः, शन्तः, cf. P. V. 2. 138; (4) tad. affix ব applied to ব্যাব্ when दशत् is changed to श; cf. दशानां दशतां शभावः तश्च प्रत्ययः । दश दशतः परिमाणमस्य संघर्य रातम्, Kāś. on P. V. 1. 59; (5) general term for the affix 雨 of the past pass. part. in popular use; (6) a technical term for the past participle affixes (त) क्त and तबत् (क्तबतु) called निष्ठा by Pāṇini; cf. P. I.1.26; the term त is used for निष्ठा in the Jainendra Vyākararņa.

বন্ধা the consonant ন, the vowel अ and the word কাৰ being placed after it for facility in understanding; cf. T. Pr. I. 17, 21.

নক্ষয়িতাৰি a class of words headed by নগ্ধয়িতা to which the taddhita affix অ (অস্) is added in the sense of 'a native place or a domicile'. The word so formed has the acute accent on its first vowel; e. g. নাগ্ধাহাত: নাম্বাহুগো:; cf. Kāś. on P. IV. 3.93.

तङ् (1) a short term used for the nine personal endings of the Atmanepada viz. त,आताम...माहङ् which are themselves termed Atmanepada; cf. तङानी आत्मनेपदम् P. 1. 4. 100, (2) the personal ending त of the 2nd pers. pl. (substituted for a by III.4 101) looked upon as तङ् sometimes, when it is lengthened in the Vedic Literature; cf. तङ्गित योदेशस्य ङ्निपक्षे प्रहणम्। भरता जातवेदसम् Kas. on P. VI. 3. 133.

तच्छीछादि the triad of senses तच्छील, तद्धमें and तत्साधुकारिन possessed by the agent of an action, in connection with which the affixes तृन, इष्णुच् etc. are prescribed (cf P.III. 2.184 etc.) which (affixes) hence are called ताच्छीलिक; cf. अयं तच्छीला-दिष्वधेषु तृन् विधीयते, M. Bh. on P. III. 2.146, e. g. कर्ता कटान.

तण् ancient term for संज्ञा and छन्दस् used by the Vārtikakāra; cf. बहुल तणीति वक्तव्यम् । किमिद तणीति । संज्ञाछन्दसी- अहणम् , M. Bh. on P. II. 4.54 Vārt. 11; III. 2.8 Vārt. 2; IV. 1.52. Vārt. 3.

বাংকান্ত requiring the same time for utterance as for example one mātrā for short vowels, two for long ones and three for protracted ones, although those vowels are nasalised or pure, or acute, grave or circumflex. See the word ব্ৰথ.

तत्कालमाप्तिक occurring or presenting itself at the same time or simultaneously.

तरवयन्द्र name of a commentary on Rāmacandra's Prakriyākaumudī.

तत्त्वविधिनी name of the well-known commentary on Bhattoji's Siddhanta Kaumudī written by his pupil Jāānendrasarasvatī at Benares. Out of the several commnetaries on the Siddhantakaumudī, the Tattvabodhinī is looked upon as the most authoritative and at the same time very scholarly.

तरविमिशिनी name of a commentary on the Kāśikāvrtti by a grammarian named Upamanyu in the beginning of the nineteenth century A. D.

तरवादशे name of a commentary on the Paribhāṣenduśekhara written by M. M. Vasudev Shastri Abhyankar in 1889 A. D. The commentary is more critical than explanatory, wherein the auothor has given the purpose and the gist of the important Paribhāṣās and has brought out clearly the differences between the school of Bhattojī and the school of Nāgeśa in several important matters.

নংযুক্ত name of an important kind of compound words similar to the compound word নংযুক্ত i.e. (নংখ যুক্তঃ), and hence chosen as the name of such compounds by ancient grammarians before Pāṇini. Pāṇini has not defined the term with a view to including such

compounds as would be covered by the definition. He has mentioned the term तत्पुरुष in II.1.22 as Adhikāra and on its strength directed that all compounds mentioned or prescribed thereafter upto Sūtra II.2.22 be called तसुरुष. No definite number of the sub-divisions of तत्पुरुष is given;but from the nature of compounds included in the तत्पुरुष-अधिकार, the sub-divisions विभक्तितत्पुरुष cf. P.II.1.24 समानाधिकरणतत्पुरुष cf. P. II.1.49 to 72 (called by the name कर्मधारय; acc.to P.I. 2. 42), संख्यातल्पुरुष (called द्विगु by P.II.1.52), अवयवतलुख्य or एकदोशितलुख्य cf. P.II.2.1-3, व्यधिकरणतत्पुरुष cf. P. II 2.5, नञ्तलुरुष cf. P.II.2.6, उपप-दतत्पुरुष cf. P. II.2.19, प्रादितत्पुरुष cf. P.II.2 18 and णमुल्तत्पुरुष cf.P.II.2.20 are found mentioned in the commentary literature on standard classical works. Besides these, a peculiar tatpurusa compound mentioned by Panini in II.1.72, is popularly called मयुख्यंसकादिसमास. Pănini has defined only two out of these varieties viz. द्विगु as संख्यापूर्वी दिनु: P.II. 1.23, and कमेधारय तत्पुरुषः समानाधिकरणः कर्मधारयः P. I.2.42. The Mahābhāsyakāra has described तत्पुरुष as उत्तरपदार्थप्रधानस्तत्पुरुषः; M.Bh. on II.1.6, II.1.20, II.1.49, etc., and as a consequence follows that the gender of tatpurusa compound word is that of the last member of the compound; cf. परवाछिङ्गं द्वन्द्वतत्पुरुषयो: P. II.4. 26; cf. also तसुरुषश्चापि कः परविश्वद्धं प्रयोजयति । यः पूर्वपदार्थप्रधानः एकदेशिसमासः अर्धपिप्पलीति । यो ह्युत्तरपदार्थप्रधानो देवकृतं तस्य परविङक्षिक्सम् , M. Bh. on II.4.26. Sometimes, the compound gets a gender different from that of the last word; cf. P.II.4.19-31. tatpurusa compound is optional as generally all compounds are,

depending as they do upon the desire of the speaker. Some tatpurușa compounds such as the प्रादितत्पुरुष or उपपदतत्पुरुष are called नित्य and hence their constitutent words, with the case affixes applied to them, are not noticed separately; cf. P.II.2.18,19. In some cases a a compound-ending (समासान्त) is added; e.g. राजधुरा, नान्दीपुरम् ; cf. P. V.4.74; in some cases अचू (अ) is added; cf. P.V.4. 75 to 87; while in some other cases टच् (अ) is added, the mute letter z signifying the addition of डीप् (ई) in the feminine gender; cf. P.V.4. 91-112. For details see p.p. 270-273 Mahābhāṣya Vol.VII published by the D. E. Society, Poona.

तदन्तिविधि a peculiar feature in the interpretation of the Pāṇini, laid down by the author of the Sūtras himself by virtue of which an adjectival word, qualifying its principal word, does not denote itself, but something ending with it also; cf. यन विधिस्तदन्तस्य P.I.1.72. This feature is principally noticed in the case of general words or adhikāras which are put in a particular rule, but which occur in a large number of subsequent rules; for instance, the word प्राति-पदिकात, put in P.IV.1.1, is valid in every rule upto the end chapter V and the words अत:, उतः, यञः etc. mean अदन्ताद् , उदन्तात् , यञन्तात etc. Similarly the words धातोः (P.III.1.91) and अङ्गस्य (P.VI. 4.1) occurring in a number of subsequent rules have the adjectival words to them, which are mentioned in subsequent denoting not only those words, but words ending with them. large number of cases this feature of तदन्तिथि is not desirable, as it goes against arriving at the desired forms, and exceptions deduced from Pāṇini's rules are laid down by the Vārttikakāra and later grammarians; cf. Par. Sek. Pari. 16,23, 31; also Mahābhāṣya on P.I.1.72.

तदादिविधि a convention similar to the तदन्तिविधि of Pāṇini,laid down by the Vārttikakāra laying down that in case an operation is prescribed for something followed by a single letter, that single letter should be taken to mean a word beginning with that single letter; cf. यरिमान्विधि-स्तदादावल्प्रहणे P.I.1.72 Vārt. 29; Par. Sek. Pari. 33.

तद्गुणसंविज्ञान lit. connection with what is denoted by the constituent members; the word refers to a kind of Bahuvrīhi compound where the object denoted by the compound includes also what is constituent denoted by the members of the compound; e. g. the compound word सर्वादि in the rule सर्वादीनि सर्वनामानि includes the word सर्व among the words विश्व, उभय and others, which alone form the अन्यपदार्थ or the external thing and not merely the external object as mentioned in Pānini's rule अनेकमन्य-मपदार्थे (P.II. 2. 24); cf. भवति बहुनीही तद्गुणसंविज्ञानमपि । तद्यथा । चित्रवाससगानय । लोहितोष्णीषा ऋत्विजः प्रचरन्ति । तद्गुण आनीयते तदुगुणाश्च प्रचरन्ति M.Bh. on I.1.27. For details cf. Mahābhāsya on P.I.1.27 as also Par. Sek. Pari. 77.

तद्गुणीभूत lit. made subordinated to (the principal factor); completely included so as to form a portion. The word is used in connection with augments which, when added to a word are completely included in that word, and, in fact, form a part of the word; cf. यदागमास्तद्गुणी-

भूतास्तद्ग्रहणेन गृह्यन्ते Par. Sek. Pari. 11.

तोंद्रत a term of the ancient pre-Pāņinian grammarians used by Pāṇini just like सर्वनामन् or अब्यय without giving any specific definition of it. The term occurs in the Nirukta of Yāska and the Vājasaneyi-Prātisākhya; cf. अथ ताद्ध-तसमासेल एकप्वस चानेकपर्वेषु पूर्वे पूर्वमपरमपरं प्रविभज्य निव्वयात् । दण्डयः पुरुषः । दण्डमई-तीति वा, दण्डेन संपद्यते इति वा Nir. II.2; also cf. तिङ्कुर्त्ताद्धतचतुः यसमासाः शन्दमयम् Vāj. Prāti.I. 27. It is to be noted that the word तदित is used by the ancient grammarians in the sense of a word derived from a substantive (प्रातिपादिक) by the application of suffixes like अ, यत् etc., and not in the sense of words derived from roots by affixes like अन, ति etc. which were termed नामकला, as possibly contrasted with the word ताद्वित used by Yāska in II. 5. Pānini has used the word तिद्वत not for words. but for the suffixes which are added to form such words at all places (e.g. in I. 1.38, IV.1.17, 76, VI.1.61 etc.). In fact, he has begun the enumeration of taddhita affixes with the rule तिद्वता: (P.IV.1. 76) by putting the term तद्वित for affixes such as ति, ष्यङ, अण etc. which are mentioned thereafter. In his rule कृत्ति इतसमासाध्य and in the Varttika समासकत्ति द्विताब्यय । (I.4.1 Vart. 41) which are similar to V.Pr.1. 27 quoted above, the word appears to be actually used for words derived from nouns by secondary affixes, along with the word कृत which also means words derived from roots, although commentators have explained there the terms कृत् and तिद्धत for कृदन्त and तिद्धतान्त. The term तिद्धत is evidently echoed in the Sutra तस्मै हितम which, although it is not the first Sūtra

of the taddhita section, may imply that there were possibly long lists of secondary nouns with the senses of secondary suffixes, and तदित was perhaps, the first sense given there. The number of taddhita suffixes mentioned by Pānini is quite a large one; there are in fact lll0 rules given in the taddhita covering almost two section Adhvāvas viz. from P. IV. 1.76 to the end of the fifth Adhyaya. The main sub-divisions of taddhita affixes mentioned by commentators are, Apatyādyarthaka (IV.1.92 to 178), Raktādyarthaka (IV.2.1 to 91), Saisika (IV.2. 92 to IV.3.133), Prāgdīvyatīya (IV. 3 134 to 168), Prāgvahatīya (IV.4.1 to IV.4.74), Prāgghitīya (IV.4.75 to IV.4.109), Ārhīya (V.1.1 to 71), Ṭhañadhikārastha (V. 1.72 to V. 1.114), Bhāvakarmārthaka (V.1.115 to V.1.136), Pancamika (V. 2.1 to V. 2.93), Matvarthiya (V. 2.94 to V. 2. 140), Vibhaktisamijāaka (V. 3.1 to V. 3.26) and Svārthika (V. 3.27 to V. 4.16₀). The samāsānta affixes (V.4.68 to V.4.160) can be included in the Svärthika affixes.

तिस्तिकोश a work on the taddhita section written by Siromani Bhattā-cārya, who has also written तिङन्तिशिरोमणि.

तद्भाव the essence, also called तस्व; cf. यस्य गुणान्तरेष्विप प्रादुर्भेवत्सु तस्त्रं न विहन्यते तद् द्रव्यम् । किं पुनस्तस्त्रम् । तद्भावस्तस्त्रम् M. Bh. on P.V.1.119.

तद्भावित produced or brought into being by some grammatical operation such as the vowel आ in दाक्षि, कारक, अकार्षीत् etc. by the substitution of वृद्धि, as contrasted with the original आ in प्राम, विधान शाला, माला etc.; cf. कि पुनिरदं तद्भावितप्रहणं वृद्धिरित्यंवं य आकारिकारीकारा भाज्यन्ते तेषां प्रहणमाहो- स्विदादैज्मात्रस्य M.Bh. on I. 1.1.

तद्राज the taddhita affixes अञ्,अण्,ज्यह्, ण्य, as also इञ् , न्ह्, ज्युट्, ण्य, टेण्यण् and यञ् given in the rules of Pāṇini IV. 1.168-174 and V.3. 112-119. They are called तद्राज as they are applied to such words as mean both the country and the warrior race or clan (क्षित्रय); cf. तद्राजमाचक्षाणः तद्राजः S. K. on P. IV.1.168. The peculiar feature of these tadrāja affixes is that they are omitted when the word to which they have been applied is used in the plural number; e. g. ऐक्षाकः, ऐक्षाकः, इक्षाकवः; similarly इक्षाकृणाम्; cf. P.II.4.62.

तद्भत् (1) as above, similarly; the words होषं तद्भत् (the rest as above) are frequently seen used by commentators; (2) the tad. affix चत् in the sense of possession and not in the sense of measure etc. cf. तद्भितं तिद्धितं चेत् V.Pr.V.8.

तह्नद्विदेश treatment of something as that which is not that e.g. the treatment of affixes not marked with mute ñ or ṇ as marked with n even though they are not actually marked that way, cf. P. I. 2.1-4; also cf. तह्रदतिदेशेऽकिद्विधिप्रसङ्घः P. I. 2.1 Vart 4.

तन (1) personal ending for त of the second pers. pl. Parasmaipada in the imperative in Vedic Literature; e.g. जुजूष्ट्रन for जुन्नत cf. Kāś. on P. VII. 1.45; (2) tad. affixes ट्यु and ट्युल् i.e. अन which, with the augment त, in effect becomes तन. e.g. सायंतन, चिरंतन, etc.; cf. P. IV. 3.23.

तनप् personal ending for त of the second pers. pl. e. g. दघातन for घत्त. cf. Kāṣ. on P. VII. 1.45. See तन.

বন্দ a word frequently used in the Mahābhāṣya in the sense of 'intended' or বিবাধিत. The word is used always in the neuter gender like प्रमाणम्; cf. तन्त्रं तरानिर्देश: M. Bh. on P. I. 2.33, II. 2.34, नात्र निर्देश्यस्तन्त्रम् on P. I. 2.39, III.3.38, III. 4.21,IV.1.92 etc. The word is also explained in the sense of 'important'.

तन्त्रप्रदीप name of the learned commentary written by मैत्रेयरक्षित, a famous Buddhist grammarian of the 12th century A. D. on the काशिकाविवरणपञ्जिका (न्यास) of Jinendrabuddhi. The work is available at present only in a manuscript form, and that too in fragments. Many later scholars have copiously quoted from this work. name of the work viz. तन्त्रप्रदीप is rarely mentioned; but the name of the author is mentioned as रक्षित, मैत्रेय or even मैत्रेयरक्षित. There are two commentaries on the तन्त्रप्रदीप named उद्द्योतनप्रभा and आलोक.

तनादि a class of roots headed by the root तन, which is popularly called as the eighth conjugation to which the conjugational sign उ is added; e. g. तनोति, करोति, कुस्ते; cf. P. II. 4.79; III. 1.79.

तनोत्यादि a class of words which is the same as तनादि; cf. P. VI. 4.37. See तनादि.

तन्नामिकाण् the tad. affix अण् prescribed by the rule अद्यद्धाम्यो नदीमानुषी-भ्यस्तनामिकाभ्यः P. IV. 1.113; cf. M. Bh. on P. IV. 1.114.

तप् (1) tad. affix त added to the words पर्वन and मस्त् to form the words पर्वतः and मस्तः; cf. P. V. 2.122 Vart. 10; (2) personal ending in Vedic Literature substituted for त of the impera. sec. pers. pl. e. g. श्रुणोत श्रावाण: cf. Kāś. on P. VII. 1.45.

तपरकरण addition of the mute letter त् after a vowel to signify the inclusion of only such varieties of the vowel as take the same time for their utterance as the vowel marked with π ; cf. P. I. 1.70. See π .

तम् personal ending तम् substituted for थन् in the impera. imperf. potential, benedictive, aorist and conditional; cf. P. III. 4.85, 101.

तम common term for the tad. affixes तमट् and तमप्.

तमद् tad. affix तम added optionally with the affix डट् (अ) to विंशति, तिंशत् etc., as also to words ending with them, in the sense of प्रण (completion), and necessarily (नित्यं) to the words शत, सहस्र, ष्रि, सतित etc. e. g. एकविंशतितमः एकविंशः, तिंशतमः, तिंशः, शततमः, ष्रितमः, विंशो, तिंशो etc.; cf. Kāś. on V. 2.56-58.

तमण् tad. affix तम added without a change of sense, i. e. in the sense of the base itself to noun bases possessing the sense of excellence, as also to verbal forms showing excellence; e. g. आढयतमः. दर्शनीयतमः, श्रेष्ठतमः, पचिततमाम् cf. Kāś. on P. V. 3.55-56. The affix तमप् is termed च also; cf. P. I. 1.22.

तय tad. affix तयम् applied to a numeral (संख्या) in the sense of अवयविन् or 'possessed of parts'; e. g. पञ्च अवयवा अस्य पञ्चतयम्, दशतयम्, चतुष्र्यी; cf. Kāś. on P. V. 2.42. अय is substituted for तय optionally after the numerals द्वि and त्रि and necessarily after उभ; cf. P. V. 2.43-44.

तयप् tad. affix तय. See तय.

तर tad. affix तर्प added to fases showing excellence (अतिशायन) when the excellence shown is between two persons; e.g. अनयो: मुकुमारतर: मुकुमारतरा, पचिततराम्; cf. Kaś. on P. V.3.57. The affix तर्प is called घ just like तम्प; cf. P.I. 1.22.

तरप् tad. affix तर. See तर.

तल् tad. affix त (1) added in the sense of collection (समृह) to the words ग्राम, जन, बन्धु and सहाय and गज also, e.g. श्रामता, जनता etc.; (2) added in the sense of 'the nature of a thing' (মাৰ) along with the affix ल optionally, as also optionally along with the affixes इमन, ध्यञ् etc. given in P. V. 1.122 to 136; अपतित्वम्, अश्वलम्, अश्वता; अपतिता; पृथुत्वम्, पृथुता, प्रथिमा; शुक्रता, गुक्कत्वम्, शौक्ल्यम्, गुक्किमा; etc., cf. Kāś. on P. V. 1,119 to 136. Words ending with the affix রক্ত are always declined in the feminine gender with the sem. as fix आ (टाप्) added to them; cf. तलन्तः (शब्दः स्त्रियाम्), Lingānuśāsana 17.

तवर्ग the class of dental consonants viz. त्, थ्, इ, घ and न; cf. विभक्ती तवर्गप्रतिषेधोऽतद्विते P.I 3.4 Vart. 1.

तवेङ् kṛt affix तवे for the infinitive affix तुम् in Vedic Literature; e.g. दशमे मासे स्तवे; cf. P.III 4.9.

तवेन kṛt affix तथे for the infinitive affix तुम् in Vedic Literature; e.g. गन्तथे, क्तथे, ह्तथे; cf. P.III. 4.9.

तवे (1) kṛt affix तवे for the infinitive affix त्रम् in Vedic Literature. The affix तवे has a peculiarity of accent, namely that the word ending in तवे has got both the initial and ending vowels accented acute (उदात); e. g. सोमिन्द्राय पातवे, हर्षसे दातवा उ; cf. P.III.4.9; and VI. 1.200; (2) kṛtya affix in Vedic Literature, e. g. परिघातवे for परिघातव्यम्; cf. Kāś. on P. III. 4.14.

तब्य kṛtya affix applied to a root to form the pot pass. part. e.g. कर्तब्यम्; cf. Kāś. on P.III.1.96.

तब्यत् krtya affix तब्य applied to a root to form the pot. pass. part.; the affix तब्यत् has the circumflex

accent on the last syllable; e.g. कर्तन्यम् cf. Kēś. on P. III. 1. 96.

तस् (1) personal ending of the third pers. dual Parasmaipada substituted technically for लू (लकार); cf P. III.4.78; (2) tad. affix तम् (तिस or तिसल्). See तिस and तिसल्.

तांसे (1) tad. affix तस showing direction by means of a thing e.g. बृक्षम्लत:, हिमवत्त:; cf. Kās. on P.IV.3.114, 115; (2) tad. affix तस applied in the sense of the abl. case and substituted for the abl. case affix; e g. प्रामत: आगच्छित, चोरतो विभेति; sometimes the affix is applied instead of the instrumental or the genitive case also. e.g. बृत्तत: न व्यथते for बृत्तेन न व्यथते; देवा अर्जुनत: अभवन्, for अर्जुनस्य पक्षे अभवन् cf. Kās. on P.V.4.44-49.

तासिन् (1) tad. affix तस् added to pronouns from सर्व upto द्वि, to the pronoun किम् and after परि and अभि; e.g. कुतः; यतः, ततः, अभितः; cf. Kāś.on P.V.3. 7 to 9.

तासिलादि a class of taddhita affixes headed by the affix तस् (तसिल्) as given by Pāṇini in his sūtras from पञ्चम्यास्तासिल् P. V. 3. 7. upto संख्यायाः क्रियाम्याद्वात्तगणने कृत्वसुन् V.3.17; cf. P. VI.3.35. The words ending with the affixes from तसिल् in P.V.3.7 upto पाराप् in P.V.3.47 (excluding पाराप्) become indeclinables; cf. Kāś. on P.I.1.38.

বা (1) a technical term for the genitive case affix used in the Jainendra Vyākaraṇa; (2) the tad. affix বল্ which is popularly called বা as the nouns ending in বল্ i. e. ব are declined in the fem. gender with the fem. affix আ added to them.

ताच्छड्य (1) use of a word for that word (of which the sense has been conveyed); the expression ताद्य्या-ताच्छच्यम् is often used by grammarians just like a Paribhāṣā; cf. सस्ति तादथ्यात्ताच्छब्द्यम् । बहुत्रीह्यथानि पदानि बहुत्रीहि-रिवि M. Bh. on P. I.1.29; similarly तृतीयासमासः for तृतीयाथानि पदानि M.Bh. on P.I.1.30 or समासार्थं शास्त्रं समास: M. Bh. on P.I. 2.43; (2) use of a word for that word of which there is the vicinity; cf. अथवा साहचर्यात ताच्छब्यं भविष्यति । कालसहचरितो वर्णः) वर्णोपि কাল एव; M. Bh. on P. I.2.27 where the letter 3 is taken in the sense of time required for its utterance, the reason being that sound and time go together; cf. also M.Bh. on P.I.2. 70, IV. 3. 48, V. 2. 79; (3) use of a word for that which resides there; cf. तालथ्यात्ताच्छव्यं भविष्यति M.Bh. on V. 4.50 Vart. 3. At all the above places, the use of one word for another is by Lakşanā.

ताच्छोलिक prescribed in the sense of 'habituated'; a term used in connection with all affixes prescribed in the triad of senses viz. ताच्छील्य, ताद्भम्य, तत्साधुकारित्य in Sūtras from P. III.2. 134 to 180; cf. ताच्छीलिकेषु वासहपशिधनारित P. III.2.146 Vārt. 3, Par. Sek. Pari. 67.

तात् (1) the same as तातङ् substituted for त and हि of the imperative sec. and third sing. Parasmaipada; cf. P. VII. 1.35; (2) substitute तात् for त of the imperative 2nd pl. in Vedic Literature; e.g. गात्र गात्रमस्यान्न कृणुतात् cf. Kāś. on P. VII.1.44.

तातङ् the affix तात्. See तात् (1).

ताति रु tad. affix ताति in the very sense of the word to which it is applied occurring in Vedic Literature after the words सर्व and देव, as also after शिव, शम् and अरिष्ट in the sense of 'bringing about' and in the sense of भाव (presence) after the same words शिव, शम् and अरिष्ट; e.g. सर्वतातिः, देवतातिः, शिवतातिः etc. cf. P.IV.4.142–144.

तात्पर्य (1) repetition of action; cf. तात्पर्यमाभिक्ष्यं पान:पुन्यमासेवा Kāś.on III. 2.81 also तात्पर्यमासेवा । द्रव्ये व्यातिः, कियावामासेवा । (2) foremost consideration; cf. चतुर्गहणे सति तात्पर्येण स्यान्दिः संनिधापितो भवति Kāś. on P.VII.2.59; (3) purport (of a sentence), significance, intention; cf. सर्वशास्त्रोपकारकामिति तत्तात्पर्यम् Par. Sek. Pari. 2, 3.

ताथाभाव्य name given to the grave (अनुदात्त) vowel which is अवग्रह i.e. which occurs at the end of the first member of a compound and which is placed between two acute vowels i.e. is preceded by and followed by an acute vowel; e.g. तनूडनप्त्रे, तनूडनप'त्; cf. उदाद्यन्तो न्यवग्र-हस्ताथाभाज्य: I V.Pr.I.120. The tathābhāvya vowel is recited as a kampa (कम); cf. तथा चोक्तमी-जिजहायनकैर्माध्यन्दिनमतानुसारिभिः— ' अवग्रहे। यदा नीच उच्चयोर्मध्यतः क्षचित्। ताथाभाव्यो भवेत्कम्पस्तनूनप्त्रे निदर्शनम् '. Some Vedic scholars hold the view that the ताथाभाज्य vowel is not a grave (अनुदात्त) vowel, but it is a kind of स्वरित or circumflex vowel. Strictly according to Pāṇini "an anudātta following upon an udatta becomes Svarita"; cf. P.VIII. 466, V.Pr. IV. 1.138; cf. also R.Pr.III. 16.

ताद्ध्ये (1) the nature of being meant for another; cf. चतुर्थां विधाने ताद्ध्यं उपसंख्यानम्। यूपाय दारु M. Bh. on P. II.3.13; (2) meant for another; cf. तद्धं एव ताद्ध्यम्। चातुर्वण्यांदित्वात् ष्यम्। अमिदेवताय इदम् अमिदेवत्यम्। ताद्ध्यं यत्। cf. Kāś. on P. V. 4.24; (3) being possessed of the same sense; cf. ताद्ध्यात्ताच्छन्द्यम्. See ताच्छन्द्यः

तादात्म्य possession of the same nature; तत्त्वभावता;; cf. सुवामन्त्रिते पराङ्गवत्त्वरे । तादात्म्यातिदेशोयम् Kaś. on P.II. 1.2.

ताद्धम्ये being possessed of the same property; cf. चतुर्भिः प्रकारैरतस्मिन्य इत्ये— तद्भवति तात्स्थाताद्धम्यात्तत्सामाप्यात्तत्साह्चर्या-

दिति। M. Bh. on IV. 1.48 Vārt. 3. ताड्रप्य restoration to, or resumption of the same form by the rule of Sthānivadbhāva, prescribed in P.I. 1.56, called ह्यातिदेश as contrasted with कार्यातिदेश; cf. नेह ताड्रप्यमतिदिस्ते M. Bh. on VI. 1.85 Vārt. 26.

तान one uniform accent or tone, एकश्रुति, as observed at the time of sacrifices in the case of the recital of the hymns; cf. तानलक्षणमेकं स्वरमाहु- वंश्वकर्मण V. Pr. I.130; cf. also P. I. 2.34.

तानादिक a root of the tanādi class of roots (8th conjugation).

বাদ্ personal ending substituted for বল্ of the 3rd pers. dual in the imperative, imperfect, potential, benedictive, aorist and conditional; cf. P. III.4.85, 101.

तार (1) elevated, high; a place for the production of words; cf. T.Pr. XVII.11; (2) recital in a high tone which is recommended in the evening time; cf. तारं तु विद्यास्मवने तृतीय, शिरोगतं तत्र सदा प्रयोज्यम् com. on T. Pr. XXIII. 12.

तारकादि a class of words headed by the word तारका and containing prominently the words पुष्प, कण्टक, मुकुल, कुसुम, पहान, बुसुझा, ज्वर and many others numbering more than ninety, to which the taddhita affix इत (इतच्) is added in the sense of 'containing'. As this class, called तारकादि, is looked upon as आकृतिगण, nouns with इत added at their end, are supposed to be included in it; cf. P. V. 2.36.

तारानाथ called तर्कवाचलित; a Bengali modern Sanskrit scholar and grammarian of the nineteenth century who has written a commentary called Saralā on the Siddhānta Kaumudī. He has edited many

important Sanskrit works consisting of many kosas.

तालक्य lit. produced from ताल the part below the tongue; the vowel इ, चवर्ग, य and श् are called तालक्य, palatal letters; cf. इचशेयास्तालो V.Pr. I. 66. These letters are formed upon the palate by the middle part of the tongue; cf. R.Pr. 1.42, R.Pr. II.36.

নান্তাৰি a small class of eight words to which the affix ল (লগু) is added in the sense of a product or a part e.g. নাল্ড ঘনু:, ৰাহিন্দ, etc.; cf. Kāś, on P. IV. 3. 152.

तालु palate; cf. तालुशब्देन जिह्वाया अधस्तन-प्रदेश उच्यते । स इवर्णस्य स्थानम् । जिह्वामध्यं करणम् । cf. T. Pr. II. 22.

तास conjugational sign or Vikaraṇa (तासि) added to a root in the first future before the personal endings which become accented grave (अनुदात्त); cf. P.VI.1.186; it has the augment इ prefixed, if the root, to which it is added, is सूट. cf. P. VI. 4. 62.

तासि the Vikarana ताम्. See तास.

ित (1) personal ending तिपु of the 3rd pers. sing.; (2) common term for the krt affixes क्तिन् and क्तिच् as also for the unadi affix a; see किन् and किच्; (3) fem. affix ति added to the word युवन्. e.g. युवतिः cf. P. IV. 1.77; (4) tad. affix ति as found in the words पिंड्कि and विश्वति cf. Kāś. on P.V.1.59; (5) tad. affix added to the word पक्ष in the sense of 'a root,' and to the words कम् and राम् in the sense of possession (मत्वर्थे); e.g. पक्षति:, कन्ति:, शान्ते:, cf. Kāś. on P. V.2.25, 138; (6) a technical term for the term गति in Pāṇini's grammar, cf. उपसर्गाः किया-योगे; गतिश्च P. 1.4.59, 60. The term ति for गति is used in the Jainendra . Vyākaraņa.

तिककितवादि a class of compound words headed by the dvandva compound तिककितव in which the taddhita affixes added to the constitutnt members of the compound are dropped when the dvandva eompound is to be used in the plural number; तैकायनयश्च कैत-वायनयश्च तिककितवा:; cf. Kāś. on P. II. 4.68.

तिकन् tad. affix तिक added to the word मृद् in the sense of the word itself (स्वार्थे) e.g. मृत्तिका cf.; P. V. 4.39.

तिकादि a class of words headed by the words तिक, कितव, संज्ञा and others to which the taddhita affix आयिन (फिज्ञ्) causing the substitution of viddhi is added in the sense of 'a descendant'; e.g. तैकायिन:, कैत-वायिन:; cf. Kāś. on P. IV.1.154.

तिङ् (1) a brief term (प्रत्याहार) for the 18 personal endings. Out of these eighteen personal endings, which are common for all tenses and moods, the first nine तिप्, तस् etc. all called Parasmaipada, while the other nine त, आताम etc. are named Ātmanepada and तङ् also; cf. तङानावात्मनेपदम्; (2) a verbal form called also आख्यातक; cf. तिङ् खङ आख्यातका भवन्ति। पचिति पठति। V.Pr.I.27.

तिङ्नत (1) a word ending in तिङ् a verb; (2) a popular name given to the section which deals with verbs in books on grammar as contrasted with the term सुबन्त which is used for the section dealing with nouns.

तिङन्तिशरोमणि a work dealing with verbal forms written by शिरोमणि-महाचार्य.

तिङ्थं senses possessed by the personal endings of verbs, viz. कारक (कती or कमें) संख्या and काल. For details see Vaiyākaraṇabhūṣaṇasāra.

- तिङ्गियात the grave accent for the whole word (सर्वनियात) generally possessed by a verbal form when it is preceded by a word form which is not a verb; cf. तिङ्गितङ: P. VIII. 1.28.
- तित् an affix to which the mute indicatory letter त is added signifying the circumflex accent of that affix; e. g. the affixes यत्, ण्यत् etc.; cf. P. VI. 1.185.
- तित्स्वर the circumflex accent possessed by an affix marked with the mute letter त्. See तित्.
- तिथुक् the augment तिथ् added to the words बहु, पूप, गण and संघ when they are followed by the tad. affix अ (ड) e. g. बहुतिथ:; cf. P. V. 2.52.
- নিপ্ the personal ending of the 3rd pers. sing. substituted for ভ (ভক্ম) in the Parasmaipada, For substitutes for নিপ্ in special cases, see P. VI. 168, III. 4.82, 83, 84.
- तिमण्णा a southern grammarian who wrote a short treatise on the pratyāhāras like अण्, इण् etc. in the grammar of Pāṇini.
- तिस्मञ्ज a southern writer of the commentary named सुमनीरमा on the Siddhanta Kaumudi of Bhattoji Diksita.
- तिछ् tad. affix ति added in Vedic Literature to the word वृक्त when superior quality is meant, e.g. वृक्ति: cf. P. V. 4.41.
- तिष्ठद्भुप्रभृति compound words headed by the word तिष्ठद्ध which are termed as avyayībhāva compounds and treated as indeclinables; e. g. तिष्ठद्ध, वहद्ध, असंप्रति, प्राह्णम् etc.; cf. Kāś. on P. II. 1.17.
- तीक्ष्ण utterance with a sharp tone characterizing the pronunciation of the Abhinihita kind of circum-

- flex vowel as opposed to the utterance which is called मृदु when the circumflex, called पादवृत्त, is pronounced; cf. सर्वतीक्ष्णोऽभिनिहितः प्राक्षिप्रस्तदनन्तरम्, ततो मृदुतरो स्वारी जात्यक्षे-प्रावुमौ स्मृतो । ततो मृदुतरः स्वारस्तैरोज्यञ्जन उच्यते । पादवृत्तो मृदुतसस्तेतस्वारयळावळम् Uvvata on V. Pr. I. 125.
- तीय tad. affix तीय in the sense of पूज added to the words द्वि and त्रि before which त्रि is changed into तृ. e, g. द्वितीय:, तृतीय: cf. P. V. 2.54, 55; the tad. affix अन् (अ) is added to the words ending in तीय to mean a section e. g. द्वितीयो भागः cf. Kas. on P. V. 3.48.
- तीवतर extreme sharpness of the nasalization at the time of pronouncing the anusvāra and the fifth letters recommended by Saityāyana. e. g. अमोश्ररमुखदः, बञ्जते परिवञ्चते. cf. T. Pr. XVII. 1.
- तु (1) short term (प्रत्याहार) for the dental consonants त्, य्, द्, ध् and त् cf. P. I. 1.69; (2) personal-ending substituted for ति in the 2nd pers. imper. sing. Parasmaipada cf. P. III. 4.86; (3) tad. affix तु in the sense of possession added in Vedic Literature to कम् and राम् e. g. कन्तुः, रान्तुः cf. P. V. 2.138; (4) unadi affix तु (तुन्) prescribed by the rule सिजनिगमिमसिसच्यविधाञ्कुशिम्यस्तुन् (Uṇādi Sūtra I.69), before which the augment इ is not added e. g. सेतुः सक्तुः etc. cf. P. VII. 2.9.
- तुक् augment त् added (1) to the root चि in the form चित्य, the pot. pass. part. of चि cf. P. III. 1.132; (2) to the short vowel at the end of a root before a kṛt affix marked with the mute letter प् e. g. अभिचित्, प्रहत्य cf. P. VI. 1.71; (3) to a short vowel before छ if there be close proximity (संहिता) between the

two e. g. इच्छति, राच्छति; cf. P. VI. 1.73; (4) to the indeclinables आ and मा as also to a long vowel before छ, e. g. आच्छादयति, विचाच्छाद्येतः cf. P. VI. 1.74, 75; (5) to a long vowel optionally, if it is at the end of a word, e. g. लक्ष्मीच्छाया, लक्ष्मीछाया, cf. P. VI. 1.76; (7) to the letter न् at the end of a word before इ. e.g. भवाड्च्छेते, cf. P. VIII. 3.31.

तुग्विधि a rule prescribing the addition of the augment त्; e.g. नलेापः सुप्स्वरसंज्ञातुग्विधिषु इति P. VIII. 2.2 See तुकृ.

तुजादि roots such as the root तुज् and the like, which have their vowel of the reduplicative syllable lengthened as seen mostly in Vedic Literature; e. g. तुतुजान:, सामहान:, दाधार etc.; cf. Kas. on P. VI.1.7.

तुद् augment त् (1) added to the affix अन substituted for the यु of ट्यु and ट्युड़; e. g. चिरंतनः, सायंतनः, cf. P. IV. 3.23; (2) added to the tad. affix इक (टक्) applied to the word अस in the Saisika senses; e.g. शौव-रितकः cf. P. IV. 315.

तुरादि a class of roots headed by the root तुद् which take the conjugational sign अ (रा) and which are popularly called roots of the sixth conjugation; cf. P. III.1.77.

तुन् uṇādi affix तु, added to the roots सि, तन्, गम् etc. See तु (4).

तुन्दादि a very small class of words headed by the word तुन्द to which the taddhita affix इल (इलच्) is added in the sense of possession (मस्तर्थ). The affix इल is optional and the other affixes इन्, इक and मत् are also added; e.g. तुन्दिल, तुन्दी, तुन्दिकः, तुन्दवान्; similarly उदिरलः 'etc.; cf. Kāś. on P.V.2.117.

तुम् kit affix तुम् of the infinitive (1) added to a root optionally with

ण्वुल when the root refers to an action for the purpose of which another action is mentioned by the principal verb ; e.g. भोक्तुं त्रजति or भोजको नजित; cf. Kāś. on P.III.3.11; (2) added to a root connected with another root in the sense of desire provided both have the same subject; e.g.. इच्छति भोक्तुम् ; cf. P. III. 3.158; (3) added to a root connected with the words काल, समय or वेला; e.g. कालो भाक्तुम् etc. c.f. P.III.3.167; (4) added to any root which is connected with the roots হার্, ঘূর্, शा, ग्लै, घट्, रम्, लम्, क्रम् , सहू, अहुँ and असू or its synonym, as also with अलम्, or its synonym ; e.g. शक्नोति भोक्तुम्, भवति भोक्तुम्, वेला भोक्तुम् , अलं भोक्तुम् , पर्यातः कर्तुमः cf. Kāś. on P. III. 4. 65, 66.

तुल्य similar in articulation; savarņa; cf. R. T. 168.

तुल्याधिकरण having got the same substratum; denoting ultimately the same object; expressed in the same case; the same as samānādhikaraṇa in the grammnr of Pāṇīni. cf. Kāt. II.5.5.

च (1) substitute prescribed for the last vowel of the word अर्चन् so as to make it declinable like words marked with the mute letter मः (2) common term for the kṛt affixes तृच् and तृच् prescribed in the sense of the agent of a verbal activity; the tad. affixes इंग्स, and इष्ठ are seen placed after words ending in तृ in Vedic Literature before which the affix तृ is elided; e. g. करिष्ठः, दोहीयसी; cf. Kāś. on P. V. 3.59.

বৃদ্ধ tad. affix বৃ, taking the fem. affix ई (ভীষু), (1) added to a root optionally with অন (ত্ৰুস্ত্) in the sense of the agent of a verbal activity, the word so form-

तृन्

ed having the last vowel acute; e. g. कर्ता कारक:; हर्ता हारक:; cf. P. III. 1.133; (2) prescribed in the sense of 'deserving one' optionally along with the pot. pass. part. affixes; e.g. भवान खल्ज कन्याया वोढा, भवान कन्यां वहेत, भवता खल्ज कन्या वोढज्या, वाह्या, वहनीया वा; cf. Kāś. on P. III. 3.169.

ব্যানন a word ending in the affix নুল্ and hence getting the guṇa vowel (i. e. अ) substituted for the final vowel ক before the Sarvanāmasthāna (i. e. the first five) case affixes; cf. নুজন্ন আইয়া মবিষ্মানি, M. Bh. on VII. 1.96.

चुज्बद्धाव treatment of a word as ending with the affix तृच् although, in fact, it does not so end; e. g. the word कोष्टु; cf. तृज्बत्कोष्टु:, P. VII. 1.95; cf. also तृज्बद्धावस्यावकादाः, कोष्ट्रा कोष्ट्रना; M.Bh, on VII. 1.95 Vart. 10.

तुणादि a class of words to which the taddhita affix द्य is added in the four senses given in P. IV. 2.67 to 70; e. g. तुणदा:, नडदा:, पणदा: etc.; cf. Kāś. on P. IV. 3.80.

त्रतीय the third consonants out of the class consonants; वर्गतृतीय; viz. ग्, ज्, इ, द and व; cf. यथा तृतीयास्तथा पञ्चमा आनुनासिक्यवर्जम् M. Bh. on P. I. 1.9.

रतीया the third case; affixes of the third case (instrumental case or तृतीयाविभक्ति) which are placed (l) after nouns in the sense of an instrument or an agent provided the agent is not expressed by the personal-ending of the root; e. g. देवदत्तेन कृतम्, परगुना छिनत्तः cf. P. III. 3.18; (2) after nouns connected with सह, nouns meaning defective limbs, nouns forming the object of ज्ञा with सम् as also nouns meaning हेतु or a thing capable of producing a result; e. g. पुत्नेण सहागतः, अक्षा

काणः, मात्रा संजानीते, विद्यया यशः; cf. Kāś. on P. II.3.19,23; (3) optionally with the ablative after nouns meaning quality, and optionally with the genitive after pronouns in the sense of हेतु, when the word हेतु is actually used e.g. पाण्डित्येन मुक्तः or पाण्डित्यानमुक्तः; केन हेतुना or कस्य हेतोवसति; it is observed by the Vārttikakāra that when the word हेत् or its synonym is used in a sentence, a pronoun is put in any case in apposition to that word i.e. हेत or its synonym e. g. केन निमित्तेन, किं निमित्तम् etc.; cf. Kāś. on P. II. 3. 25, 27; (4) optionally after nouns connected with the words पृथक्, विना, नाना, after the words स्तोक, अल्प, as also after दूर, अन्तिक and their synonyms; e.g. पृथग्देवदत्तेन etc. स्तोकेन मुक्तः, दूरेण ग्रामस्य, केशे: प्रसितः; cf. Kās.on P.II.3. 32, 33,35, 44; (5) optionally with the locative case after nouns meaning constellation when the tad. affix after them has been elided; e.g. पुप्येण संप्रयातोस्मि श्रवण पुनरागत: Mahābhārata; cf. P.II.3.45; (6) optionally with the genitive case after words connected with तुल्य or its synonyms;e.g.तुल्यो देवदत्तेन, तुल्या देवदत्तस्य; cf. P. II.3.72.

त्तीयासमास called also तृतीयातसुरुषसमास as prescribed by P. II. 1. 30-35; e.g. तृतीयासमासे P.I. 1.30 and the Mahābhāsya thereon.

त्न (1) krt affix त with the acute accent on the first vowel of the word formed by its application, applied to any root in the sense of 'an agent' provided the agent is habituated to do a thing, or has his nature to do it, or does it well; e.g. बिदता जनापबादान, मुण्डियतार आविष्ठायना भवन्ति वधूमूदाम्, कर्ता कटम्; cf. Kāś. on P. III.2.135; words ending with तृन govern the noun connected with them in the accusative case;

(2) the term तृन्, used as a short term (प्रत्यहार) standing for krt affixes beginning with those prescribed by the rule लटः शतृशानची (P.III.2.124) and ending with the affix तृन् (in P.III.3.69); cf. Kās. on P.III.4.69.

तैत्तिरीयप्रातिशाख्य called also कृष्णयज्ञ:-प्रातिशाख्य and hence representing possibly all the different branches or Sākhās of the कृष्णयज्ञवेद, which is not attributed definitely to a particular author but is supposed to have been revised from time to time and taught by various ācāryas who were the followers of the Taittirīya Sākhā. The work is divided into two main parts, each of which is further divided into twelve sections called adhyayas, and discusses the various topics such as letters and their properties, accents, euphonic changes and the like, just as the other Pratisakhya works. It is believed that Vararuci, Mahiseya and Atreya wrote Bhasyas on the Taittiriya Prātisākhya, but at present, only two important commentary works on it are available- (a) the 'Tribhāṣyaratna', based upon the three Bhāṣyas mentioned above as the title shows, written by Somayārya and (b) the 'Vaidikābharaṇa' written Gopālayajvan. For details see Introduction to 'Taittirīya Prātiśākhya' ed. Govt Oriental Library Series, Mysore.

तैरोविराम a kind of स्वरित, or a vowel with a circumflex accent which follows an acute-accented vowel characterized by avagraha i. e. coming at the end of the first member of a compound; e. g गोप-ताविति गोऽपती यज्ञपतिमिति यज्ञऽपति. Here the vowel अ of q following upon

the avagraha is called तैरोविरामस्वरित; cf. उदनग्रहस्तैरोविराम: V. Pr. I. 118,

तैरोव्यञ्जन a kind of svarita or circumflex-accented vowel which follows an acute-accented vowel, with the intervention of a consonant between the acute accented vowel and the circumflex vowel which (vowel) originally was grave. e. g. इंड, रन्ते, ह्व्य, काम्ये; here the vowel ए is तैरोब्यज्जनस्वरित; cf. स्वरो व्यञ्जनयुतस्तैरो-व्यञ्जन:, V. Pr. I. 117.

तैलच् tad. affix तैल applied in the sense of oil to a word meaning the substance from which oil is extracted; e. g. तिलतैलं सर्पवतैलम्; cf. विकारे स्नेहने तैलच्, Kāś. on P. V. 2. 29.

तोल्पद्शित a southern grammarian who has written a gloss called प्रकाश on the Siddhantakaumudī of Bhaṭṭojī Dīkṣita.

तोसुन krt affix तोस् in the sense of the infinitive (तुम्) seen in Vedie Literature; e. g. ईश्वरोभिचरितो:. The word ending with तोसुन becomes an indeclinable.

तौदादिक a root belonging to the तुदादि class of roots (sixth conjugation) which take the vikaraṇa अ (श) causing no guṇa or vṛddhi substitute for the vowel of the root.

तौल्बल्यादि a class of words headed by the word तौल्बल्जि, the taddhita affix in the sense of युवन (grandchild) placed after which is not elided by P. II. 4. 60; e. g. तौल्बल्जि: पिता, तौल्बलायन: पुत्र:; cf. Kāś. on P.II. 4.61.

हन tad. affix हन added to the words चिर, परंत् and परारि showing time, as also to the word प्रग in Vedic Literature; e. g. चिरत्नम्, परंत्नम्, परंत्तम्, परंत्नम्, परंत्नम्, परंत्नम्, परंत्नम्, परंत्तम्, परंत्तम्नम्, परंत्तम्, परंत्तम्, परंत्तम्, परंत्तम्, परंत्तम्, परंत्तम्, परंत्तम्, परंत्तम्, परंत्तम्त

रनप् tad, affix त्न, added to the word नव optionally with the affixes तनप् and स्त्र before which नन is changed to न्; e. g. नृत्नम्, नृत्नम्, नर्नानम्; cf. P. V. 4, 30 Vārt.6.

त्य (1) tad affix त्य standing for त्यक् and त्यम् which see below; (2) a technical term for प्रत्यय (a suffix or a termination) in the Jainendra Vyākaraņa.

त्यक् tad. affix त्य added in the Saisika senses to the words दक्षिणा, पश्चात् and पुरस्; e. g. दाक्षिणात्यः,पाश्चात्यः, पीरस्त्यः, दाक्षिणात्यका cf. P. IV 2. 98.

त्यक्त tad. affix त्यक added to the words उप and अधि in the senses 'near' and 'above' respectively; cf. पर्वतस्यासन्नमुपत्यका, तस्यैवारूढमधित्यका, cf. Kāś. on P. V. 2.34.

त्यदादि a term used for the class of pronouns headed by त्यद् which are eight viz. त्यद्, तद्, यद्, एतद्, अदस्, इदम्, एक and द्वि; cf.P.I.1.74,I.2.72, III. 2. 60, VII. 2. 102.

त्यदादिविधि a specific operation prescribed for the pronouns headed by त्यद् e. g. the substitution of अ for the final letter; cf. त्यदादिविधौ च प्रयोजनम्, M. Bh. on P. I. 1. 27 Vārt. 6.

स्यप् tad. affix त्य (1) added to a few specified indeclinables in the Saisika senses; e. g. अमात्य:, इहत्य: etc.; cf. Kāś. on IV. 2. 104; (2) added to the indeclinables एषमस्, ह्यस् and श्वस् optionally along with ट्यु and ठन्: e. g. श्वस्त्यम्, श्वस्तनम्, शौवस्तिकम्; cf. Kāś. on P. IV. 2. 105.

য a common term for the kṛt affixes ছুন্ and হুন্ন (P.III. 2. 181–186) in case the vowel হ of হুন্ন is looked upon as equivalent to an augment, as also for the uṇādi affix ছুন্ and the tad. affixes ন and নৃত্ (P. IV. 2.51 and V.3.10); the tad. affix ন is added in the sense of समृह or collection to the word गो, e.g. गोत्रा; cf. Kāś. on P.IV.2.51.

সন্ত tad. affix termed Vibhakti added to pronouns excepting দ্বি and others, and to the words बहु and কিম্ when they end with the loc. case termination; e.g. মুদ্দ, নদ, बहुদ etc.; cf. Kaś. on P.V. 1.10, 14.

त्रा tad. affix त्रा in the sense of something donated, as also to the words देव, मनुष्य, पुरुष,पुरु and मत्ये ending in the accusative or the locative case; e. g. बाह्मणत्रा करोति, देवत्रा वसतिः cf. Kāś. on P. V.4.55,56. There is avagraha before the tad. affix त्रा. देवत्रेति देवऽत्रा;cf. V.Pr. V.9.

त्रि (1) krt affix वित्र, always having the tad. affix मण् (म) added to it, applied to the roots marked with the mute syllable इ prefixed to them in the Dhātupāṭha; e.g. इत्रेमम्, पवित्रमम्; (2) a term signifying the plural number; cf. ना नौ मे मदथें त्रिद्धयेकेषु V.Pr.II.3.

त्रिक lit. triad; a term used in the Mahābhāṣya in connection with the Vibhakti affixes i.e. case endings and personal endings which are in groups of three; cf. त्रिकं पुनर्विभक्तिसंज्ञम् M.Bh. on P.I.1,38; cf. also कस्यचिंदेव त्रिकस्य प्रथमसंज्ञा स्यात् M.Bh. on P.I.4.101; cf. also M.Bh. on II.2.23, V.1.52, V.1.58.

त्रिपथगा name of a commentary on the Paribhāṣenduśekhara written by Rāghavendrācārya Gajendragadkar, a resident of Sātārā and a pupil of Nīlakaṇthaśāstri Thatte. He lived in the second half of the eighteenth and first half of the nineteenth century and wrote comentaries on important grammar works.

त्रिपद् made up of a collection of three padas or words; the word is used in connection with a Rk or a portion of the kramapatha; cf. यथाकं पुनस्कं त्रिपदप्रमृति T.Pr.I.61. The word

is found used in connection with a bahuvrīhi compound made up of three words; cf. the term স্বিদহ-ৰহুনীছি.

श्रिपादी a term usually used in connection with the last three Pādas (ch. VIII. 2, VIII. 3 and VIII. 4) of Pāṇini's Aṣṭādhyāyī, the rules in which are not valid by convention to rules in the first seven chapters and a quarter, as also a later rule in which (the Tripādi) is not valid to an earlier one; cf. पूर्वज्ञासिद्धम् P. VIII.2.1; (2) name of a critical treatise on Pāṇini's grammar ("The Tripādi") written by Dr. H. E. Buiskool recently.

त्रिभाष्यरत्न name of a commentary on the Taittirīya Prātiśākhya written by Somayārya. The commentary is said to have been based on the three Bhāṣya works attributed to the three ancient Vedic scholars— Vararuci, Māhiṣeya and Ātreya.

বিমাস consisting of three moras or mātrās. The protracted or জুৱ vowels are said to consist of three mātrās as contrasted with the short and long vowels which respectively consist of one and two mātrās; cf. Kāś. on P.I.2.27.

त्रिमुनि (1) the famous three ancient grammarians Pāṇini (the author of the Sūtras), Kātyāyana (the author of the Vārttikas), and Pataājali (the author of the Mahābhāṣya;) (2) the grammar of Pāṇini, called so, being the contribution of the reputed triad of Grammarians.

গৈছক repeated thrice, occurring thrice; a term used in the Prātiśākhya works in respect of a word which is repeated in the krama and other artificial recitations.

त्रिलोकनाथ son of Vaidyanātha who wrote a small treatise on kārakas

called पट्कारकनिरूपण.

त्रिक्शेन्त्रन a scholar of grammar who has written a small work named अन्ययशन्दवृत्ति on the uses of indeclinables.

जिविकस pupil of Vardhamāna who wrote a gloss called 'पञ्जिकोह्योत'. on the Kātantra—vrtti

त्रिशिखा name of a commentary on the Paribhāṣenduśekhara written by Lakṣminṛṣimha in the 18th century.

न्नैकाल्य all the three times, past, present and future; cf. त्रयः कालाः समाहृताः त्रिकालम्, त्रिकालमेव त्रैकाल्यम् । स्वार्थे ध्यञ् Uvvaṭabhāṣya on V. Pr. I. I5.

त्रेपादिक a rule or an operation prescribed by Pāṇini in the last three quarters of his Aṣṭādhyāyī. See त्रिपादी above.

त्रेशब्द्य a collection of three words (to express the same sense); cf. अपि च त्रेशब्द्यं न प्रकल्पते । अस्पृक्षत् अस्पाक्षींत् अस्प्राक्षीदिति M. Bh. on III. 1.44; cf. also M. Bh. on P. I. 4.74, IV. 1.88, IV. 2.60 etc.

त्रेस्वर्य (1) use of the three accents acute, grave and circumflex at the time of the recital of the Veda; त्रयः खरा एव त्रैस्वर्यम्; cf. चातुर्वर्ण्यादीनां स्वार्थे उपसंख्यानम् । त्रेलोवयम्, त्रैस्वर्यम् Kāś, on P. V. 1. 124. cf. also यद्येव त्रैस्वर्यन् प्रकल्पते तत्र को दोषः । त्रैस्वर्येणाधीमहे इत्येतन्त्रोपपद्यते । M. Bh. on P. I. 2.31.

ज्यक्षर (a word) having three vowels or syllables in it; त्र्यच् or त्र्यन्क; cf. द्यक्षरत्र्यक्षरेभ्य इति वक्तन्यम् cf. M. Bh. on VIII 4.6.

ज्यम्बक a grammarian of the nineteenth century, who resided at Wai in Sātārā District and wrote a commentary on the Paribhāṣenduśekhara which is named ज्यम्बकी after the writer. ज्यम्बकी a commentary on the Paribhāṣenduśekhae by म्बज्यकः see ज्यम्बक.

त्व tad. affix त्व in the sense of duty, nature or essence, prescribed optionally with the affix तल् (ता); e. g. अक्षत्वम्, गोत्वम्, अक्षता, गोता; cf. तस्य भावस्त्वतलो P. V. 1.119, also cf. त्वतलोगीणवचनस्य P. VI. 3. 35 Vart.10.

त्वत् krt affix त्व in the sense of the potential pass. part. in Vedic Literature; e. g. कत्वे हवि: । कतेन्यम्; also cf. Kas. on P.III. 4.14;cf. also कृतानि या च कत्वी R. V. 1X. 47.2.

ह्वन् tad. affix ल before which there is observed the caesura or avagraha in the recital of the Padapatha. e. g. देवल्वमिति देवऽल्वम् । cf. V. Pr. V. 9.

थ

- श् (1) second consonant of the dental class of consonants possessed of the properties श्वासानुप्रदान, अघोष, विवृत-कण्डल and महाप्राणल्य; (2) augment म् (शुक्) added to the words षष्, कित, कितप्य and चतुर before the Purana affix इट. e. g. षण्णां पूरणः षष्टः, कितथः, चतुर्थः; cf. Kās. on P. V. 2.51; (3) substitute for the consonant ह of आह before any consonant except a nasal, and a semivowel as also for the consonant म् of स्था preceded by the preposition उद्; cf. P. VIII. 2.35, VIII. 4.61.
- थ (1) personal-ending of the 2nd pers. pl. Parasmaipada, substituted for the ल of the ten lakāra affixes; (2) substitute (थल्) for the 2nd pers. sing. personal ending सिप् in the perfect tense; (3) unādi affix (थक्) added to the roots पा, तृ, तुद् etc. e. g. पीथा, तीथीं, etc.; cf. unādi sūtra II. 7; (4) unādi affix (व्यन्)

added to the roots हन, सुष्, ती etc.; e. g. हथ:, सुष्ठं, तीथ: etc. cf. uṇādi sūtra II. 2: (5) uṇādi affix (थन्) added to the roots उष्, सुष्ठ, गा and क. e. g. ओष्ठः, कोष्ठम् etc. cf. uṇādi sūtra II. 4; (6) a technical term for the term अम्यस्त or the reduplicated wording of Pāṇini (cf. उमे अम्यस्तम्) P. VI. 1. 5, used in the Jainendra Vyākaraņa.

थकर krt affix यक added to the root में 'to sing,' in the sense of agent provided he is skilled; e. g. गायक:; cf. P. III. 1.146.

थट् tad. affix थ added to numerals ending in न in Vedic Literature; e. g. पञ्चथः, सप्तथः, पर्णमयानि पञ्चथानि मत्रन्ति; cf. P. V. 2.50.

थन personal-ending यन substituted for त of the 2nd pers. pl. of the imperative Parasmaipada in Vedic Literature, e. g. यदिष्ठन for यदिच्छथ; cf. Kas. on P. VII. 1.45.

थम् tad. affix थम् in the sense of प्रकार (manner) added to the pronouns इदम्, and किम्, the words ending in थम् becoming indeclinables; e. g. इत्थम्, कथम् cf. P. V. 3.24, 25.

थल personal ending य substituted for सिप् of the 2nd pers. sing. Parasmaipada in the perfect tense as also in the present tense in specific cases; cf. P. III. 4.82, 83,84.

थस् personal ending of the 2nd pers. dual Parasmaipada, which is substituted for छ of the lakāra affixes; cf. P. III 4. 78.

था (1) tad. affix या in the sense of question or reason (हेतु) added to the pronoun किम् in Vedic Literature; e.g. कथा देवा आसन्; cf. Kāś. on P.V.3.26; (2) tad. affix था (थाल according to Pāṇini) which gets caesura or avagraha after प्रतन, पूर्व, किथ, इम and क्यु; e.g. प्रत्नथेति प्रतन्त्रथा,

पूर्वियति पूर्वेऽथा etc.; cf. Vaj. Pr.V.12; (3) tad. affix খাতু in the sense of इव added to the words प्रत्न, पूर्व, विश्व and इम in Vedic Literature, e.g. तं प्रत्नथा पूर्वथा विश्वथेमथा; cf. Kāś. on P. V.3.111; (4) tad. affix খালু in the sense of mannar (সকাर) added to किन्, pronouns excepting those headed by दि, and the word बहु; e.g. सर्वथा, cf. P V 3.23.

थाल tad. affix थाल. See था.

थास् personal ending of the pers. sing. Atmanepada, substituted for of the lakara affixes.

थांम (THIEME, PAUL) a sound scholar of the present day, well versed in Sanskrit Grammar and Vedic Literature, who has written a critical treatise named "Panini and the Veda."

थुक (1) augment य added to the words षष्, कति, कतिपय and चतुर; see थ above; (2) augment थ् added to the root अस of the fourth conjugation Paras. before the affixes of the aorist. e.g. आस्थत्; cf. P.VII.4.17.

थ्यन tad. affix ध्य in the sense of 'favourable for' (तस्मै हितम्) added' to the words अज and अवि; e.g. -अजथ्या यूथि:। आविथ्या। cf. Kāś. on P. V.1.8.

द

द third consonant of the dental class of consonants possessed of the properties नादानुप्रदान, घोष, संवृतकण्ठत्व and अल्पप्राणता;(2) consonant द substituted for the final letter of nouns ending with the affix वस् as also for the final letter of स्रंस, व्वंस् and अनडुड् provided the final letter is at the end of a pada; e.g. विद्वद्भयाम् etc.; cf. Kās. on P, VIII. 2.72; (3) consonant 3 substituted for the final स of roots excepting the root अस, before the दन्ताष्ट्रच also दन्त्योष्ट्रच or दन्त्योष्ट्रच

personal ending faq of the third pers. sing.; e. g. अचकाद् भवान्; cf. P. VIII. 3.93.

द् (1) the consonant द्, the vowel अ being added for facility of utterance or use; (2) a technical term used in the Jainendra Vyākaraņa for the term आत्मनेपद in the grammar of Pāṇini.

ব্যয় a fault of pronunciation where the letters are uttered indistinct (अस्पष्ट).

ব্য়ন্ত tad. affix ব্য prescribed optionally with इयस and मात्र in the sense of measure (प्रमाण), with ङीप् (ई) to be added further to form the fem. base, e. g. जानुदन्नम्, जानुद्रयसम्, जानुमात्रम् , जातुदन्नी, cf. P. V. 2.37 and IV.1.15; दशच् is added optionally along with अण as also with द्रयस and मात्र to the words पुरुष and हस्तिन् e.g. पुरुषद्वयसम्, पौरुषम् पुरुषदन्नम्, पुरुषमात्रम्; cf. P. V. 2.38.

दण्ड one of the eight artificial Vedic recitations.

द्ण्डादि a class of words headed by the word दण्ड to which the taddhita affix य, is added in the sense of 'deserving'; cf. दण्डमहीत दण्डचः Kās'. on P. V. 1.66

दिधपयआदि a class of compound words headed by the word दिधपयस् which are not compounded as समाहारद्वन्द्व which ends in the neuter gender and singular number; e.g. दिधपयसी, शिववैश्रवणी, श्रद्धातपसी etc.; cf. Kāś. on P.II. 4.14.

द्रन्त place where the utterance of dental letters originates;cf. ल्रुत्लसानां दन्ताः S. K. on P. I. 1.9.

दन्तमूळीय the letters त्, श्द्, ध् and न; cf. दन्तम् लीयस्तु तकारवर्गः R. Pr. I. 19. The Rk. Prātišākhya calls ጚ (रेफ) also as दन्तमूलीय.

dentolabial letter ब्; cf. ओष्टान्ताभ्यां दन्तैर्वकार । दन्तैरिति स्थानिदेश: । ओष्टान्ताभ्याम् इति करणनिर्देश: Com. on T.Pr.II. 43.

इन्त्य produced at the teeth, dental; formed at the teeth by the tip of the tongue; e.g. the letters ल ल, स, and तवगं; cf. ललीसता दन्ते V.Pr.I.69. According to Pāṇini's grammar ल (long) does not exist. According to Taittirīya Prātisākhya इ is partly dental and partly lingual; cf. T.Pr.II.41, while व is partly dental and partly labial; cf. T.Pr. II.43; cf. दन्त्या जिह्नाप्रकरणाः V. Pr.I. 76; cf. लुग्वा दुहिदहलिहगुहामात्मनेपदे दन्त्ये P. VII. 3..73.

द्यातन्द्सरस्त्र ती a brilliant Vedic scholar of the nineteenth century belonging to North India who established on a sound footing the study of the Vedas and Vyākaraṇa and encouraged the study of Kāśikāvṛtti. He has written many books on Vedic studies.

द्यापाल a Jain writer who wrote a treatise named रूपसिद्धि.

द्यारत्न a Jain scholar who has written a grammar treatise on the Sarasvata Grammar called सारस्त्रतगरिमाना.

द्याराम writer of a commentary on the Mugdhabodha Vyākaraņa of Bopadeva.

द्र्पेण name of a commentary on Kondabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra, written by a grammarian named Harivallabha.

द्र्भेणा name of a commentary on the Śabdakaustubha, written by Mannudeva or Mantudeva of the nineteenth century.

द्शक a name given to the treatise on grammar written by व्यात्रपाद which consisted of 10 chapters; cf. दशक वैयात्रपदीयम् Kās. on P. V. 1.58. The word also means students reading the work दशक; cf. दशका वैयाघ्रपदीया:, Kāś. on P. IV.2.65.

द्शाणी (1) a section of grammatical treatises dealing with the ten conjugations of roots. e.g. the first section of the second part (उत्तरार्घ) of the Siddhanta Kaumudī; (2) name of the dhatupātha of Pāṇini which gives ten classes of roots; cf. मूबादयो दशगणीपरिपठिता गृह्यन्ते Nyāsa on I.3.1.

द्शभुष्करण the ten classes or conjugations of roots; धुष् was a term for धातु (root) in some ancient grammar works.

হ্যাৰন্তকাৰিকা a short treatise on the roots belonging to more than one conjugation; the name of the author is not given.

द्रा tad. affix named 'vibhakti' applied to the words सर्व, एक, अन्य, किं, यत्,तत् and इदम् in the locative case; e.g. सर्वदा, एकदा, कदा; cf. Kāś. on P. V. 3.15,19,20,21.

दाक्षायण name, by which ब्याडि, the author of the grammar work संप्रह is referred to. The word दाक्षायण ब्याडि was indicates that descendant of दक्ष, and, as Pāṇini called दाक्षीपुत्र, critics and Vyādi Pāņini were that relatives; cf. शोभना खडु दाक्षायणस्य दाक्षायणेन वा संग्रहस्य कृति: M. Bh. on P. II.3.66.

दाशिषुत्र lit. son of a female descendant of दक्ष; name given to Pāṇini who was the son of दाश्ची a female descendant of दक्ष; cf. शंकर: शांकरीं प्रादाहाक्षीपुत्राय धीमते Pāṇ. Sik. 56; cf. also सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिने: M.Bh. on P. I. 1.20; VII.1.27.

दानविजय a Jain grammarian, who wrote a small grammar treatise named शन्दभूषण.

वैयाव्रपदीयम् Kās. on P. V. 1.58. The दानीम् tad. affix called विभक्ति, applied

to तद् and इदम् in the sense of the locative case. e.g. तदानीम्, इदानीम्; cf. P. V.3.18, 19.

दामन्यादि a class of words headed by the word दामिन to which the taddhita affix छ is added without any change of sense; e.g. दामनीयः, औलपीयः cf. Kāś. on P. V. 3.116.

दारुण्य explained by the commentators on the Prātiśākhya works as इंडत्व (firmness) or कठिनता (hardness,) and given as a characteristic of the acute or उदात्त tone; cf. आयामो दारुण्यमणुता खस्येत्युचै:कराणि शब्दस्य, T. Pr. XXII.9, quoted in the Mahābhāṣya on P.I. 2.29, where दारुण्य is explained as स्वरस्य दारुणता रूक्षता ।

दासीभारादि a class of words headed by the word दासीभार which, although they are tatpurusa compounds, retain the accents of the first member of the compound; cf. P. VI.2.42.

ৰি a technicaī term in the Jainendra Vyākaraṇa for the term সমূহ্য used by Pāṇini.

दिकशब्द a word denoting a direction such as पूर्व, उत्तर and the like, used as a substantive, e. g. पूर्वो प्रामात, or showing the direction of another thing being its adjective, e. g. इयमस्या: पूर्वो; cf. Kāś. on P. II.3.29.

दिक्समास the bahuvrihi compound prescribed by the rule दिङ्नामान्यन्तरांछ, e.g. पूर्वोत्तरा (north-east) or उत्तरपश्चिमा (north-west); cf. दिक्समास: दिगुपदिष्ट: समास:, Kas. on P.I. 1.28.

दिगादि a class of words headed by the word दिक् to which the tad. affix य (यत्) is added in the sense of 'produced therein' (तत्र भवः), e.g. दिशि भवं दिस्यम्, similarly वर्ग्यम्, गण्यः etc.; cf. Kāś. on P.IV.3.54.

दिनण् tad. affix added to the word मध्य, before which मध्य is changed

to मध्यम्; e. g. माध्यन्दिन उद्गायति; cf. मध्य मध्य दिनण् चास्मात् M.Bh. on IV. 3.60.

दिचादि a class of roots of the fourth conjugation, headed by the root दिव (दीव्यति), called also दीव्यत्यादि cf. P. I. 2.27.

दी a technical term in the Jainendra Vyākaraņa for दोंचे (long vowel) in Pāṇini's grammar.

दीपप्रभा a commentary on बाररूचसंप्रह by नारायण

देशि explained as स्फूर्ति or throbbing in utterance. Out of the seven svaras or yamas क्रुष्ट, प्रथम, द्वितीय, तृतीय, चतुर्थ, मन्द्र and आतिस्वाय, the throbbing (दिशित) of the latter and latter tone leads to the perception of the former and former one; cf. तेषां दीतिजीपलिब्ध: T. Pr. XXIII. 15.

दीर्घ long; a term used in connection with the lengthened tone of a vowel described to be dvimātra as contrasted with हरन having one mātrā and प्छत having three mātras; cf. द्विस्तानान् दीर्घ: V. Pr. I. 35, V. Pr. I. 57, also ऊकालोब्झस्पदीर्घप्डत: P. I.2.27.

द्धिविधि a grammatical operation where a short vowel is turned into a long one; a rule of grammar prescribing the lengthening of a short vowel.

दु a technical term în the Jainendra Vyākarana for the term वृद्ध which is used in Pāṇini's grammar and which is defined by Pāṇini in the rule बुद्धियस्याचामादिस्तद बृद्धम् P. I. 1.73.

दुःश्विष्ट a word, or words whose case affixes can be syntactically connected only with some difficulty; cf. बहुत्रीहौ सक्थ्यक्ष्णोः स्वाङ्गात् षच्। स्वाङ्गवाची यः सिक्थ्यब्दः अक्षिशब्दश्च तदन्ताद् बहुन्नीहैः षच् मवति । स्त्रे तु दुःशिष्ठश्विभक्तीनि पदानि । Kas. on P. V. 4.113.

दुःस्पृष्ट produced by an incomplete contact of the करण; the term is applied to the phonetic element ळ which is due to the incomplete contact of the organ at the production of the letter ऌ; cf. दुःस्पृष्ट-श्रेति विशेयः; Pan. Sīkṣā 5.

दुगेसिंह the famous commentator of the Katantra sūtras, whose Vṛtti on the sūtras is the most popular It is called कातन्त्रसूत्रवृत्ति or कातन्तवृत्ति or दौर्गसिहीवृत्ति also. work on Paribhasas named परिभाषा-इति. in which Paribhisas are explained and established as based the Kātantra Vyakarana sūtras, is attributed to Durga-It is doubtful whether this commentator Durgasimha is Durgācārya, the the same as famous commentator of Yāska's There is a legend that Nirukta. Durgasimha was the brother of Vikramāditya, the founder of the Vikrama Era. Besides the gloss on the Katantra sutras, some grammar works such as a gloss on the uṇādi sūtras, a gloss (वृत्ति) on Kālāpa-Vyākaraņa Sūtras, a commentary on Kārakas named অনুকা-Nāmalingānuśāsana Paribhasavrtti are ascribed Durgasimha. Some scholars believe that the term अमरसिंह was only a title given to Durgasimha for his profound scholarship, and it was Durgasimha who was the author of the well-known work Amarakosa.

दुर्गोदास a grammarian who wrote (a) a gloss on Bopadeva's Mugdhabodha, (b) a gloss named घातु-दीपिका on Kavikalpadruma and (c) Sabdārṇavakosa.

दुगात्तम a grammarian who wrote a work on genders called लिङ्गान-शासन and also a commentary on it. हुर्घटगुनि name of a grammar work explaining words which are difficult to derive according to rules of Pāṇini. The work is written in the style of a running commentary on select sūtras of Pāṇini, devoted mainly to explain difficult formations. The author of it, Saraṇadeva, was an eastern grammarian who, as is evident from the number of quotations in his work, was a great scholar of the 12th or the 13th century.

दुर्घटवृत्तिसंस्करण a grammar work on the formation of difficult words attributed to शर्वराक्षित or सर्वराक्षित.

दुर्घटोद्धार name of a commentary by Keśavadatta-Śarman on the grammar work named संक्षितसार.

दुर्वेलाचार्य a grammarian who wrote a treatise on grammar दुर्वेलीयव्याकरण, named after him. Besides this treatise, he has written commentaries on Nāgesa's Laghumanjūṣā and Paribhāsendusckhara.

दुस्स्पृष्ट see दु:स्पृष्ट.

द्षकरदोद्धद name of a commentary, on the Paribhāsenduśekhara Nagesa, believed to have been written by Gopālācarya Karhādkar, a grammarian of the 19th century attributed to Bhīmācārya. and This commentary, which written to criticize the commentary written by Visnusastri Bhat, was again criticized in reply by Visņušāstrī Bhat in his Ciccandrikā (चिच्चन्द्रिका). See विष्णुशास्त्री भट.

is used in connection; the word is used in connection with a fault found with, or objection raised against an argument advanced by a writer, by his opponent or by the writer himself who replies it to make his argument well establis-

hed; cf.नित्यवादी कार्यपक्षे द्धणमाह-कार्येष्विति . Mahā. Prad. on P.I. 1.44 Vārt. ! 6.

दूस tad. affix prescribed after the word अनि in the sense of milk(दुग्व) along with the affixes सोट and मरीस optionally, by the Varttikakāra; e. g. अनिदूसम्। अनिसोटम्। अनिमरीसम्; cf. Kāś. on M. Bh. IV. 2. 36.

दृढादि a class of words headed by इंढ to which the tad. affix य (ध्यञ्) or इमन् (इमनिच्) is added in the sense of na:ure (भाव); त्व and तल् (ता) can, of course, be added optionally; e. g. दाढ्येम्, द्रिंडमा इंढत्वम्, इंढता. See also लावण्य शत्य, औष्ण्य, जाङ्य, पाण्डित्य, मौर्ध्य etc.; cf. Kāś. on P. V. 1. 123.

हष्ट seen in use in Vedic Literature, or Classical Literature, or in the talk of cultured people; said in connection with words which a grammarian tries to explain; cf. হুছানুৰিঘি এন্বাধি মৰাবি Vyadi Pari. Pātha 68.

हष्टानुनिधि taking place of an operation, or application of a rule of grammar in accordance with the words seen in use. See हष्ट.

हम्मन्त similar instance, generally quoted to explain effectively some rules or conventions laid down; cf. नतु चायमप्यस्ति हमन्तः समुदाये वाक्यपरिसमाप्ति-रिति । तद्यथा गर्गाः शतं दण्ड्यन्तामिति M.Bh. on P.I. 1.7.

दशापचार discrepant, characterized by discrepancy; cf. यद्यपि तावदयं पराशब्दो दशपचार उपसर्गश्चानुपसर्गश्च अयं तु खळ विशब्दोऽदृष्ट्यपचार उपसर्ग एवः M. Bh. on P. 1. 3. 19.

देवताइन्द्र a compound word called इन्द्र whose members are names of deities; the peculiarities of this Dvandva compound are (a) that generally there are changes at the end of the first member, by virtue of which it appears similar to a word ending in the dual number, and (b) that both the words retain their original accents. e. g. इन्द्रासोमी, सामापूषणा, अभीषोमाभ्यां, मित्रावरणाभ्याम्; for changes, cf. P. VI.3.25-31; for accent, cf. देवताद्वन्द्वानि चानामन्त्रितानि (द्विरुदात्तानि)। इन्द्रावृहस्पतिभ्याम्, इन्द्रावृहस्पती इति त्रीणि V. Pr. II.48, 49; cf. also देवताद्वन्द्वे च P. VI. 2.141.

देवनन्दिन called also पुज्यपाद or पुज्यपाद-देवनन्दिन believed to have lived in the fifth century A.D. and written the treatise on grammar, of course based on Pāṇīni Sūtras, which is known as जैनेन्द्र-ब्याकरण or जैनेन्द्र-शन्दानुशासन. The writer of this grammar is possibly mentioned as जैनेन्द्र in the usually quoted verse of Bopadeva :- इन्द्रश्चन्द्रः काशकुत्स्नापिशली शाकटायनः पाणिन्यमरजैनेन्द्रा जयन्त्यशदिशा-ब्दिका: देवनन्दिन was a great Jain saint and scholar who wrote many works on Jain Agamas of which सर्वार्थांसिद्धि, the commentary on the तत्त्वार्थोधगमसूत्र, is well-known.

देवपथादि a class of words headed by the word देवपथ, the affix कन applied to which in the sense of a statue, or applied for the formation of a proper noun, is dropped देवपथ:, इंसपथ:, शिव:, विष्णु: etc.; cf.Kāś. on P. V. 3.100.

देवशर्मन् a grammarian who has written a disquisition on the philosophy of Vyākaraṇa in verse, and added a commentary of his own on it which he has named as समन्वयप्रदीपसंकेत.

देवानन्दिन a Jain grammarian of the eighth century who is believed to have written a grammar work, called सिद्धान्तसारस्वत-शब्दानुशासन. It is likely that देवानन्दिन is the same as देवनन्दि-पूज्यपाद and the grammar work is the same as जैनन्द्रशब्दानुशासन for which see देवनन्दिन्.

देविकापाद a popular name given to the third pāda of the seventh adhyāya of Pāṇini's Astādhyāyī as the pāda begins with the Sūtra देविकाशिशपादित्यवाद्दीर्धसत्त्रश्रेयसामात् P.VII 3.1.

देवीदीन a modern grammarian of the 19th century who has written a gloss on the Astādhyāyī of Pāṇini.

देवेन्द्र a Jain grammarian of the 13th century who has written a commentary named लघुन्यास on the घन्दानुशासन of Hemacandra. He has written many works on the Jain Āgamas, of which a commentary on the Uttarādhyanasūtra can be specially mentioned. He is called देवेन्द्रस्रीर also.

देश lit. place; (1) original place of articulation; cf. अदेशे वा वचनं व्यञ्जनस्य, R. Pr. XIV.5; (2) place of origin; उच्चारणस्थान; (3) place of inferential establishment of a Paribhāṣā etc. परिभाषादेश: उद्देश: Par. Sek. pari. 2, 3; (4) passage of the Samhitā text, cf. T. Pr. I. 59.

देशीयर् tad. affix देशीय in the sense of slightly less, or almost similar, optionally prescribed with the affixes कल्प and देख e. g. मृदुकल्प:, मृदुदेश्य: मृदुदेशीय: cf.Kāś. on P.V.3.67.

देश्य (1) tad. affix in the sense of almost similar; see देशीयर above; (2) (words) current in popular use or language, although not sanctioned by rules of grammar; cf. देश्याः स्त्रानियन्थाः क्रियन्त M.Bh. on P. V. 3.55; cf. देश्या देश्व्याः साञ्चलेन प्रतिपाद्याः, Kaiyata on V. 3.55; probably Kaiyata had a difficulty in explaining the word देश्य in the old way meaning 'current in use', as many words called bad words, introduced from other languages were current at his time which he was reluctant to term as देश्य.

दैव name of a system of grammar or a work on grammar the peculiarity of which is the omission of the एकरोब topic; cf. अनेकरोबं दैवं स्थात्.

देवादिक a root belonging to the fourth conjugation of roots (दिवा- दिगण); cf. जसु ताडने इति चुरादी पक्ष्येत तस्यदं प्रहणं, न देवादिकस्य, Kāś. on P. II 3.56.

दैनेन्द्र name given to a work on grammar, presumably the same as जैनेद्र-शब्दानुशासन written by पूज्यपाद-देवनान्दन्. See जैनन्द्रज्याकरण.

दोष (1) a fault of pronunciation; cf. एता: स्वरदोषभावना: अतोन्ये व्यञ्जनदोषा: M.Bh. on I. 1.1 Vārt.18; (2) defect shown in connection with an expression or explanation.

द्रोषोद्धरण name of a commentary on Nāgeśa's Paribhāṣenduśekhara written by मनुदेव of the eighteenth century.

दोषोद्धार name of a commentary on Nāgeśa's Laghuśabdenduśekhara written by मन्नुदेव of the eighteenth century.

च tad. affix च, applid to इदम् in the sense of 'a day', when इदम् is changed into अ (अश्); e. g. अग, cf. P.V. 3.22 Vārt. 5.

चस् tad. affix द्यस्, applied to the word समान when समान is changed into स; e.g. सद्य:, cf. सद्य: परत्यरायेषम: P. V.3.22; cf. also समानस्य समावा द्यश्चाहान P. V. 3.22. Vart. 1

ঘ a technical term in the Jainendra Vyākaraņa for the term বল্পৰ (the latter or the second member of a compound word) which is used in Pāṇini's grammar.

द्यतादि a class of roots headed by the root द्युत्, the aorist sign िन्न after which gets (अ) अङ् substituted for it; e.g. अद्युतत्, अश्वितत्; cf. Kāś. on P. III.1.55. and I.3.91. द्युस् tad. affix द्युस applied to the word उभय in the sense of a day; e.g. उभयद्यु: cf. P. V. 3.22 Vārt. 7.

द्योतक indicative, suggestive; directly capable of expressing the sense by denotation; the nipātas and upasargas are said to be 'dyotaka' and not 'vācaka' by standard grammarians headed by the Vārttikakāra; cf. निपातस्यानर्थकस्यापि प्रातिपदिकत्वम् P.I.2.45 Vārttīka 12; cf. Kaiyata also on the above; cf. also निपाता द्योतकाः केचित्प्रथगथाभिधायिनः Vākyapadīya II. 194; गतिवाचकत्वमपि तस्य (स्थाधातोः) व्यवस्थाप्यते, उपसर्गस्तु तद्द्यो-तक एव com. on Vākyapadīya II. 190; cf. पश्चाच्छोत्रबोंधाय द्योतकोपसर्गसंबन्धः Par. Sek. on Pari. 50; cf. also হুই स्वरादयो वाचकाः चादयो द्योतका इति भेदः Bhāsā Vr. on P.I.1.37. The Karmapravacaniyas are definitely laid down as dyotaka, cf. कियाया द्योतको नायं न संबन्धस्य वाचकः। नापि क्रियापदाक्षेपी संबन्धस्य तु भेदकः Vākyapadīya II.206; the case affixes are said to be any way, 'vācaka' or 'dyotaka'; cf. वाचिका द्योतिका वा स्युद्धिंत्वादीनां विभक्तयः Vākyapadīya II. 165.

द्योतन conveyance of sense indirectly or by suggestion, and not directly. See द्योतक above.

चोत्य (sense) conveyed by suggestion indirectly and not directly expressed, as in the case of karmapravacaniyas, the krt affixes and the tad. affixes; cf. अनुशन्दो लक्षणे चोत्ये कमंत्रवन्वनीयसंज्ञो भवति Kāś. on P. I. 4.84.

द्रस्य substance, as opposed to गुण property and क्रिया action which exist on dravya. The word सन्त is used by Yāska, Pāṇini and other grammarians in a very general sense as something in completed formation or existence as opposed to 'bhāva' or kriyā or verbal activity,

and the word द्रब्य is used by old grammarians as synonymous with सच्य; cf. चादयोऽसच्ये । चादयो निपातसंज्ञा भवन्ति न चेत्सच्ये वर्तन्ते, cf. Kas on P. I. 4.57; cf. S. K. also on P. I. 4.57. (2) The word द्रब्य is also found used in the sense of an individual object, as opposed to the genus or generic notion (आकृति); cf. द्रब्याभियानं व्याद्धिः, M. Bh. on P. I. 2. 64. Vart. 45. (3) The word द्रब्य is found used in the sense of Sādhana or means in Tait. Prāti. cf. तत्र शब्द द्रब्याण्युदाहरिष्यामः । शब्दस्थाणि साधनानि वर्ण- यिष्यामः Tai, Pr. XXII. 8.

द्रव्यपदार्थिक a grammarian who maintains that 'dravya' or 'individual object' is the sense of words; cf. न ह्याकृतिपदार्थिकस्य द्रव्यं न पदार्थों, द्रव्यपदार्थिकस्य वाकृतिर्न पदार्थः। M. Bh. on I.2.64 Vart. 53. See द्रव्य.

द्रव्यवचन expressive of substance as their sense as opposed to गुणवचन; cf. उभयवचना होते शुक्लादयः द्रव्यं चाहुर्गुणं च। M. Bh. on P. V.1.119.

द्रव्यवद्भाव behaviour like a dravya as noticed in the case of the bhāva or kriyā found in a root after a kṛt affix is added to it; cf. कृदमिहितो भाषो द्रव्यवद्भवति. M. Bh. on II.2.19, III.1.67 etc.

द्रव्याभिधान denotation of द्रव्य or individual object as the sense of words as opposed to आह्नत्यभिधान i.e. denotation of the general form possessed by objects of the same class; of द्रव्याभिधानं व्याहि: P. I.2.64 Vart. 45. See द्रव्य.

द्वत lit. rapid; the vice of rapidity in utterance; a fault of speech especially in connection with the utterance of vowels in Vedic recital when on account of haste the utterance of letters becomes indistinct. cf. संदृष्टमेणीकृतमधेक दुतं विकिणिमता: स्वरद्रोषमान्वनाः। M. Bh. Ahnika 1 Vart. 18.

हुतबोध name of a treatise on grammar written for beginners by Bharatasena or Bharatamalla of Bengal in the sixteenth century.

द्भुता one of the three Vittis or styles of utterance mentioned in the Prātiśākhya works and quoted in the Mahābhāsya; cf. तिस्रो वृत्तीस्पदिशन्ति वाचो विलम्बितां मध्यमां च दृतां च । अभ्यासार्थे दूतां वृत्तिं प्रयोगार्थे तु मध्यमा**म् ।** शिष्याणा-मुपदेशार्थे कुर्योद् वृत्ति विलम्बिताम् । R. Pr. XIII. 18, 19; cf. ये हि द्वतायां वृत्ती वर्णा-स्त्रिभागाधिकास्ते मध्यमायां, ये वर्णोस्त्रिभागाधिकास्ते विलम्बितायाम् (M. Bh. on P. I.1.70, Vart. 4. The utterance of a letter takes \frac{1}{3} rd time more in the मध्यमवृत्ति than in the द्वतवृत्ति, while in the विलम्बितवृत्ति it takes $\frac{1}{3}$ rd more than in मध्यमवृत्ति. In short, the utterance of the same letter takes in three vittis, Druta, Vilambita and Madhyama the quantity of time in the proportion of 9:12:16 respectively.

ইাণিকা a kind of the position of the tongue at the time of pronouncing the letter ছ.

इन्द्र name of a compound, formed or two or more words used in the same case, showing their collection together; cf. चार्थे द्वन्द्व: P. II.2.29. Out of the four meanings of the indeclinable ਚ, viz. सम्चय, अन्वाचय, इतरेतरयोग and समाहार, dvandva compound is sanctioned in the last two senses only called इतरेतरद्वन्द्व (as in प्लक्षन्यग्रोधी etc.) and समाहारद्वनद्व (as in वाक्लचम् etc.) respectively. For details see Mahābhāsya on II.2.29. The dvandva compound takes place only when the speaker intends mentioning the several objects together i.e. when there is, in short, सहविवक्षा orयुगपद्ध-करणवचनता; cf. अनुस्यूतेव मेदाभ्यां एका प्रस्थोपजायते । यस्यां सहविवक्षां तामाहुर्द्वन्द्वेन्क्ष्योः ॥ ईर. Pr. II. The gender of a word in the द्वन्द्वसमास is that of the last word in the case of the इतरेत-रद्वन्द्व, while it is the neuter gender in the case of the समाहारद्वन्द्व.

ह्रयसच् tad. affix इयस, in the sense of measure, prescribed optionally along with the affixes दन्न and मात्र; cf. ऊरुः प्रमाणमस्य ऊरुद्दयसम्; Kāś. on P. V. 2.37; fem. ऊरुद्दयसम्, cf.P.IV.1.15.

द्वारादि a class of words headed by the word द्वार् which get the augment ऐच् (i.e. ऐ or ओ) placed before the letter य or च in them, instead of the substitution of viddhi, when a taddhita affix marked with the mute letter ज्, ण or क् is added to them; e. g. दोनारिक: सौवस्तिक:, शौवम्, शौवनम् etc.; cf. Kāś. on P. VII.3.4.

हि a term used for the dual number in the Prātiśākhya works; cf. नो नौ में मदथें त्रिद्धेकेषु V. Pr. II. 3 where Uvvata has explained the words त्रि, द्वि and एक as बहुबचन, द्विबचन and एकवचन respectively.

(a) doubled; the term is used in connection with reduplication in the Kātantra and Haima grammars cf. Hem. IV.1.1, Kat.III 8. 10.

द्वि:प्रयोग doubling, putting a word or word element twice; the words द्वित्व and द्विचेचन are used in the same sense.

द्वि:स्पृष्ट a word used many times synonymously with दु:स्पृष्ट; the letters ळ्,ळ्ह्, and upadhmānīya(ध्पृ) are termed द्वि:स्पृष्ट or दु:स्पृष्ट.

द्विकर्मक a term used in connection with roots governing two objects or two words in the accusative case, e.g. दुइ in गां दोग्धि पय:; the term कर्म according to the strict

definition of the term कर्तुरीप्सिततमं कर्म or आप्यं कर्म applies to one of the two, which is called the प्रधानकर्म or the direct object, the other one, which, in fact, is related to the verbal activity by relation of any other kāraka or instrument is taken as karmakāraka and hence put in the accusative case. For details see Mahabhasya and Kasika on P.I.4.51. Some roots in their causal formation govern two objects out of which one object is the actual one while the other is the subject of the primitive root. e.g. गमयति माणवकं प्रामम्; वोधयति माणवकं धर्मम्; cf. Kāś. on P.I.4.52. See for details Mahābhāsya on P. I. 4.52.

कार्ययोग simultaneous occurrence of two grammatical operations resulting into a conflict and creating a doubt as to which of the two should take place first; cf.द्विकार्ययोगो हि विप्रतिषेध: M.Bh. on P.I.1.3 Vart. 6; I.1.12; etc. The term विप्रतिषेध occurring in the rule विप्रतिषेध परं क.यंग् P. I.4.2 is evidently defined in this way by the word द्विकार्ययोग in the Mahābhāsya.

हिसण्ड a compound expression or word separated into two by avagraha in the Padapāṭha; the word is misstated as दुःखण्ड by some Vedic reciters.

हिस् name of a compound with a numeral as the first member. The compound is looked upon as a subdivision of the Tatpurusa compound. The dvigu compound, having collection as its general sense, is declined in the neuter gender and singular number; when it ends in अ the fem. affix को is added generally, e. g. पञ्चपात्रम्, त्रिमुवनम्, पञ्चमूळी. The Dvigu compound also takes place when a

karmadharaya compound, having a word denoting a direction or a numeral as its first member, (a) has a tad. affix added to it e. g. पञ्चकपाठ: (पुरोडाशः), or (b) has got a word placed after it in a compound e. g. पञ्चपवचनः or (c) has a collective sense e. g. पञ्चपूठी; cf. तार्द्ध-तार्थोत्तरपदसमाहारे चं (P. II. 1.51) also cf. Kāś. and S. K. on P.II.1.51,52.

द्विगुपाद a popular name given by grammarians to the fourth quarter of the second Adhyaya of Paṇini's Asṭādhyayi which begins with the sūtra द्विगुरेकवचनम् II. 4.1.

द्वितीय the second consonant in the five groups of consonants, surd aspirate, cf. T. Pr. I. 11; V. Pr. I. 54, R. Pr. VI. 15; it is called द्वितीयस्पर्श also.

द्वितीयद्विवेचन the reduplication of a root beginning with a vowel prescribed by the rule अजादेद्वितीयस्य P. VI. 1.2.

द्वितीया the second case; the accusative case, mainly prescribed for a word which is related as a karmakāraka to the activity in the sentence; cf. P. II. 3.2 to 5.

द्वित्व doubling, reduplication prescribed for (1) a root in the perfect tense excepting the cases where the affix आम् is added to the root before the personal ending; e.g. बभूव, चकार, ऊर्ण्नाव etc. cf. P. VI. 1.1, 2; (2) a root before the Vikaraņa affixes सन्, यङ्, श्लु and चङ् e. g. बुभ्षति, चेक्रीयते, चर्करीति, ज्ञहोति, अचीकरत् etc. cf. P. VI. 1.9-11; (3) a word ending in अम्. (প্ৰ্ৰন্ত) in the sense of repetition, e. g. स्मारं स्मारं वक्ष्ये, भोजं भोजं त्रजित cf. आभीक्ष्ये द्वे भवतः P. VIII. 1.12 Vārt. 7; (4) any word (a) in the sense of constant or frequent action, (b) in the sense of repetition, (c) showing

reproach, or scorn, or quality in the sense of its incomplete possession, or (d) in the vocative case at the beginning of a sentence in some specified senses; reduplication is also prescribed for the prepositions परि, प्र, सम्, उप, उद्, उपरि, अधि, अधस् some specified senses P. VIII. 1.1 to 15. A letter ex-if so desired, when (a) it occurs after the letter ह or र which is preceded by a vowel e. g. अर्क: अर्द्धम् etc. cf. VIII. 4.46; or when (b) it is preceded by a vowel and followed by a consonant e. g. दद्धयत्र, मह्मवत्र cf. P. VIII. 4.47. For details see Kāś. on VIII. 4.46-52. The word दिल्ल is sometimes used in the sense of the dual number; cf. Kāś. on P. I. 2.51. The words द्वित्व, द्विवचन and द्विरुक्त are generally used as synonyms. Pānini generally uses the word द्वे. For द्वित्व in Vedic Literature cf. R. Pr. VI. 1.4; T. Pr. XIV. 1-8 V. Pr. IV. 101-118.

हिद्गड्यादि a class of words, which are headed by the word दिव्णिड and which are all bahuvrtīhi compounds, to which the affix इ is found added as a Samāsānta affix e. g. दिव्णिड:, सपदि etc.; cf. Kāś. on P. V. 4.128.

द्विरुक्ति repetition of a word, or of a letter or of a root. See द्विल.

द्विरुचारण phonemic utterance a second time; see द्विल.

द्विरूपवत् phonemically repeated; see

द्विर्भाव repetition, reduplication. See दिल.

द्विचंचन see द्वित्व and द्विशक्ति; the word is very frequently used in the Mahābhāṣya instead of द्वित्व. cf. M. Bh. on I. l. Āhnika 1, I. 1.7, 10, 57, 59. etc. etc.

हिचचन a case affix of the dual number; dual number; a word in the dual number; cf. M. Bh. on I. 1.11, I. 4.21 etc.; cf. ह्योरथ्योर्वचनं द्विचचनम् Kāś. on P. V. 3.57.

द्विचचस् a word in the dual number; cf. षष्टादयश्च द्विवचोन्तभाज: R. Pr. I. 28 where the word द्विचचस् is explained as द्विचनाभिधायन: by Uvvata.

द्भिवत् a syllable consisting of two consonants; cf. R. T. 245.

द्विचर्ण (1) a repeated consonant; cf. द्विचर्णमेकवर्णवत्, V. Pr. IV.144; (2) doubling, repetition; cf. हस्वपूर्वो ङकारो द्विचर्णम् T. Pr. IX. 18; cf. also T. Pr. XIV. 1. R. Pr. IX. 18.

is frequently used in connection with doubling of consonants or words in the Prātiśākhya Literature as also in the Kātantra, Sākatāyana and Haima grammars cf. R. Pr. VI. 1, XV. 5, V. Pr. IV. 101, R. T. 264; cf. also Kāt. III. 8.10, Sāk. IV. 1.43; Hem. IV. 1.1.

द्विसन्धि a kind of विवृत्ति or interval of time in the pronunciation of two consecutive vowels, which as a result of two euphonic changes has a vowel preceded by a vowel and followed also by a vowel; e. g. अमृदुमा उ अंशवे, R. Pr. II. 44.

द्विस्वर possessed of two vowels, dissyllabic; cf. न पद द्विस्वरे नित्यम् T. Pr. XVI. 17.

डिस्स्पृष्ट a term used for an upadhmānīya letter or a phonetic element resulting from a visarga followed by the letter प् or फ्. See उपध्यानीय. The word is also used sometimes for the pronunciation ळ of इ. and ळह् of इ. See दुःस्पृष्ट.

दिहल possessed of two consecutive consonants; cf.तस्मानुड दिहल:, P. VII. 4. 71; cf. also M. Bh. on VI. 1.68.

हैप्रम् used adverbially for द्विधा in the sense of 'optionally' or ' in two ways'; cf. द्वैधं शब्दानामप्रतिपत्तिः M. Bh. on P. I. 1. 44 Vart. 15.

हैपद group of two words; an expression consisting of two words; cf. प्र वीचं न: सुमना द्वैपदाश्च R. Pr. VIII. 2. 10; X. 3; XI. 37 etc.

हान् a word possessed of two vowels in it; dissyllabic words; the word is frequently used in Pāṇini's Aṣṭadhyāyi and Patanjali's Mahābhāṣya, Kāsikā Vṛṭṭi and other works on Pāṇini's grammar.

द्यादि a class of pronouns headed by the pronoun द्वि to which the taddhita affixes called विभक्ति, as prescribed by the rules of Pāṇini in the rule पञ्चम्यास्तासेल् and the following ones, are not added. cf. P. V. 3. 2.

ह्यूष्मन् name of a Samdhi made up of two spirants, or resulting in the presence of two spirants or Usman letters e.g. निष्प्रिकारी;, स्वस्ताता; cf. R. Pr. XI. 22.

ध

ध् (1) fourth letter of the dental class(तवर्ग) possessed of the properties नादानुप्रदान, घोष, कण्डसंतृतत्व and महाप्राण; (2) substitute ध् for the ह of नह् before a 'jhal' consonant or at the end of a word e.g. नद्धम्, उपानत; cf. P. VIII. 2. 34; (3) substitute ध् for the letters त् and ध् placed after a fourth letter, e.g. छञ्चुम्, दोग्धा etc. cf. P. VIII. 2. 40.

ध a technical term in the Jainendra Vyākarāṇa for the term सर्व-नामस्थान of Pāṇini used for the first five case affixes सु, औ, अस्, अम्, औ and इ (nom. and acc. pl. neuter gender); cf. P. I. 1. 42, 43. খন্তিন্ name of the author of a short metrical treatise on roots named খানুকল্যন্তনিকা

धमुञ् tad. affix optionally substituted in the place of the tad. affix धा after the words द्वि and त्रि; e. g. द्विधा, द्वेधम्, त्रिधा, त्रैधम्; cf. P. V. 3.45.

धरणीघर a grammarian of the sixteenth century at the court of Udayasimha who wrote a commentary on the sutras of Pāṇini which was named वैयाकरणसर्वस्व as also a commentary on the Siksā of Pāṇini.

धमे defined as ऋषिसंप्रदाय, the traditional practices laid down by the sages for posterity; cf. केवलम् विसंप्रदाया धर्म इति कृत्वा याज्ञिकाः शास्त्रेण अनुविद्धते M. Bh. I. 1. Āhnika 1; cf. also ਬਸੰਗਾਲਾਂ in एवं च कृत्वा धर्मशास्त्रं प्रवृत्तम्, M. Bh. on P. I. 2. 64, as also धर्मसूत्रकारा: in नेवेश्वर आज्ञापयति नापि धर्मसूत्रकाराः पठन्ति अपवादैरुत्सर्गा बाध्यन्तामिति M. Bh. on I. 1.47; (2) religious merit, cf. धर्मीपदे-शनमिदं शास्त्रमारमन्नवयवेन शास्त्रायः संप्रतीयते. M. Bh. on P. VI. 1. 84, cf also ज्ञाने धर्म इति चेत्तथाऽधर्मः M. Bh. I. 1. Ahnika 1; 3) property possessed by a thing or a letter or a word. e. g. वर्णधर्म; cf. Kāś. on P. I. 2.29; cf. also Kāś. on P. II. 1, 55, II. 3.33, VIII. 1. 4. cf. also R. Pr. III. 8, 13 XIV. 1 etc.; (4) the characteristic of being in a substance; in the phrase अयं घट: the dharma viz.घटत्व is predicated of this (इदम्) or, in other words the designation pot (घटसंज्ञा) is the predication; the explanation in short, can be given as घटत्ववान इदं-पदार्थः or घटाभिन्नः इदंपदार्थः

धर्मकीर्ति a Jain scholar called by the name कीर्ति also, who was the author of धातुप्रत्ययपश्चिका and रूपावतार a well-known treatise on roots; cf. बापदेवमहाग्राह्यस्तो वामनदिग्गजः । कीर्तिरेव प्रसङ्गेन माधवेन समुद्धतः॥ He is believed to have been the first grammarian who arranged the sūtras of Pāṇini according to the subject matter.

धर्मिन् (1)a thing possessed of properties, द्रव्यः cf. धर्मशब्देन धर्मी भण्यते Kāś. on P.III.3.77;cf. also the common expression धर्मिग्राहकमानात् Par. Śek. on Pari. 55, 66, 79, 82; (2) the same as dharma in rare cases according to the dictum धर्मधर्मिणोरभेदोपचारः e. g. वर्णेकं देहि, पुराणैकं देहि; cf. Durghata Vr. on P, II. 1. 49.

धा tad.affix (1) applied to a numeral in the sense of a kind (प्रकार) or a division of time, e.g.एकघा, द्विधा, त्रिधा etc.; cf. P.V.3.42, 43; (2) applied to बहु to show divisions of a short time; e.g. बहुधा दिवसस्य भुङ्क्ते and बहुधा मासस्य भुङ्क्ते; cf. Kās. on P.V.4.20.

धातु a root; the basic word of a verbal form, defined by the Bhasyakāra as क्रियावचनो धातु: or even as भाववचना घातुः, a word denoting a verbal activity. Pāṇini not defined the term as such. but he has given a long list of roots under ten groups, named dasagani, which includes 2200 roots which can be called primary roots as contrasted with secondary roots. The secondary roots can be divided two main groups (1) roots derived from roots (धातुजधातव:) and (2) roots derived from nouns The roots derived (नामधातवः). from roots can further be classified into three main subdivisions: (a) causative roots or णिजन्त, (b) desiderative roots or सन्नन्त, (c) intensive roots or यङन्त and यङ्खुगन्त; while roots derived from nouns or denominative roots can further be divided into क्यजन्त, काम्यजन्त, क्यङन्त, क्यषन्त, णिङन्त, क्रिवन्त and the miscellaneous ones (प्रकीण) as derived from nouns like कण्डू (कण्ड्वादि) by the application of the affix यक् or from nouns like सत्य,वेद, पादा, मुण्ड,मिश्र, etc. by the application of affix णिच्. Besides these, there a few roots formed by the application of the affix आय and ईय (ईयङ्). All these roots can further be classified into Parasmaipadin or Parasmaibhāṣa, Atmanepadin or Atmanebhása and Ubhayapadin. Roots possessed of a mute grave (अनुदात्त) vowel or of the mute consonant ভু added to the root in the Dhatupatha or ending in the affixes यङ्, क्यङ् etc. as also roots in the passive voice are termed Atmanepadin; while roots ending with the affix णिच् as also roots possessed of a mute circumflex vowel or a mute consonant স্applied to them are termed Ubhaya-All the rest are termed padin. Parasmaipadin. There are some other mute letters or syllables applied by Pāṇini to the roots in his Dhātupātha for specific purposes; e.g. Q at the end to signify prohibition of vrddhi to the penultimate अ in the aorist, e.g. अक्लीत् cf. P. VII.2.5; इर to signify the optional substitution of স or স্ভু for the affix निल of the aorist, e.g. अभिदत्, अभैत्त्वीत् ; cf. P.III.1.57; उ to signify the optional application of the augment इ (इट्) before क्त्वा e.g. शमित्वा, शान्त्वा; cf. P.VII. 2. 56; ऊ to signify the optional application of the augment इ (इट्) e.g. गोता, गोपिता, cf. P.VII.2.44; आ to signify the prohibition of the augment इट् in the case of the past pass. part. e.g. क्ष्विण:, स्वित्र:, cf. P. VII.2.16; \(\xi\) to signify the addition of a nasal after the last vowel e. g. निन्दित from निदि, cf. P. VII.1.58; ऋ to signify the prohibition of हरन to the penultimate long vowel before

णिचू, e. g. अशशासत्, cf. P.VII. 4.2; ल to signify the substitution of अङ् for न्लि in the aorist, e.g. अगमत्, cf. P. III.1.55; ओ to signify the substitution of न for त of the past pass.part. e.g. लग्न:, आपीन:, सून:, दून: etc.; cf. P. VIII. 2.45. Besides these,the mute syllables নি, द and ভু are prefixed for specific purposes; cf. P. III.2.187, III.3.89 and III. 3,88. The term भातु is a sufficiently old one which is taken by Pānini from ancient grammarians and which is found used in the Pratisakhya the Nirukta and works, signifying the 'elemental (radical)base' for nouns which are all derivable from roots according to the writers of the Nirukta works and the grammarian Sakatayana; cf. नाम च घातुजमाह निरुक्ते ब्याकरणे शकटस्य च तोकम् M. Bh. on P. III.3.1. Some scholars have divided roots into six categories; cl. तत्र घातवः षोढा (a) परिपाठिताः भूवादयः, (b) अपरिपाठिता आन्दोलयत्यादयः, (c) परिपठितापरिपठिताः (सूत्रपठिताः) स्कुरकम्भस्तम्भेत्यादयः, (d) प्रत्ययधातवः सनाद्यन्ताः, (e) नामधातवः कण्ड्रादयः, (f) प्रत्ययनामधातवः होडगल्मक्ली-बप्रमृतय:; cf. Śringāra Prak. I. For details see M.Bh. on P.I.3.1 as also pp 255, 256 Vol. VII Vyākarana-Mahabhasya published by the D.E. Society, Poona.

धातुक्रत्पछतिका a short treatise on the roots of the different conjugations written by a grammarian named Dhananjaya.

धातुकारिकावली a grammatical work in verse written by Varadarāja, the pupil of Bhattojī Dīkṣita who lived in the 17th century. Besides Kārikāvalī, Varadarāja wrote लघुकोमुदी and मध्यकोमुदी also.

धातुद्गिका (1) name of a commentary on the Kavikalpadruma of Bopadeva by Rāmālamkāra; (2) name of a commentary on the Kavikalpadruma by Durgādāsa who wrote a commentary on the Mugdhabodha also.

যানুগাঠ (1) name given in general to the several collections of roots given generally with their meanings by grammarians belonging to the various different schools of grammar. These collections are given as necessary appendices named বিক্ত to their grammars by the well known grammarians of Sanskrit such as Pāṇini, Sākaṭāyana, and others; (2) a small treatise on roots written by Bhīmasena of the 14th century.

धातुपाठवृत्ति a commentary on the Dhātupāṭha by Nāgeśa.

घातुपारायण a grammatical treatise dealing with roots written as a su pplementary work by Jumaranandin to his grammar work called Rasavatī, which itself was a thoroughly revised and enlarged edition of the स्वती a commentary written by Kramadīśvara on his own grammar named संशितसार. Jumaranandin is believed to have been a Jain writer who lived in the fifteenth century A.D.

খান্তপকাহা a work dealing with roots written as a supplementary work by Balarāma-Pancānana to his own grammar named Prabodha-Prakāśa.

धातुप्रत्ययपश्जिका a work dealing with verbal forms written by Dharma-kīrti, a Jain grammarian of the eighth century.

ঘানুমন্থ a work dealing with verbal forms written by Maitreya Raksita, a Buddhist writer and a famous grammarian belonging to the eastern part of India who lived in the middle of the twelfth century. He is believed to have written many scholarly works in connection with Pāṇini's grammar out of which the Tantrapradīpa is the most important one. The work Dhātupradīpa is quoted by Saraṇadeva, who was a contemporary of Maitreya Rakṣita, in his Durghaṭavītti on P. II. 4. 52.

धातुमञ्जरी called also धातुसंग्रह attributed to a grammarian named Kāśi-nātha.

घातुमाला a work on roots in verseform attributed to a grammarian named Isvarakānta.

धातुरत्नमञ्जरी a treatise dealing with roots believed to have been written by Rāmasimhavarman.

यातुरत्नाकर a work dealing with roots believed to have been written by Nārāyaṇa who was given the title वन्त्र. He lived in the seventeenth century; a work named साराविल्याकरण is also believed to have been written by him.

धातुरत्नावळी a short list of the important roots from the Dhātupātha of Pāṇini, given in verse by चोक्कनाथ a grammarian of the 17th century.

धातुलोप an elision of a portion of a root; cf. न धातुलोप आर्धधातुक, P.I.1 4.

धातुवृत्ति a general term applied to a treatise discussing roots, but specifically used in connection with the scholarly commentary written by Mādhavācārya, the reputed scholar and politician at the court of the Vijayānagara kings in the fourteenth century, on the Dhatupatha of Panini. The work is generally referred to as माघवीया-घातुराति to distinguish it from ordinary commentary works called also धात्रवित written by grammarians like Vijayānanda and others.

धातुः याकरण a grammar dealing with verbs believed to have been written by Vangasena.

धातुसंबन्धपाद conventional name given to the fourth pāda of Pānini's Aṣṭādhyāyī which begins with the Sūtra धातुसंबन्धे प्रत्यथा: P. III.4.1

धातूपदेश enumeration or recital of roots in the Dhatupatha; दि. प्रकृत्युप-पदापाथयश्चोपदिशः। क्षा धात्पदेश प्रातिपदिको-पदेश च। M. Bh. on P. III. 1.1.

धात्वथे lit. meaning of a root, the verbal activity, named किया or भाव: . cf. धात्वर्थ: किया; M. Bh. on III.2. 84, III.2.115. The verbal activity is described generally to be made up of a series of continuous subordinate activities carried on by the different karakas or agents and instruments of verbal activity helping the process of the main activity. When the process of the verbal activity is complete, the completed activity is looked upon as a substantive or dravya and a word denoting it, such as पाक, or याग does not get conjugational affixes, but it is regularly declined like a noun Just as स्वार्थ, द्रव्य, लिङ्ग, संख्या, and कारक are given as प्रातिपदिकार्थ, in the same manner ক্রিয়া, কান্ত, पुरुष, वचन or संख्या, and कारक are given as चात्वर्थ, as they are shown by a verbal form, although strictly speaking verbal activity (क्रियाor भाव) alone is the sense of a root, as stated in the Mahabhasya. details see Vaiyāk.Bh.Sāra, where it is said that fruit (4.73) and effort (ब्यापार) are expressed by a root, cf. फलब्यापारयोघाँतु:. The five senses given above are in fact conveyed not by a root, but by a verb or आख्यात or तिङन्त.

धान्यपाद a popular name given to the

second pāda of the fifth adhyāya of Pāṇini's Aṣṭādhyāyī possibly because the pāda begins with the Sūtra খান্যানা মবন ক্ষিম অনু, P. V.2.1.

धारण (1) suppression of a consonant, out of two successive consonants which is looked upon fault of recital; e.g. ह्वयामि when recited as वयामि; ef. घारणमनुपलिधः Uvvata on R.Pr.XIV. 6; (2) repetition of a consonant which is also a fault; e.g. ज्ज्योतिष्कृत् for ज्योतिष्कृत्: cf. Uvvata on XIV.6;cf. also घारयन्त; परक्रमं etc. explained by Uvvata as सान्तस्थस्य संयोगस्य आदौ रक्तं धारयन्तो विलम्बमानाः परक्रमं कुर्वन्ति where धारयन्तः means 'lengthening' or 'prolonging' cf. R.Pr. on XIV.23; (3) the pecullar position of the mouth (मुखसं-घारणम्) by which a double consonant is recited as a single one, cf. द्विवर्णेमेकवर्णवत् (एकप्रयत्ननिवर्त्ये) धारणात् e.g. ब्यात्तम् , कुक्कुट:, cf. V.Pr. IV.144.

খি (1)a technical term used for sonant consonants in the Prātišākhya and old grammar works; cf. ঘি হালঃ V. Pr.I.53, explained by Uvvata as বৰ্মাণা ওব্যক্তমন্ত্ৰ: যুক্তমনুষ্ঠা ঘি: V Pr. I.53; the term ঘি corresponds to হ্য of Pāṇini; (2) personal ending ঘি substituted for হি of the impera. 2nd sing. e.g. ভুহুঘি, ভিন্তি, মিন্তি, শ্লুঘি, যান্দেষ etc.; cf. P.V.4.101-103.

ধ্ব a technical term in the Jainendra Vyākaraņa for ঘারু (a root) which is used freely by the ancient grammarians and Pāṇini.

धर (1) the augment घ prefixed to the consonant स following upon the consonant इ or च occurring at the end of a word; e.g. श्रुट्साय, महान्त्साये etc.; cf. P. VIII.3.29; (2) technical short term for घातु (root); the technical term is धुष्, but the nom. sing. used is धुट्; (3) a technical term standing for con-

sonants excepting semi-vowels and nasals; cf. ঘুতশ্ৰ ঘুটি Kāt. III.6.51. The term is used in the Kātantra Vyākaraṇa. It corresponds to the term ল্লং of Pāṇini.

धुना tad. affix called Vibhakti tad. affix, applied to the word इदम् when इदम् is changed into अ; cf. इदम: अर्भाव: धुना च प्रत्यय: Kāś. on P. V. 3.17.

যুষ্ a short term for খানু or root. See খুঁহ.

धूमादि a class of words headed by
the word খুদ to which the tad. affix
अक (খুজ্) is added in the miscellaneous (মীদিক) senses; e. g. খীদক:
खाण्डक: etc.; cf Kāś. on P.IV.2.127.

घृत or घृतप्रचय a kind of original grave vowel turned into a circumflex one which is called प्रचय unless followed by another acute or circumflex vowel. The Taittirīya Prātiśākhya has mentioned seven varieties of this 'pracaya' out of which धृतप्रचय or वृत is one. For details see Bhāsya on धृत: प्रचय: कौण्डिन्यस्य, T.Pr.XVIII.3.

धेय tad. affix धेय applied to the words भाग, इप and नाम in the same sense as those words possess;e.g.भागधेयम्, cf. Kāś. on P. V.4.25.

ध्मात name of a fault in the pronunciation of a vowel when on account of fullness of breath it appears as uttered long (दोषे), although really it is short; cf. श्वासभूयिष्ठतया हुस्वोपि दीर्घ इव लक्ष्यते, Kaiyaṭa on I. l. Āhnika 1. Vārt. 18.

ध्यम् tad. affix ध्यमुञ् substituted for घा optionally after the word एक e. g. ऐकध्यम्, एकघा; cf. P. V. 3.44.

ध्ये krt affix ध्ये seen in Vedic Literature, substituted for त्या optionally; e. g. साढ्ये, साढ्वा; cf. P. VI. 3.113. भुव (1) fixed, stationary, as contrasted with moving (ज्ञुन) which is termed अपादान and hence put in the ablative case; cf. ज्ञुनमपायेऽपादानम् P. I. 4.24; (2) repeated sound (नाद) of a third or a fourth consonant of the class consonants when it occurs at the end of the first word of a split up compound word; cf. R. Pr. VI. 11 and XI. 24.

भ्रोट्य fixed; of a stationary nature; of क्तोऽधिकरणे च श्रोट्यगांत्रिप्रत्यवसानार्थेभ्यः P. III. 4.76.

ध्विन (1) sound; cf. ध्विनं कुवैनेवमुच्यते— शब्दं कुरु शब्दं मा कार्षी: M. Bh. I. 1. Āhnika 1; cf. also Vāk. Pad. I. 77; cf. also स्फोट: शब्द:, ध्विन: शब्दगुण:, M.Bh. on I. 1.70 Vārt. 5. ध्विन or sound is said to be the indicator (सूचक or ब्यञ्जक) of स्फोट the eternal sound.

ध्वनित suggested, as opposed to उक्त expressed; the word is found frequently used in the Paribhāṣenduśekhara and other works in connection with such dictums as are not actually made, but indicated in the Mahābhāṣya.

ভ্ৰম personal-ending of the sec. pers. pl. Ātmanepada, substituted for ভূ of the 10 lakārəs.

Eard personal-ending in Vedic Literature, substituted for ध्वम् of the sec. pers. pl. Atmanepada; e. g. वारयध्वात् for वारयध्वम् cf. P. VII. 1.42.

ध्वान the second out of the seven positions of voice in the Veda recital which are—उपांग्र, ध्वान, निमद, उपाब्देमत्, मन्द्र, मध्यम and तार.

pl. Atmanepada in the present and perfect tenses.

न

न fifth consonant of the dental class of consonants which is possessed of the properties घोष, नादानुप्रदान, अल्पप्राणत्व, संवृतकण्ठत्व and आनुनासिक्य. In Pāṇini's grammar the nasal consonant न् (a) is added as an augment prescribed नुद् or नुम् which originally is en as न्, but afterwards changed into अनुस्वार or प्रसवर्ण as required, as for example in पर्यांसि, यशाँकि, निन्दति, वन्दति etc.; cf. P. VII. 1.58-73, VII. 1.79-83; VIII. 3.24; (b) is changed into of when it directly follows upon 事, 泵, ¿ or ą or even vowel, intervened by а semivowel except তু, a guttural a labial consonant. consonant or an anusvāra; cf. P. 4.1.1-31. (c) is substituted for the final म of a root, e.g. प्रशान, प्रतान् cf. P. VIII. 2.64, 65.

न (1) the consonant न (see न above) with the vowel added to it for facility of utterance, cf. T. Pr. I. 21; (2) tad. affix न added to words headed by पामन in the sense of possession; e.g. पामन:, हेमन; etc., cf. P. V. 2.100; (3) tad. affix \vec{a} as found in the word ज्योलना derived from ज्योतिष्, cf P. V. 2.114; (4) unādi affix न as found in the word स्योन:; cf. Kāś. on P. VI. 4.19; (5) the krt affix नङ् as also नन् prescribed after the roots यज्, याच्, यत्, विन्छ्, प्रन्छ्, रक्ष् and स्वप्, e g. यज्ञ:, याच्ञा, प्रश्न: etc., cf. P. III. 3.90, 91; (6) the negative particle न given by Pāṇini as नज् and referred to in the same way, which (i.e. न.) when compounded with a following word, is changed into अ or अन् or retained in rare cases as for instance in नम्राट्, नासत्यो, नक्षत्रम् etc. cf.P.VI.3.73-75;(7) tad.affix ন (নজ্) applied to the words स्त्री and पुंस् in senses given from P. IV. 1.92 to V. 2.1 e. g. स्त्रेण, पास्तम् cf. IV. 1.87.

नकार the consonant न to which the vowel अ and the affix कार are added for facility of utterance; e.g. तथा नकार उदय नकार R. Pr. IV. -; cf. V. Pr. I. 17, 21.

नङ् kit affix न applied to the roots यज्, याच्, यत् and others in the sense of verbal activity; e. g. यज्ञ; याच्ञा, यत्न: etc. cf. P. III. 3.90, 91. See न (5).

निजङ् kit. affix नज् applied to the roots स्वप्, तृष् and धृष् in the sense of 'habituated' e.g. स्वप्नक् धृष्णक्; see Kāś. on P. III. 2.172.

नम् the negative particle (नम्) which possesses the six senses which are sketched as साहस्यं तदमावश्च तदन्यत्वं तदस्यता । अप्राशस्यं विरोधश्च नमर्थाः षट् प्रकीतिंताः and which are respectively illustrated by the examples अनिक्षः शरः, भ्तले घटा नास्ति, अवटः पटः, अनुदरमुदरं तरुण्याः, अश्राह्मणो वार्धुषिकः and असुरः दैत्यः। See न (6).

নহনেযুহৰ a compound with ন as its first member which is changed into জ or জন, or remains unchanged, the indeclinable ন (ন সু) possessing any one of the six senses given above under ন (6); e. g জনাল্ল, জনশ্ব:, নদ্যন্তি: etc.; cf. P. VI. 3. 73-77.

नडसमास a compound with न (नज्) as its first member; the term is found used in the Mahābhāṣya for both the नञ्तसुहल as well as the नञ्बहुन्नीहि compounds; cf. M. Bh. on P.I.4.1 Vart, 19, also on P.II.1.1.

नञ्स्वर्बलीयस्त्व the superiority, or strength of the accent caused by नञ्समास which sets aside the accent caused by the case affix; cf. विमक्तिस्वराजञ्स्वरा बलीयान् P. VI, 2.158 Vart. 13,

नहादि (1) a class of words headed by the word नह to which the tad. affix आयन (फक्) is added in the sense of गोत्र (grandchild and further descendants); e. g, नाडायनः, चारायणः; cf. Kāś. on P. IV.1. 99; (2) a class of words headed by नह to which the affix ईय (छ) is added, together with the augment क placed after the word and before the affix, in the four senses prescribed in P. IV.2. 67-70; e.g. नडकीयम्, प्रक्षकीयम्; cf. Kāś. on P. IV. 2. 91.

नत cerebralized; changed into ण्. The change of the consonant न् into ण् is called नित in the old Prātiśākhya works; cf. स्पर्शे बोष्मणि चानते R. Pr. IV. 11.

नाते lit. inclination, bending down; the word is used generally in the technical sense of 'cerebralization' but applied to the change of न into ण as also that of स् into षु; cf. दन्त्यस्य मूर्धन्यापत्तिर्नेति:, V. Pr.I. 42. The root नम् is used in the sense of 'cerebralizing ' or 'being cerebralized very frequently in the Prātisākhya works; e.g. the word नम्यते is used in the sense of 'is cerebralized '; नमयति in the sense of 'cerebralizes' and नामिन् in the sense of 'causing cerebralization'; cf. ऋकारादयो दश नामिनः स्वराः, पूर्वो नन्ता नित्यु नम्यमुत्तरम् R. Pr. I. 27.

नदीं a technical term applied in Pāṇini's grammar to words in the feminine gender ending in ई and ऊ excepting a few like स्त्री, श्री, श्रू and others; it is optionally applied to words ending in इ and उ, of course in the fem. gender, before case affixes of the dative, ablative, genitive and locative sing. The term was probably in use before Pāṇini and was taken from the fem. word नदी which was taken as a model. Very

probably there was a long list of words like नद (नदर्) चोर (चोरर्) etc. which were given as ending in र and to which the affix ई (डीप्) was added for forming the feminine base; the first word नदी so formed, was taken as a model and all words in the list and similar others were called नदी; cf. P. I. 4. 3-6.

नद्ध a fault of pronunciation when a letter, although distinctly pronounced inside the mouth, does not become audible, being held up (नद्ध) by the lips or the like. The fault is similar to अम्बूकृत; cf. ओडा-भ्यामम्बूकृतमाह नद्धम् R.Pr.XIV.2.

नद्यादि a class of words headed by नदी, मही and other fem. nouns to which the taddhita affix एय (ढक्) is added in the miscellaneous (शैषिक) senses; e.g. नादेयम्, मोह्यम्, वाराणसेयम्, श्रावस्तयम् etc.; cf. Kāś. on P.IV.2.97.

नन् kit affix न applied to the root स्त्रप् to show verbal activity; e.g. स्वप्नः cf.P.III.3.91.

नन्तु one that causes cerebralization; cf. पूर्वो नन्ता नितेषु नम्यमुत्तरम् R.Pr.I.27. See नित.

नन्द् सुन्द्र a Jain grammarian who wrote a gloss (अव चूरि) on the हैमशब्दानुशासनवृत्ति.

निद्केश्वर an ancient grammarian who has written a short work in verses on grammar in general, which is named निद्केश्वरकारिकासूत्र. There is a scholarly commentary upon it written by उपमन्यु.

निद्केश्वरकारिका a short treatise of 28 stanzas, attributed to an ancient grammarian नन्दिकेश्वर, which gives a philosophical interpretation of the fourteen sūtras attributed to God Śiva. The authorship of the treatise is assigned traditionally to

the Divine Bull of God Siva. See नन्दिकेश्वर. The treatise is also named नन्दिकेश्वरकारिकास्त्र.

निद्केश्वरकारिकाविवरण called also निद्केश्वरकारिकाटीका a gloss written by Upamanyu on निद्केश्वरकारिका. See निद्केश्वरकारिका.

नन्धादि name given to the class of roots beginning with the root नन्द, which includes the roots वार्, मद, दूर् वृष्, राम् and others as given in the Ganapatha. These roots have the affix ल्यु i.e. अन added to them in the sense of agent. e.g. नन्दनः, वारानः, मदनः, वर्षनः सामनः, रमणः, दर्पणः, जनादनः, यवनः etc.; cf. P.III.1.134.

नपुंसक lit. a word which is neither in the masculine nor in the feminine gender; a word in the neuter gender; cf. R.Pr.XIII.7, V. Pr. II. 32; III.138; cf. P. VI.3.75, on which the Siddhanta Kaumudi observes न स्त्री पुमान नपुंसकम्। स्त्रीपुंसयोः पुसकमायो निपातनात्।

नपुंसकस्वर the special accent viz. the acute accent for the first vowel for nouns in the neuter gender excepting those that end in इन्, as prescribed by निव्यवस्यानिसन्तस्य Phitsutra 11; cf. नपुंसकस्वरो मा भूत् M.Bh. on P.VII.1.77.

नम्य capable of being cerebralized. See नति

नर person; personal ending; the term is used in connection with (the affixes of) the three persons प्रथम, सध्यम, and उत्तम which are promiscuously seen sometimes in the Vedic Literature; cf. सुतिङ्कपग्रहिलङ्कनराणां ... ब्यत्ययमिन्छति ... M. Bh. on III.1.85.

नरेन्द्रस्रि an old grammarian believed to have been the original writer of the Sārasvata Vyākaraṇa, on the strength of references to him in the commentary on the Sarasvata Vyākaraņa written by क्षेमेन्द्र as also references in the commentary on the Prakriyākaumudī by Vitthaleśa. He is believed to have lived in the tenth century A;D.

नरेन्द्राचार्थ the same as नरेन्द्रसूरि. See नरेन्द्रसूरि.

नलोप elision of न्, which in Pāṇini's grammar is sometimes taken as valid for certain grammatical operations, and otherwise for other operations; cf. नलोप: सुप्स्वरसंज्ञातुन्विधिषु कृति P.VIII.2.2.

नवगणी a term used in connection with the first nine ganas or conjugations given by Pāṇini in his Dhātupāṭha, the tenth conjugation being looked upon as a secondary conjugation.

নিমারিকা name given to the first nine Ahnikas or lessons of the Mahābhāṣya which are written in explanation of only the first pāda of the first Adhyāya of Pāṇini's Aṣṭādhyāyī and which contain almost all the important theories, statements and problems newly introduced by Patañjali.

नव्यमत a term used for the differentiation in views and explanations held by the comparatively new school of Bhaṭṭojī Dīkṣita, as contrasted with those held by Kāśikā-kāra and Kaiyaṭa; the term is sometimes applied to the differences of opinion expressed by Nageśabhaṭṭa in contrast with Bhaṭṭojī Dikṣita. For details see p.p. 23-24 Vol.VII of the Pātañ-jala Mahābhāṣya ed. D.E. Society, Poona.

as a synonym of 'lupta'in some commentaries.

नष्टस्पा name given to an anustup verse which has nine, ten and eleven syllables respectively for the first, second and third feet; e.g. विप्रच्छाभि पाक्यान् देवान् R.V.I.120.4; cf. R.Pr. XVI. 29. The verse has got 32 syllables, but it has only three feet instead of four.

ना (1) tad. affix ना as also नाज् prescribed respectively after वि and नज् (negative particle न) in the sense of separation; e. g. विना, नाना; (2) case ending ना substituted for the ins. sing. affix टा (called also आइ in ancient grammars) in the masculine gender after words called वि i.e. words ending in इ or उ excepting such as are called नदी.

नागेश the most reputed modern scholar of Pāṇini's grammar, who was well-versed in other Sastras also, who lived in Benares in the latter half of the seventeenth and the first half of the eighteenth century. He wrote many masterly commentaries known by the words शेखर and उहयोत on the authoritative old works in different Sastras, the total list of his small and big works together well nigh exceeding a hundred. He was a bright pupil of Hari Diksita, the grandson of Bhattoji Dīksita. He was a renowned teacher also, and many of the famous scholars of grammar in Benares and outside at present are his spiritual descendants. was a Mahārāstrīya Brāhmaņa of Tāsgaon in Sātārā District, who received his education in Benares. For some years he stayed under the patronage of Rāma, the king of Sringibera at his time. He was very clever in leading debates in the various Sastras and won the title of Sabhāpati. Out of his numerous works, the Uddyota on Kaiyaṭa's Mahābhāṣyapradīpa, the Laghuśabdenduśekhara on the Siddhānta Kaumudī and the Paribhāṣenduśekhara are quite well-known and studied by every one who wishes to get proficiency in Pāṇini's grammar. For details see pp. 21-24 and 401-403, Vol. VII of the Pātañjala Mahābhāṣya ed. D. E. Society, Poona.

नाञ् see ना.

नाटच् tad. affix नाट applied to the prefix अन optionally with the affixes टीटच् and भटच्; e. g. अननाटम्, अनटीटम्, अनभ्रटम्; cf. Kāś. on P. V. 2.31.

नाद् (1) voice; resonance; tone; the sound caused by the vibration of the vocal chords in the open glottis when the air passes through them; cf. वर्णात्परयननारमानी अनुरणनरूपः शब्दः नादः Uddyota on M. Bh. on P. I. 1.9; cf. also संद्रते कण्ठे यः शब्दः कियते स नादसंज्ञो मनति T. Pr. II. 4; (2) sound, articulate sound generally without sense, which is momentary; (3) the highest sound. See परा.

नादानुप्रदान having voice (नाद) as their main cause; a term used in connection with vowels and sonant consonants which are caused by नाद: cf. नाद: अनुप्रदानं स्वरघोषवस्य । अनुप्रदीयते अनेन वर्ण: इति अनुप्रदानं मूळ-कारणम्, com. on T. Pr. II. 8.

नादि (a root) beginning with न in the Dhātupātha as contrasted with one beginning with ण् (णादि) whoseण् is, of course, changed into न when conjugational and other forms are arrived at; cf. सर्वे नादयो णोपदेशा रातिनान्दनार्दनाञ्चनाष्ट्रनाथृन्वर्जम् M.Bh. on VI. 1.65.

नादिन possessed of नाद; sonorous, resonant. See नाद.

नानापद different words as opposed to समानपद or a single word;cf.V.Pr. III. 80; T.Pr. XXIV. 3, XX. 3.

नान्तरीयक absolutely necessary; being, in a way, inseparable; cf. कश्चि- दन्नार्थी शालिकलापं सतुषं सपलालमाहरति नान्तरीयकत्वात् M. Bh. on P. III. 3.18 on which Kaiyata observes अन्तरशब्दी विनार्थे । अन्तर भवमन्तरीयम् । तत्र नञ्समासे कृते पृषोदरादित्वाद्धाध्यकारवचन- प्रामाण्याद्वा नलेापामाव:।

नापुंसक the same as नपुंसकालिङ्ग or neuter gender; cf. नापुंसकं भवेत्तास्मन् । नपुंसके भवं नापुंसकम् M. Bh. on IV. 1.3.

नाम् the genitive affix आम् together with the augment न prefixed to it; cf. नाम P. VI. 4. 3.

নামর a word or noun derived from a noun, as opposed to ঘারুর a word derived from a root.

नामधातु a denominative root; the term सुन्धातु is also used for नामधातुः cf. सुन्धातुनीमधातुरिमधीयते Nyāsa on P. VI. 1.3. See the word धातु.

नामन noun, substantive; one of the four categories of words given in the Nirukta and other ancient grammer works; cf. चत्वारि पदजातानि नामाख्याते चोपसर्गनिपाताश्च, Nir. I.1. The word is defined as सत्त्वप्रधानानि नामानि by standard grammarians; cf. Nir. I. 1.; cf. also सत्त्वाभिधायकं नाम, R. Pr. XIII.8; V. Pr. VIII. 49 and com. thereon. Pāņini divides words into two categories only, viz. सुबन्त and तिङन्त and includes नामन् , उपसर्ग and निपात under सुवन्त. The Singāraprakāsa defines नामन् as follows—अनपेक्षितशब्दब्युत्पत्तीनि सत्त्व-भूताथोंभिधायोनि नामानि । तानि द्विविधानि । आविष्टलिङ्गानि अनाविष्टलिङ्गानि च । The word नामन at the end of a sasthitatpurusa compound signifies a name or Samija e. g. सर्वनामन, दिङ्-नामन्, छन्दोनामन्; cf. also. Bhasavṛtti on संज्ञायां कल्थाशानिरेषु P. II.4. 20 and संज्ञायां भृतू • P. III. 2.46 where the author of the work explains the word संज्ञायां as नाम्नि. The word is used in the sense of 'a collection of words' in the Nirukta, cf. अन्ति-रिक्षनामानि, अपत्यनामानि, ईश्वरनामानि, उदकनामानि, etc.

नामिलङ्गानुशासन a treatise in which words with their genders are given. The term is usually used in connection with the great dictionary by अमरसिंह which is called नामालङ्गानुशासन or अमरकोष.

नामिन् (vowels) which cause cerebralization; the ten vowels क, ऋ, इ, ई, उ, ऊ, ए, ओ, ऐ, ओ; cf. क्रकारा-द्यो दश नामिनः स्वरा: R. Pr. I. 27. cf. also R.T. 94. See the word नति. The word मिन् is used for नामिन् in the Vājasaneyi Prātis'ākhya; cf. अकण्ठयो मानी V. Pr. I. 46; cf. also नामिपरो रम् Kāt. I.5.12.

नारायण (1) name of a grammarian who wrote a commentary on the Mahābhāṣya-Pradīpa; (2) a grammarian who is said to have written a gloss named Śabdabhūṣaṇa on the Sūtras of Pāṇini as also some minor works named राज्दमञ्जरी, राज्दभेदानिहमग, etc.

नारायणवन्द्य a grammarian of the seventeenth century who wrote a treatise on grammar named Sārāvalī, and a treatise on roots named Dhātupārāyaṇa.

नाज्यवधान necessary intervention; cf. येन नाज्यवधानं तेन ज्यवाहितीप वचनप्रामाण्यात, a statement which is looked upon as a general statement of the nature of Paribhāṣā occurring in the Mahābhāṣya on P. VII. 2.3.

নাহা elision, the word is used in grammar as a synonym of 'lopa.'

नासिकास्थान a place in the nose where a nasal letter such as इ, ज्, ग्, न् or म् and anusvara get a tinge of nasalization while passing through it. The yama letters e.g. the nasal क्, ख्, ग्, घ् get nasalization in the utterance of the words पलिनिक्तः, चरूरततुः, अभिमः, ध्वन्तिः; cf. यमा नाम वर्णः प्रातिशास्त्र्य प्रसिद्धः S.K. on P. VIII. 2. 1. cf. also यमानुस्वारनासिक्यानां नासिके V. Pr. I. 74, R. T. 12.

नासिक्य letters or phonetic elements produced in the nose; cf. नासिकायां यमानुस्वारनासिक्या: R. T. 12. See ५ (नासिक्य).

नि (1) personal ending substituted for मि (मिप्) of the 1st pers. sing. in the imperative; (2) a technical term in the Jainendra Vyākaraņa for the term निपात of Pāṇini.

निःसंख्य not possessed of any numbersense; the term is used in connection with indeclinables; cf. अब्ययेभ्यस्तु निःसंख्येभ्यः सामान्यविहिताः स्वादयो विद्यन्त एव Kāś. on P.I. 4.21.

निःसंधि deprived of Samdhi; without any euphonic combination or euphonic change.

निक् augment नि as seen in the reduplicated syllable किन of the aorist form किनकदत् of the root कन्द्र; cf. कन्देर्जुङ च्लेरङादेशो द्विवचनमभ्यासस्य चुत्वाभावो निगागमश्च निपात्यते । अक्रन्दीदिति भाषायाम्; Kāś. on P.VII.4.65.

ानेगम a statement in the Vedic passage; a Vedic passage; sacred tradition or Vedic Literature in general; cf. the frequent expression इत्यपि निगमा भवति where निगम means word, given instance'; it also means 'Veda'; cf. निगम एव यथा स्यात्। M. Bh. on VII. 2.64. Durgācārya says that the word it also used in the sense of 'meaning';cf. तत्र खल्ने इत्यंतस्य निगमा भवन्ति Nir. III.9. Durgācārya has also explained the word as गमयन्ति मन्त्रार्थान् ज्ञापयन्ति इति निगमाः, those

that make the hidden meaning of the Mantras very clear.

निगार a kind of sound which apparently is made up of a combination of three phonetic elements ह, म and नासिक्य. It is a peculiar sound through both the mouth and the nose, although no specific place of production is assigned to it; cf. अविशेषस्थानौ संस्वीदिनगारौ। हकार-मकारनासिक्या वा निगारे R.T.11.

निघण्ड a name given to a collection of words which are mainly Vedic. In ancient times such collections were possibly very general and numerous and the works or treatises on derivation such as the Nirukta of Yāska were based upon them; cf. निघण्डव: कस्मात् । निगमा इमे भवन्ति । छन्दोभ्यः समाहृत्य समाहृत्य समाम्नातास्त निगन्तव एव सन्तो निगमनान्निचण्टव उच्यन्त इत्योपमन्यवः। अपि वा आहननादेव समाहता भवन्ति। यद्दा समाहृता (Nir.I.1) where the word is derived from गम् or हन् or हृ. The word निघण्ड is taken as synonymous with निगम by Durgācārya.

निघात toning down; the grave accenting the root निहन् in its various forms is used in the sense of toning down the voice and the word निघात is used in the sense of the grave accent (अनुदात्तस्वर) in the Vyākarana and Prātišākhya works; cf. also the words शेषिनघात, सर्वनिघात, etc.; cf. समानवाक्ये निघातयुष्मदस्मदोदशा: P. VIII. 1.18 Vārt. 5.

निङ् substitute नि for the last letter of the word जाया at the end of a bahuvrihi compound; cf. युवजानि:, चढजानि: Kāś. on P.V. 4.134.

निचृत less by one syllable; the word is used as an adjective to the name of a Vedic metre which has got one syllable less than the normal; cf. एकद्रयूनाधिक: सैव निचृ-

द्नाधिका भुरिक् R.Pr.XVII.1.

नित् an affix possessed of the mute indicatory letter न, the word characterized by which has the acute accent on the vowel of the first syllable; e. g. गार्च:, वात्स्य:, cf. Kāś. on P,VI.1.197.

नित्य (1) eternal, as applied to word or sabda in contrast with sound or dhvani which is evanescent (कार्य). The sound with meaning or without meaning, made by men and animals is impermanent; but the sense or idea awakened in the mind by the evanescent audible words on reaching the mind is of a permanent or eternal nature; cf. स्काट: शन्दो ध्वनिस्तस्य न्यायामादुपजायते; cf. also ब्यातिमत्त्वात्तु शन्दस्य Nir.I.1; (2) constant; not liable to be set aside by another; cf. उपबन्धस्तु देशाय नित्यम्, न रन्धे नित्यम् । नित्यशब्दः प्राप्त्यन्तरनिषेधार्थः T.Pr.I.59, IV.14; (3) original as constrasted with one introduced anew such as an augment; cf. T. Pr. VI.14; (4) permanently functioning, as opposed to tentatively doing so; cf. नित्यविरते द्विमात्रम् R. T.37; (5) unchangeable, permanent, imperishable; cf. अयं नित्यशब्दी-स्त्येव कूटस्थेष्वविन्यालिषु भावेषु वर्तते M.Bh. on P. VIII. 1.4; (6) always or invariably applying, as opposed to optional; the word in this sense is used in connection with rules or operations that do not optionally apply; cf. उपपदसमासो नित्यसमास:, वर्ष्टीसमास: पुनार्विभाषा; M. Bh. on P.II.2.19; (7) constant, as applied to a rule which applies if another simultaneously applying rule were to have taken effect, as well as when that other rule does not take effect; cf. कचित्कृताकृतप्रसङ्गमा-त्रेणापि नित्यता Par. Sek. Pari 46. The operations which are nitya according to this Paribhasa take

effect in preference to others which are not 'nitya', although they may even be 'para'; cf. पराज्ञित्यं बलवत् Par. Śek. Pari. 42.

नित्यबळीयस्त्व possession of greater force; the word is used in connection with rules that are called नित्य. See नित्य (7).

नित्यसमास an invariably effective compound; the term is explained as अस्वपद्विप्रहों नित्यसमास: i. e. a compound whose dissolution cannot be shown by its component words as such; e. g. the dissolution of कुम्मनार: cannot be shown as कुम्म कार:, but it must be shown as कुम्म करोति स:। The upapadasamāsa, the gatisamāsa and the dative tatpuruṣa with the word अर्थ are examples of नित्यसमास.

नित्यानन्द्पर्वतीय a scholar of Sanskrit Grammar who wrote glosses on the Mahābhāsyapradīpa, on the Laghuśabdenduśekhara and on the Paribhāsenduśekhara. He was a resident of Benares where he coached many pupils in Sanskrit Grammar. He lived in the first half of the nineteenth century.

निदर्शन illustration; cf. पर्याप्ती ह्येक: पुलाक: स्थाल्या निदर्शनाय M.Bh. on I. 4. 23 Vart. 15; cf. also इला साल्हा चात्र निदर्शनानि R. Pr. I. 22.

निपात a particle which possesses no gender and number, and the case termination after which is dropped or elided. Nipāta is given as one of the four categories of words viz नामन, आख्यात, उपसर्ग and निपात by all the ancient writers of Prātisākhya, Vyākaraṇa and Nirukta works; cf. Nir. I. 4, M.Bh. on I. 1. Āhnika 1, R. Pr. XII. 8 etc. The word is derived from the root पत् with नि by Yāska who has mentioned three subdivisions of Nipātas ज्यमार्थ,

कर्मोपसंप्रहार्थे and पदपूरण; cf. अथ निपाता:। उच्चावनेष्वर्थेषु निपतन्ति । अप्युपमार्थे । अपि कर्मोपसंग्रहार्थे । अपि पदपुरणाः । Nir. I. 4. The Nipātās are looked upon as possessed of no sense; cf. निपात: पादपुरणः R. Pr. XII. 8, V. Pr. VIII. 50, (com. by Uvvata). Pāņini has not given any definition of the .word निपात, but he has enumerated them as forming a class with \(\frac{1}{2} \) at their head in the rule चादयोऽसत्त्वे where the word असत्वे conveys an, impression that they possess no sense, the sense being of two kinds सन्व and भाव, and the Nipatas not possessing any one of the two. The impression is made rather firm by the statement of the Vārttikakāra-" निपातस्यानर्थकस्य प्राति-पदिकल्वम " P. I. 2. 45 Vart. 12. Thus, the question whether the Nipātas possess any sense by themselves or not, becomes a difficult one to be answered. Although the Rkprātiśākhya in XII.8 lays down that the Nipatas are expletive, still in the next verse it says that some of them do possess sense; cf. निपाता-नामर्थवशात्रिपातनादनर्थकानामितरे च सार्थका:on which Uvvata remarks केचन निपाता: सार्थका:, केंचन निरर्थका: | The remark of Uvvata appears to be a sound one as based on actual observation, and the conflicting views have to be reconciled. This is done by Bhartrhari who lays down that Nipātas never directly convey the sense but they indicate the sense. Regarding the sense indicated by the Nipātas, it is said that the sense is never Sattva or Dravya or substance as remarked by Pānini; it is a certain kind of relation and that too, is not directly expressed by them but it is indicated. Bhoja in his Srngāraprakāša gives a very comprehensive definition of Nipāta

as:-जात्यादिप्रवृत्तिनिमत्तानुपप्राहित्वेनासत्त्वभूतार्थाभिधायिनः अलिङ्गसंख्याशक्तय उच्चावचेष्वर्थेपु
निपतन्तीत्क्व्ययिवेशेषा एव चादयो निपाताः।
He gives six varieties of them, viz.
विध्यर्थे, अर्थवादार्थे, अनुवादार्थे, निषधार्थ,
विधिनिषेधार्थे and अविधिनिषेधार्थ, and
mentions more than a thousand of
them. For details see Bhartrhari's
Vākyapadīya II. 189-206.

निपातद्योतकत्व the view that the nipātas and the upasargas too, as contrasted with nouns, pronouns and other indeclinables, only indicate the sense and do not denote it; this view, as grammarians say, was implied in the Mahābhā-sya and was prominently given in the Vākyapadīya by Bhartihari which was followed by almost all later grammarians. See निपात.

निपातन a word given, as it appears, without trying for its derivation, in authoritative works of ancient grammarians especially Pāṇini;cf.दाण्ड-नायनहास्तिनायन॰ P. VI.4.174, as also . अचतुरविचतुर० V.4.77 etc. etc. phrase निगतनात्सिद्धम् is very frequently used by Patanjali to show that some technical difficulties in the formation of a word are not sometimes to be taken into consideration, the word given by Panini being the correct one; cf. M.Bh.on I.1.4, III.1.22 etc. etc.; cf. also the usual expression बाधकान्येव निपात-नानि. The derivation of the word · from पत् with नि causal, is suggested in the Rk Prātisākhya where it is stated that Nipātas are laid down or presented as such in manifold senses; cf. R. Pr.XII.9; cf. also प्राप्त्यर्थे नियमस्य **धातुसाधनका** छानां अनुबन्धविकाराणां रूळार्थं च निपातनम् Bh. Pradīpa on P. V.1.114; cf.also M. Bh. on II.1.27.

निपातनस्वर the accent, with which the

Nipātana word is expressed in the Sūtra, which is said to prevail over the accent which ordinarily should be possessed by the word; cf. स निपातनस्वरः प्रकृतिस्वरस्य बाधको भविष्यति M.Bh. on P.I.1.56 Vārt. 23; cf. also M.Bh. on I.3.3, VI.1.123 etc.

निपातानथैकत्व the view prominently expressed by the Varttikakāra that nipātas do not possess any sense, which was modified by Bhartrhari who stated that they do possess sense which, of course, is indicated and not expressed. See निपात.

निपाताब्ययोपसर्गेत्रुति a short treatise explaining and illustrating the use of indeclinables, written by a grammarian named तिलक who probably lived in Kaśmīra.

निमद् a mode of utterance of words at the performance of a sacrifice. Seven such modes are given in the Taittiriya Prātiśākhya; cf. उपांग्रध्वान-निमदोपन्दिमन्मन्द्रमध्यमताराणि T. Pr. XXIII. 5.

निमित्त (1) the formal cause of a grammatical operation; cf. निमित्तामाने नैमित्तिकस्याप्यमानः given as a Paribhāṣā by many grammarians like Vyāḍi, Sīradeva and others; cf. also प्रकृत्युपपदोपाधयो निमित्तं प्रत्ययो निमित्ती M.Bh. on III.1.1 Vārt. 2; (2) distinguishing sign यः प्रेक्षापूर्वकारी भनति सः अञ्जवेण निमित्तेन ध्रुवं निमित्तमुपादत्ते वेदिकां पुण्डरीकं ना, M.Bh. on I.1.26 Vārt.5.

निमित्तसप्तमी locative case, used in the sense of a cause as prescribed by निमित्तात्कर्मसंयोगे, P. II.3 36 Vārt. 6 and illustrated by the usually quoted verse चर्मणि द्वीपिनं हन्ति दन्तयोहन्ति, कुझरम्। केशपु चमरी इन्ति सीम्नि पुष्कलको हतः M.Bh.on II.3.36 Vārt. 6, also cf. Kāś. on P.I.1.57.

निमित्तापायपरिभाषा a popular name given by grammarians to the maxim निमित्तापाये नैभित्तिकस्याप्यपायः, a thing, which is brought into existence by a cause, disappears on the disappearance of the cause. The maxim is not, of course, universally applicable. For details see Par. Sek. Parī. 56, Sira. Pari. 99.

निमित्तन् an affix or an augment or a substitute taking place on account of certain formal causes or nimitas; cf. निर्ज्ञातार्थों निमित्तमनिर्ज्ञातार्थों निमित्तम, इह चं प्रत्ययोऽनिर्ज्ञातः प्रकृत्युपपदो-पाध्यो निर्ज्ञाताः M. Bh. on III. 1.1 Vart. 2.

विशापित (1) regulated in size or number; definitely fixed; the word नियत is used in grammar in connection with the nimitta or nimittin in a grammatical operation prescribed by a rule, which, or a part of which, is shown to be superfluous unless there is laid down a regulation; cf. शेषप्रहणं कर्तन्यम्। शेषनियमार्थम्। प्रकृत्यथां नियतौ प्रत्यया अनियतास्ते शेषपि प्राप्तवन्ति M.Bh. on I.3.12 Vart. 6; (2) The grave accent; cf. उदात्तर्यं नियतं... स्वयंते R.Pr.III.9.

नियतस्वर (1) an affix whose accent is definitely given by an indicatory mute letter applied to it; cf. M.Bh. on I.1.3; (2) the grave accent; a syllable with a grave accent; grave vowel; cf. नियतस्वरोदचे R.Pr.XI.25; (3) name of a Samdhi when a visarga is changed into रेफ and then omitted and the preceding vowel is lengthened; cf. हस्वस्थाकाम-नियता उमाविमौ R.Pr. IV.9; cf. also P. VIII.3.14 and VI.3.111.

नियम (1) restriction; regulation; binding; the term is very frequently used by grammarians in connection with a restriction laid down with reference to the application of a grammatical rule generally on the strength of that rule,

or a part of it, liable to become superfluous if the restriction has not been laid down; cf. M.Bh. on I. 1. 3, Kāś. on I. 3.63, VI. 4.11: cf. also the frequently quoted dictum अनियमे नियमकारिणी परिभाषा; (2) limitation as contrasted with विकल्प or कामचार; cf. अनेकप्राप्तावेकस्य नियमो भवति रोषेष्वनियमः पदुमृद्गुक्ताः पदुगुक्कमृदव इति; M. Bh. on II. 2. 34 Vārt. 2; (3) a regulating rule; a restrictive rule, corresponding to the Parisamkhyā statement of the Mīmāmsakas, e.g. the rule अनुदात्तिकत आत्मनेपदम् P. I.3.12; the grammarians generally take a rule as a positive injunction avoiding a restrictive sense as far as possible; cf, the dictum विधिनियमसंभवे विधिरेव ज्यायान्. Par. Sek. Pari. 100; the commentators have given various kinds of restrictions, such as प्रयोगनियम,अभिधयनियम,अथनियम, प्रत्ययनियम, प्रकृतिनियम, संज्ञानियम etc.etc.; (4) grave accent or anudatta; cf. उदात्तपूर्वे नियतम् R. Pr. III. 9; see नियत (2).

नियामक limiting; limitative; cf. तु: क्रियते। स नियामको भविष्यति। अमेवापञ्चम्याः इति M. Bh. on II. 4.83; cf. also लोके निमित्तं द्विविधं दृष्टम्। कार्यस्थितौ नियामकं तदनियामकं च Par. Sek. Pari. 56.

नियोग an obligatory order or command, such as that of a preceptor, as contrasted with स्वमाव; cf धातो: परः अकारोऽकशब्दो वा नियोगतःकर्तारं मुवन्कृत्संज्ञश्च भवति स्वभावतः कर्तारं मुवन्कृत्संज्ञश्च भवति etc. M. Bh. on P. III. 4.67 Vart. 8 where Kaiyaṭa explains नियोग as आन्वार्यनियोग.

निरनुनासिक pure, unnasalized, as opposed to सानुनासिक nasalized cf. सन्ति हि यणः सानुनासिका निरनुनासिकाश्चं। M.Bh. on I. 1. Ahnika 1.

निरनुबन्धक possessed of no mute indicatory letter; not possessed of any mute indicatory letter; ६६. क

पुनस्य (आकारः) सानुबन्धकः क निरनुबन्धकः। M.Bh. on I. 1.14

निरनुबन्धकपरिभाषा a short term used for the maxim निरनुबन्धकग्रहण न सानुबन्धकस्य ग्रहणम् Par. Sek. Pari. 81.

निरवकारा possessed of no scope of, or occasion for, application; the word अनवकारा is also used in this sense. The niravakāśa rules always set aside the general rules which are always present wherever they i. e. the niravakāsa rules are possible to be applied. Niravakāśatva is looked upon as one of the two criteria for ৰাঘ or sublation, the other one being सामान्यविशेषमान as illustrated by the usual maxim, known as तक्रकाण्डिन्यन्याय. See तक्रकाण्डिन्यन्याय; cf. also अनवकाशा हि विधयो वायका भवन्ति Par. Śek. on Pari. 64.

निरस्त a fault of pronunciation when a vowel is harshly pronounced and hence is not properly audible; cf. निरस्तं निष्ठुरम् Pradipa on M.Bh. I. 1. Ahn. 1. The fault occurs when the place and the means of utterance are pressed and drawn in;cf. निरस्तं स्थानकरणायक R. Pr. XIV. 2.

निराकृत (1) set aside; answered; the word is frequently used in connection with faults which are stated to occur or present themselves if a particular explanation is given; (2) prevailed over by another; cf. तदा न रूपं लभते निराकृतम् R. Pr. XI. 30, where Uvvața paraphrases निराकृत as विस्मृत.

were composed to explain the collections of Vedic words by means of proposing derivations of those words from roots as would suit the sense. The Nirukta works are looked upon as supplementary to grammar works and there must have been a good many works of

this kind in ancient times shown by references to the writers of these viz. Upamanyu, Sakatāyana, Sākapūņi, Sākapūrti and others, but, out of them only one work composed by Yāska has survived; the word, hence has been applied by scholars to the Nirukta of Yāska which is believed to have been written in the seventh or the eighth century B. C. i.e. a century or two before Panini. The Nirukta works were looked upon as subsidiary to the study of the Vedas along with works on phonetics (হাঞ্জা), rituals (কল্प), grammar (ब्याकरण) prosody (छन्दंस्) and astronomy(ज्योतिष)and a mention of them is found made in the Chandogyopanisad. As many of the derivations in the Nirukta appear to be forced and fanciful, it is doubtful whether the Nirukta works could be called scientific treatises. The work of Yāska, however, has got own importance and place among works subsidiary to the Veda, being a very old work of that kind and quoted by later commentators. There were some glosses and commentary written upon Yaska's Nirukta out of which the one by Durgācārya is a scholarly one. It is doubtful whether Durgācārya is the same as Durgasimha, who wrote a Vrtti or gloss on the Katantra Vyakarana. The word निरुक्त is found in the Pratisakhya works in the sense of 'explained'and not in the sense of derived; cf. R. Pr. XV6; V.Pr. IV. 19, 195.

निरुक्तभाष्य a gloss on Yaska's Nirukta written by a modern scholar of grammar named Ugrācārya in the eighteenth century A. D.

निरुद्कादि a class of compound words

headed by the word निरुदक which have their last vowel accented acute; e. g निरुद्कम्, निरुपलम्, निर्मक्षिकम् etc.; cf. Kāś. on P. VI. 2. 184.

निरूढलक्षणा potentiality of implication which gives the meaning of a word which is based upon implication; e. g. रथो गच्छति.

निरुद्धोपध a word, the penultimate vowel in which is picked up and taken back, as for instance the penultimate अ of हन in the word अहस् cf. अहतिश्र अहश्र अंहश्र हन्तेर्निरूढोपथा-द्विपरीतात् Nir. IV. 25.

निर्दिश्यमानपरिभाषा a short form for the maxim निर्दिश्यमानस्यादेशा भवन्ति which means 'substitutes take the place of that or its part which has been actually stated or enunciated in the rule (of grammar)' Par. Sek. Pari. 12. For details see Par. Sek. Pari. 12.

निद्ध exhibited, enunciated; तस्मिनिति निर्दिध पूर्वेस्य P.I.1.66; V.Pr.I.

निदिष्टपरिभाषा a popular name of the Paribhāṣā तस्मित्रिति निर्दिष्टे पूर्वस्य । cf. किं चेह निर्दिश्परिभाषाप्रशृत्तिर्दुर्वचा । Pari. Bhāskara Pari. 97.

निदेश mention, actual statement; the word is often used in the Mahabhāsya in sentences like स तथा निर्देशः कर्तेज्य:, निर्देशं कुरुते etc.; cf. also V.Pr. I. 36; cf. also the maxim तास्मिनिति निर्दिष्टे पूर्वस्य P. I.1. 66 and V. Pr. I. 134; cf. also अवस्यं कयाचिद्रिभक्त्या केन-चिद्रचनेन निर्देश: कर्तब्य: M.Bh. on P. I. 2. 39 Vart. 1. Sometimes the mention or exhibition made by a word shows the particular type of word; cf. Durghata Vitti on P. I. 2. 6 and VII. 4. 273 as also Kās. on P. IV. 3. 11 and V. 2. 20.

निर्धारण (1) selection of one or some out of many; cf. जातिगुणाक्रियाभि: समुदायादे-कदेशस्य पृथक्तरणं निर्धारणम् । मनुष्याणां मनुष्येषु | निर्वत्यं one of the many kinds of kar-

वा क्षत्रिय: शूरतम: Kãś. on P. II.2.10 as also on II.3.41; (2) determined or definite sense to the exclusion another, generally strength of the indeclinable एव which is expressed or understood. The word निर्धारण is used for अवधारण in this sense; cf. यत एवकारस्ततान्यत्राव-भारणम् a maxim used as a Paribhasa by some grammarians; cf. also धातोस्तिनिमित्तस्यैव । धात्ववधारणं यथा स्याचिन-मित्तावधारणं मा भूदिति Kāś. on P. VI. 1.81.

निबंद्ध separated, dissociated, disconnected; cf. न निर्वडा उपसर्गा अर्थानिराहुरिति शाकटायन: Nir. I.3.

निभुज a name for the Samhitāpātha; cf. निर्मुंजं संहिताध्ययनमुच्यते R. Pr.I. 3.

निमेलदपेण name of a commentary on the Prakriyā-Kaumudī.

निलेर name of a grammarian who is believed to have written a gloss (वृत्ति) on the Sūtras of Pāṇini on the strength of a reference to him in the Nyasa of Jinendrabuddhi; cf. वृत्तिः पाणिनीयसूत्राणां विवरणं चुिकसिट्टिनिर्द्ध-रादिप्रणीतम् Nyāsa on I.1.1.

iनेवेचन interpretation by means of etymology as found in the Nirukta works; the act of fully uttering the meaning hidden in words that are partially or wholly unintelligible in respect of their derivation, by separating a word into its component letters; cf. निष्कृष्य विगृह्य निवेचनम् Durgavrtti on Nir. II. 1. For details see Nirukta II.1.

निर्वर्तक (1) productive, as opposed to expressive; cf. किं पुनरिदं निर्वर्तकम् । अन्तरतमा अनेन निवंत्यंन्ते । आहोस्वित्प्रति-पादकम् । अन्येन निर्वृत्तानामनेन प्रतिपत्तिः। M.Bh. on P.I.1.50 Vart. 1; (2) productive of activity; cf. साधकं निवर्तकं कारकसंज्ञं भवतीति वक्तव्यम्; M. Bh. on I.4.23.

man or object governed by a transitive verb or root, which has got the nature of being produced or brought into existence or into a new shape; cf. त्रिविधं कर्म निर्वत्ये विकाये प्राप्यं चेति । निर्वत्ये तावत् कुम्मकारः नगरकारः। The word निर्वत्ये तावत् कुम्मकारः नगरकारः। The word निर्वत्ये is explained as यदसज्जन्यते यद्वा प्रकास्यते तिर्वर्वर्थम् । कर्तव्यः कटः। उच्चार्यः शब्दः Śr. Prakāśa; cf. also Vākyapadīya III.7.78; cf. also इह हि तण्डलानोदनं पचतीति द्वयर्थः पचिः। तण्डलानपचनोदनं निर्वर्तयति । M. Bh. on I.4.49. For details see the word कर्मन्; also see M.Bh. on I.4.49.

निर्मेति production of the effect; production of the activity by the agents or instruments of activity called Kārakas; cf. साधने हि कियां निर्वर्तयति तामुपसर्गी विश्विनीष्ट M.Bh. on II. 2.19 Vārt. 2.

निहेत a fault of pronunciation by which a letter is uttered harsh or rude; cf. निहेतो छक्ष: Kaiyata on M. Bh.I.l. Āhnika 1.

निर्ह्यास (1) abridgment, diminution; cf.सर्ववचनं प्रकृतिनिह्यासार्थम् । निर्ह्धासः अपचयः अल्पत्वमित्यर्थः । Kaiyaṭa on M.Bh. on IV.3.100; (2) being turned into a short (vowel); cf. स्पर्शान्तस्थाप्रत्ययौ निर्ह्धसेते R.Pr.IV.39.

निवर्तक lit. expeller, excluding other forms which are otherwise, that is, incorrect; cf. समाने चार्थे शास्त्रान्वितः अशास्त्रान्वितस्य निवर्तको भवति । M.Bh. on I.1. Siva Sūtra 2.

निवर्षे that which should not proceed to the next rule; cf. तच्चावस्यं निवर्षम् M.Bh. on III.2.68, V.1.16, etc. See the word निर्चात्त.

निवात sometimes used for निवात or the grave accent.

निवृत्ति (1) cessation of recurrence of a word or words from a rule to a subsequent rule or rules; non-application of a rule consequent upon the cessation of recurrence or anuvṛtti cf; न ज्ञायते केनाभिप्रायेण प्रसजित केन निवृत्ति करोति M. Bh. on P. 1.1.44 Vārt. 8. cf. also एकयोगिनिर्देष्टानां सह वा प्रवृत्तिः सह वा निवृत्तिः Kāt. Par. Vṛ. Pari. 9; (2) cessation or removal; cf. न च संज्ञाया निवृत्तिरूच्यते । स्वभावतः संज्ञा संज्ञिनः प्रत्याय्य निवर्तन्ते । तेन अनुन्वन्धानामि निवृत्तिर्भविष्यति M. Bh. on I. 1.1. Vārt. 7; cf. also M. Bh. on I. 1. 3 etc.; cf. also the usual word उदात्तिवृत्तिस्वरः.

निश्चित्तस्थान places where the substitutes गुण and वृद्धि do not apply; weak terminations; kit or nit affixes in Pāṇini's grammar; cf. अथाप्यस्तेर्निवृत्तिस्थानेष्वादिलेपो भवति । स्तः सन्तीति । Nir. II. 1. The word संक्रम is also used in this sense by ancient grammarians.

নিষ্
 negation; prohibition; cf নিষ্
 ঘ্যত্ব্যুস্থাই ক্যোথা Bhāṣāvṛtti on P.
 II. 2.16; cf. নিষ্ধাপ্ত বজীয়াল: Par.
 Śek. Pari. 112. The word ঘ্রনিষ্
 is used frequently in this sense in old grammar works such as the Mahābhāṣya, the word নিষ্
 ing comparatively a modern one.

निष्कादि a class of words headed by the word निष्क to which the affix इक (ठक्) is added, provided these words are not members of a compound; e. g. नैष्किकम, पादिकम, माषिकम् etc.; cf. Kāś. on P. V.1.20.

निष्क्रप्ट separated; taken out from a thing; existing only in conception or idea; cf. इह केचिद्धुणाः शब्देन द्रव्यातिष्क्षणा एव प्रत्याय्यन्ते न तु द्रव्यस्यो-परञ्जकत्वेन । यथा चन्दनस्य गन्धः इति । Kaiy. on P. II. 2. 8.

निष्ठा the affixes क and কৰন in Pāṇini's Grammar; cf. ককৰন নিষ্ঠা P. I. 1.26.

নিছিন also নি:ছিন completed, accomplished; used in connection with a grammatically formed word by applying affixes to the bases; cf.

अङ्गवृत्ते पुनर्वृत्तावविधिर्निष्ठितस्य Siradeva Pari. 94, where Siradeva has explained the word निष्ठित as प्रयोगाई-अङ्ग.

निहत struck down in tone, grave, possessed of a grave accent; cf. V. Pr. IV. 138.

निहित separated with the intervention of a consonant. The word is used in connection with the detached first part of a compound word not followed immediately by a vowel; cf. अनिहित अन्यवहितम् Uvvata on V. Pr. V. 30.

नीक् augment नी affixed to the reduplicative syllables of the roots भण, वञ्च, स्त्रम, ध्वंम, भ्रंस कस्, पत, पद and स्कन्द in the intensive; e. g. आपनी-फगत, वनीवन्यते etc. cf. P. VII. 4.65 and 84.

नीच a term used for the grave accent or for the vowel, accented grave; cf. स्वरितयोर्मध्ये यत्र नीचं स्प्रात् T. Pr. XIX. 1. उन्नीचे में नीचमुचात् R. T. 54, 55 cf. also V. Pr. I. 111.

नीचे:कर constituting the grave accent, features of the grave accent; cf. अन्ववसर्गो मार्दवमुस्ता खस्येति नीचे:कराणि शब्दस्य M.Bh. on I. 2.30.

नीलकण्ठ author of वैयाकरणसिद्धान्तरहस्य a commentary on the Siddhanta Kaumudi of Bhattoji Dikșita.

नीलकण्डदीक्षित a famous grammarian of the seventeenth century who wrote an independent work on the Paribhāṣās in Vyākaraṇa named Paribhāṣāvṛtti. This Vṛtti is referred to in the Paribhāṣenduśekhara by Nāgeśabhaṭṭa and the views expressed in it are severely criticised in the com. गदा.

नीलकण्डमांखन nephew of Appaya Dīkṣita who has written a commentary on Kaiyaṭa's Mahābhāsyapradīpa. चुक् augment न् (1) affixed to the words अन्तर्वत् and पतिवत् before the feminine affix छीप् e. g. अन्तर्वत्नी, पतिवत्नी, cf. P. IV. 1.32; (2) affixed to the root छी before the causal affix णिच्, e. g. विलीनयित, cf. P. VII. 3.39; (3) affixed to the reduplicative syllable of roots ending in a nasal consonant and having the penultimate अ as also of the roots जप्, जभ्, दह्, दश्, भञ्ज, पश्, चर्, and पल्ल in the intensive; e. g. जङ्गम्यते, तन्तन्यते, यंयमीति, जङ्गमीति, जङ्गम्यते, दन्दद्यते, दन्दद्यीति. चञ्च्यते, पम्पुल्लीत cf. P. VII 4.85, 86, 87.

नुद् augment न् prefixed (1) to the gen. pl. ending in आम् after a crude base ending in a short vowel, or in ई or ऊ of feminine bases termed nadī, or in आ of the feminine affix (टाप्, डाप् or चाप्); e.g. अझीनाम्, कर्ल्णाम्, कुमारीणाम्, मालानाम् etc.; cf. P. VII.1.54; (2) to the affix आम् after numerals ed षर् and the numeral चतुर as also after the words श्री, ग्रामणी and गो in Vedic Literature, e.g. षणाम्, चतुर्णाम्, श्रीणाम्, पञ्चानाम्, ग्रामणीनाम, गोनाम्; cf. P. VII.1.55, 56, 57; (3) to the part of a root possessed of two consonants, as also of the root अश् of the fifth conjugation after the reduplicative ending in आ, which is substituted for अ; e.g. आनञ्ज, ज्यानशे; cf. P.VII.4. 71,72; (4) to the affix मतुप् after a base ending in अन् as also to the affixes तरप् and तमप् after a base ending in \(\) in Vedic Literature, e.g. मूर्घन्वती, अक्षण्वन्तः, सुपथिन्तरः etc.;cf. P. VIII. 2.16, 17; (5) to the initial vowel of the second member of a compound having अ of नज् as the first member; e. g. अनत्र:, cf. P.VI. 3.74; (6) to any vowel after न् which is preceded by a short vowel

and which is at the end of a word e.g. क्वेंबास्त, cf. P. VIII. 3.32.

नम augment न inserted after the last vowel (1) of a root given in the Dhātupātha as ending with mute इ; e.g. निन्दति, ऋन्दति, चिन्तयति, जिन्वति etc.; cf. P VII.1.58; (2).of roots सुच् and others before the conjugational sign अ (श); e. g. मुञ्जति, लुम्पति; cf. P, VII.1.59; (3) of the roots मस्ज, नश्, रध्, जम् and लम् under certain specified conditions, e.g.मङ्क्ला, नेष्टा, रन्धयति, जम्भवति, लम्भयति, आलम्भ्यः etc. cf. P.VII. 1.60-69; (4) of declinable bases marked with the mute indicatory letter उ, ऋ or ल as also declinable wording अञ्च from the root अञ्च and युज्, e.g.भवान, श्रेयान्, प्राङ्, युङ्, cf. Kās. on P. VII.1. 70, 71; (5) of the declinable base in the neuter gender, ending with a vowel or with any consonant excepting a semivowel or a nasal, before a case-ending termed Sarvanāmasthāna; e.g. यशांसि, वनानि, जत्नि etc., cf. Kāś. on VII.1.72; (6) of the declinable base in the neuter gender, ending with इ, उ, क or ल before a case-ending beginning with a vowel; e.g. मध्ने, श्चिने etc., cf. Kāś. on P. VII.1.73; (7) of the affix হানু (अন্ of the pres. part.) under certain conditions याती यान्ती; पचन्ती, सीब्यन्ती, cf. 1.VII.78-8 ; (8) of the word अनुडूह before the nom. and voc. sing. affix सु;e.g. अनड्शान्, हे अनड्वन, cf. P. VII. 1. 82; (9) of the words दुक्, स्ववस् and स्वतवस् before the nom. and voc.sing.affix सु in Vedic Literature, e.g. याहङ्, स्ववान्, स्वतवान्, cf. P.VII.1.83.

नुमागम augment न inserted after the last vowel of a root or a noun-base in specified cases. See नुम्.

नृचक्ष name of the second Yama letter,

नेमस्पृष्ट partly touched, half touched; semi-contacted; a term used for sibilants and hissing sounds.

नैका च multisyllabic, possessed of many syllables, as contrasted with एकाच्. नैगम(1) belonging to the Veda, Vedic as opposed to लोकिक or भाषिक; cf. नैघण्डुकानि नैगमानीहेह Nir.I. 20; (2) name given to Kāṇḍas 4, 5 and 6 of the Nirukta of Yāska; cf. अनवगत-संस्कारा जहादयो यस्मिनिगम्यन्ते तन्नैगमं Durga Vṛ. on Nir IV.1.

नैचण्डुक mentioned as secondary; lit. निचण्डुकाण्डे वर्तमानानि पदानि; the term is applied to the first three Kāṇḍas or sections of the Nirukta.

नैपातिक accessory; accidental; निपातात् आगतानि.

नौमित्तिक effect; one that is caused; cf. निमित्ताभावे नैमित्तिकस्याप्यभावः a Paribhāṣā given by Vyāḍi, Sīradeva and others.

नैरुक्त (1) obtained by derivation, etymological; (2) etymologist, writer of a Nirukta work.

नैदेशिक matter of communication; statement made for communication. Uddyota explains the word as निर्देश: बोध; प्रयोजनमस्य नैदेशिक: । cf. एतं खड्यिप नैदेशिकानां वार्ततरका भवन्ति ये सर्वनाम्ना निर्देशा: क्रियन्ते M. Bh. on P. I.1.67.

नैवासिक tad. affixes अण and others added in the sense of 'तस्य निवास: '(P. IV. 2. 69), as in words like शैव meaning the place of residence of the Sibis.

न्यक् a technical term in the Jainendra Vyākaraṇa for the term उपसर्जन defined by Pāṇini in the rules प्रथमानिर्दिष्टं समास उपसर्जनम् and एक-विभक्ति चा पूर्वानिपाते P.I.2.43, 44.

न्यङ्कुसारिणी a kind of बृहती metre in which the second foot has twelve syllables, while the rest have eight syllables each; cf. द्वितीय न्यङ्कुसारिणी R.Pr.XVI.32.

स्यङ्कादि a class of words headed by the word न्यङ्कु, which are formed by means of the substitution of a guttural consonant in the place of a consonant of any other class belonging to the root from which these words are formed; e. g. न्यङ्कु: भर्गु:, भृगु: etc.; cf. Kāś. on P. VII.3. 53.

न्यच् going lower, subordinate, the word is used in the sense of upasarjana as a technical term in the Jainendra Vyākaraṇa, cf. वोक्तं न्यक् Jain. Vy.I.1.93.

न्यवग्रह also नीचावग्रह, the vowel at the अवग्रह or end of the first member of a compound word which has got a grave accent; e.g. the vowel ऊ of नू in तनूनम्त्रे; cf. उदाद्यन्तो न्यवग्रह-स्ताथाभाव्यः V. Pr. I. 120. See ताथाभाव्य.

न्यस्त name given to अनुदात्त or the grave tone; cf. मात्रा न्यस्ततरैकेषामुभे व्यालि: समस्त्रेर R. Pr. III. 17 where Uvvaṭa explains न्यस्ततरा as अनुदात्त्तरा.

न्याय maxim, a familiar or patent instance quoted to explain similar cases; cf. the words अमोकरवाणि-न्याय M. Bh. on P. II 2,24, अपवाद-न्याय M. Bh. on P. I. 3. 9, अविर्वि-कन्याय M. Bh. on P. IV. 1. 88, 89, IV. 2.60, IV.3.131, V. 1.7, 28, VI 2. 11; कुम्भीघान्यन्याय M.Bh. on P. I. 3.7, कृपखानकन्याय M.Bh. I. 1. Ahnīka 1, दण्डिन्याय M.Bh. on P. VIII.2.83, नष्टाश्वदग्धरथन्याय M. Bh. on P. I.1.50, प्रधानाप्रधानन्याय M.Bh.on P.II.1.69, VI. 3.82, प्रासादवासिन्याय M. Bh. on P. I. 1.8, मांसकण्टकन्यायM. Bh. on P.I.2.39, ल्ट्वानुकर्षणन्याय M.Bh. on Siva Sūtra 2 Vart. 5, शालिपलालन्याय M.Bh. on P. 1.2.39, सूत्रशाटकन्याय M.Bh. on P. I.3. 12. The word came to be used in the general sense of Paribhāṣās

or rules of interpretation many of which were based upon popular maxims as stated in the word लोकन्यायसिद्ध by Nāgeśa. Hemacandra has used the word न्याय for Paribhāṣā-vacana. The word is also used in the sense of a general rule which has got some exceptions, cf. न्यायैमिश्रानपवादान् प्रतीयात् R. Pr. which lays down the direction that 'one should interpret the rule laying down an exception along with the general rule'.

र्यायरत्नमञ्जूषा a work dealing with Vyākaraņa Paribhāṣās or maxims as found in Hemacandra's system of grammar, written by Hemahamsagaņin, a pupil of Ratnasekhara, in 1451. The author has written a commentary also on the work, named Nyāsa.

न्यायसंग्रह a work enumerating the Paribhāṣās in Hemacandra's grammar, numbering 140 nyāyas out of which 57 nyāyas are said to have been given by Hemacandra himself at the end of his comment बृहद्वृत्ति on his Sabdānuśāsana. The work is written by हेमहंसगणि who has added a commentary to it called Nyāyārthamanjūṣa by him, which is also known by the name न्यायरत्नमञ्जूषा which see above.

न्यायसंहित combined euphonically according to rules of grammar; cf. तद्वित तद्वित न्यायसंहितं चेत् explained as ब्याकरणशास्त्रोक्तसंधिमत् V. Pr. V. 8 com.

न्यायसिद्ध established by a maxim; with full justification; cf. न्यायसिद्धमेनैतत् M. Bh.on V.1.19. The word is used as opposed to ज्ञापकसिद्ध by Nagesa; cf. Par. Sek. Pari. 1.

न्यायार्थमञ्जूषा a name given to न्याय-रत्नमञ्जूषा, See न्यायस्तमञ्जूषा.

न्याच्य proper; fully justified न्यायादन-पेतम् cf. P.IV.4.92; correct; regular; cf. यञ्चभ्यामुक्तत्वादर्थस्य न्याय्योत्पत्तिनं भविष्यति M. Bh. on II.3.1 where Kaiyata however, explains the word differently. Kaiyata states that न्यास्य means a general rule; cf.उत्सर्गः पूर्वाचार्यप्रसिद्ध्या न्याय्य उच्यते Kaiyata on P. II. 3.1. By Pūrvācārya he possibly refers to the writers of the Prātišākhyas and other similar works by ancient grammarians, where the word nyāya is used in the sense of 'a general rule'. See the word न्याय above.

न्यास (1) lit. position, placing; a word used in the sense of actual expression or wording especially in the sūtras; cf. the usual expression कियते एतन्न्यास एव in the Mahābhāsya, cf. M. Bh. on I. 1.11, 1.1.47 etc.; (2) a name given by the writers or readers to works of the type of learned and scholarly commentaries on vritti-type-works on standard sūtras in a Sāstra; e. g. the name Nyasa is given to the learned commentaries on Vrtti on Hemacandra's Sabdānusasana as also on the Paribhāṣāvṛtti by Hemahamsagani. Similarly the commentary Devanandin on Jainendra grammar and that by Prabhacandra on the Amoghavrtti on Sakatayana grammar are named Nyasa. the same way, the learned commentary on the Kasikavrtti by Iinendrabuddhi, named kavivaranapanjika by the author, is very widely known by the name Nyāsa. This commentary Nyāsa was written in the eighth century by the Buddhist grammarian Jinendrabuddhi, who belonged to the eastern school of Pānini's Grammar. This Nyasa has a learned commentary written on it Maitreya Raksita in the twelfth century named Tantrapradīpa which is very largely quoted by subsequent grammarians, but which unfortunately is available only in a fragmentary state at present. Haradatta, a well-known southern scholar of grammar has drawn considerably from Nyāsa in his Padamañjarī, which also is well-known as a schelarly work.

न्यासोइचोत a learned commentary on Jinendrabuddhi's Nyāsa written by Mallinātha, the standard commentator of prominent Sanskrit classics.

न्यून incomplete in sense or wording as opposed to Pūrṇa; cf. अयवावे न्यूने (पांद न संनिकृष्येते) R. T. 76.

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प् (1) first consonant of the labial class of consonants possessed of the properties श्वासानुप्रदान, अशेष, and कण्डिविञ्चतत्व; (2) प् applied as a mute letter to a suffix, making the suffix accented grave (अनुदात्त).

प, पकार the consonant प्, the vowel अ and the affix कार being added for facility of understanding and pronunciation; cf. T.Pr. I. 17, 21; प is also used as a short term for consonants of the fifth class (पन्गे); cf. T. Pr. 1.27; V. Pr. I. 64 and R. T. 13.

पक्ष alternative view or explanation presented by, or on behalf of, a party; one of the two or more ways of presenting a matter. The usual terms for the two views are प्रेपस and उत्तरपक्ष, when the views are in conflict. The views, if not in conflict, and if stated as alternative views, can be many in number, e.g. there are seven alternative views or Paksas re:

the interpretation of the rule इको गुणवृद्धी; cf. M. Bh. on P. I. 1.3; cf. also सर्वेषु पक्षेत्र उपसंख्यानं कर्तेच्यम् M. Bh. on P. I. 2.64.

पक्षादि a class of words headed by the word पक्ष to which the taddhita affix आयन (फ्र्) causing viddhi is added in the four senses given in P. IV. 2.67-70; e.g. पाक्षायण:, आक्ष्मायन: etc.; cf. Kas. on P. IV. 2.80.

पचादि a class of roots headed by the root पच् to which the kṛt. affix अ (अच्) is added in the sense of 'an agent'; e. g. श्वपच:, चोर:, देवः etc. The class पचादि is described as आकृतिगण and it is usual with commentators to make a remark पचाद्यच् when a kṛt affix अ is seen after a root without causing the vṛddhi substitute to the preceding vowel or to the penultimate vowel अ. cf. अज्विधः सर्वधातुम्यः पठचन्ते च पचादयः । अज्वाधनार्थमेषे स्यात् सिध्यन्ति श्वपचादयः Каंs. on P. III. 1.134.

पञ्चपदी a term used in the Atharva-Prātiśākhya for the strong case affixes viz. the nominative case affixes and the accusative sing. and dual affixes; cf. चत्नारि क्षेप्रञ्च पञ्चपद्यामन्तोदात्तादीनि यात् A. Pr. I. 3.14. The term corresponds to the Sarvanāmasthāna of Pāṇini, which is also termed सुट्; cf. सुडन-पुंसकस्य P. I. 1.43.

पञ्चम the fifth consonant of the five classes of consonants; the nasal consonant, called also वर्गपञ्चम; cf. यथा तृतीयास्तथा पञ्चमा आनुनासिक्यवर्जम् M. Bh. on P. I. 1.9 Vart. 2.

पञ्चमी (1) the fifth case; ending of the fifth or ablative case as prescribed by rules of Pāṇini cf. अपादाने पञ्चमी, P. II. 3-7, 10, etc. (2) the imperative mood; cf. Kāt.III.1.18. प्रचमीनिद्रा statement by the abla-

tive case, cf. ङ: सि धुट् P. VIII. 3.29; cf. उभयनिर्देशे पञ्चमीनिर्देशे बलीयान् e. g. ङमो हस्वादचि ङमुण्नित्यम् P. VIII. 3.32, Par. Sek. Pari. 70; cf. also उभयनिर्देशे विप्रतिषेषात्पञ्चमीनिर्देशः M. Bh. on P. I. 1.67 Vart. 3.

पञ्चालपदवृत्ति the usage or the method of the Pancalas; the eastern method of euphonic combinations, viz. the retention of the vowel अ preceding vowel ओ after the which is substituted for Visarga; e. g. वो असी; cf. R. Pr. II. 12; T. Pr. XI. 19. vowel a which is retained, is pronounced like a short ओ or अर्ध-ओकार by the followers of the Sātyamugri and Rāṇāyanīya branches of the Samavedins; cf. commentary on T. Pr. XI. 19 as also M. Bh. Ahnika 1.

पश्चिमा a popular name given to critical commentaries by scholars; cf. काशिकाविवरणपञ्चिका by Jinendra-buddhi which is popularly known by the name न्यास.

पटच् tad. affix पट in the sense of extent (विस्तार) added to the word अवि; e. g. अविपटम् cf. विस्तारे पटज्वक्तब्यः. P. V. 2.29 Vart. 2.

पठन oral recital, the word is used in connection with the use of words by the author himself in his text which he is supposed to have handed over orally to his disciples, as was the case with the ancient Vedic and Sutra works; cf. the words पठित, पठिष्यते, पञ्चते and the like, frequently used in the Mahābhāṣya in connection with the mention of words in the Sūtras of Pāṇini.

पण्डित writer of Cītprabhā, a commentary on the Paribhāṣenduśekhara. A commentary on the Laghuśabdenduśekhara is also aṣcribed to him. He was a Gauda Brāhmaṇa whose native place was Kurukṣetra. He lived in the beginning of the nineteenth century.

पतआंळे the reputed author of the Mahābhāsya, known as the Pātañjala Mahābhāsya after him. His date is determined definitely as the second century B.C. on the strength of the internal evidence supplied by the text of the Mahabhasya itself. The words Gonardiya and Gonikāputra which are found in the Mahābhāsya are believed to be referring to the author himself and, on their strength he is said to have been the son of Gonika and a resident of the country called Gonarda in his On the strength of the internal evidence supplied by the Mahait can be said that bhasya, Pataniali received his education at Taksasilā and that he was, just like Pāṇini, very familiar with villages and towns in and near Vahika and Gāndhāra countries. Nothing can definitely be said about his birthplace, and although it might be believed that his native place was Gonarda, its exact situation has not been defined so far. About his parentage too, no definite information is available. Tradition says that he was the foster-son of a childless woman named Gonika to whom he was handed over by a sage of Gonarda, in whose hands he fell down from the sky in the evening at the time of the offering of water-handfuls to the Sun in the west; cf.पतत् + अञ्जलि, the derivation of the word given by the commentators. Apart from anecdotes and legendary information, it can be said with certain-

ty that Patanjali was a thorough Sanskrit Grammar scholar of who had studied the available texts of the Vedic Literature and Grammar and availed himself of information gathered personally by visiting the various schools of Sanskrit Grammar and observing the methods of explanations given by teachers there. His Mahabhasya supplies an invaluable fund of information on the ways in which the Grammar rules of Panini were explained in those days in the various grammar schools. This information is supplied by him in the Vārttikas which he exhaustively given and explained. He had a remarkable mastery over Sanskrit Language which was a spoken one at his time and it can be safely said that in respect of style, the Mahabhasya excels all the other Bhasyas in the different branches of learning out of which two, those of Sabaraswamin and Sankarācārya, are selected for comparison. It is believed by scholars that he was equally conversant with other sastras, especially Yoga and Vaidyaka, on which he has written learned treatises. He is said to be the author of the Yogasūtras which, hence are called Pātanjala Yogasūtras, and the redactor of the Carakasamhita. There are scholars who believe that he wrote the Mahābhāsya only, and not the other two. They base their argument mainly on the supposition that it is impossible for a scholar to have an equally unmatching mastery over three different sastras at a time. argument has no strength, especially in India, where there are many instances of scholars possessing

scholarship in different sound branches of learning. Apart from legends and statements of Cakradhara, Nagesa and others, about his being the author of three works on three different sastras, there is a direct reference to Patanjali's proficiency in Grammar, Yoga and Medicine in the work of King Bhoja of the eleventh century and an indirect one in the Vakyaof Bhartrhari of padīya seventh century A. D. There is a work on the life of Patanjali, written by a scholar of grammar of the South, named Ramabhadra, which gives many stories and incidents of his life out of which it is difficult to find out the grains of true incidents from the legendary husk with which they are covered. For details, see Patan jala Mahabhasva D.E.Society's edition Vol. VII pages 349 to 374. See also, the word महाभाष्य.

पद a word; a unit forming a part of a sentence; a unit made up of a letter or of letters, possessed of sense; cf. अक्षरसमुदायः पदम् । अक्षरं वा । V.Pr. VIII. 46, 47. The word originally was applied to the individual words which constituted the Vedic Samhita; cf. पदप्रकृतिः संहिता Nir.I.17. Accordingly, it is defined in the Väjasaneyi Pratisakhya as 'अर्थ: पदम्' (V. Pr. III. 2) as contrasted with ^५ वर्णानामेकप्राणयोगः संहिता ' (V.Pr.I.158). The definition 'अर्थः पदम् ' is attributed to the ancient grammarian 'Indra', who is believed to have been the first Grammarian of India. Pāņini has defined the term पद as 'सुप्तिङन्तं पदम ' P.I.4.14. His definition is applicable to complete noun-forms and verb-forms and also to prefixes and indeclinables where a case-

affix is placed and elided according to him; cf. अब्ययादाप्सुप: P. II. 4. 82. The noun-bases before case affixes and tad. affixes, mentioned in rules upto the end of the fifth adhyāya, which begin with a consonant excepting य are also termed पद by Pānini to include parts words before the case affixes भ्याम, भिस, स etc. as also before the tad. affixes मत्, वत् etc. which are given as separate padas many times in the pada-pātha of the Vedas; cf. स्वादि-ष्वसर्वनामस्थाने P. I. 4. 17. See for details the word पदपाठ. There are given four kinds of padas or words viz. नाम, आख्यात, उपसर्ग and निपात in the Nirukta and Prātisākhya works; cf. also पदमर्थे प्रयुज्यते, विभक्त्यन्तं च पदम् M. Bh. on P. I. 2. 64 Vart. 19, वर्णसमुदाय: पदम् M.Bh. on I.1.21 Vārt. 5, पूर्वपरबोरथोंपलब्धो पदम् Kāt. I. 1. 20. पद्शब्देनार्थ उच्यते Kaiyata on P.I.2. 42 Vārt. 2; cf. also पद्यते गम्यते अर्थ: अनेनेति पदमित्यन्वर्थसंज्ञा Nyāsa on P.III. 1.92. The verb endings or affixs a, तस and others are also called The word qq in this sense is never used alone, but with the word परस्मे or आत्मने preceding The term परसैपद stands for the nine affixes तिप्, तस्, ...मस्, while the term आत्मनेपद stands for the nine affixes त, आताम् ... महिङ्. cf. ल: परमैपदम्, तङानावात्मनेपदम्. It is possible to say that in the terms परस्मेपद and आत्मनेपद lalso, the term पद taken to mean could be word, and it is very likely that the words परस्मैपद and आत्मनेपद were originally used in the sense of 'words referring to something meant for another' and 'refersomething meant ring to self' respectively. Such words, of course, referred to verbal forms, roughly corresponding

verbs in the active voice verbs in the passive voice. There are some modern scholars of grammar, especially linguists, who like to translate परस्मैपद as 'active voice' and आत्मनेपद as 'passive voice'. Pāṇini appears, however, to have adapted the sense of the terms प्रस्मैपद and आत्मनेपद and taken them to mean mere affixes just as he has done in the case of the terms इत and तद्धित. Presumably in ancient times, words current in use were grouped into four classes by the authors of the Nirukta works, viz. (a) হুন্ (words derived from roots)such as कर्ता, कारक:, भवनम etc., (b) तद्धित (words derived from nouns) such as गार्ग्य:, काषायम्, etc., (c) Parasmaipada words viz. verbs such as भवति, पचति, and (d) Atmanepada words i.e. verbs like एघते, वर्धते. etc. Verbs करोति and कुरुते or हरति and हरते were looked upon as both परमैपद words and आत्मनेपद words. The question of simple words, as they are called by the followers of Pāṇini, such as नर, तद् , गा, अश्व, and a number of similar underived words, did not occur to the authors of the Nirukta as they believed that every noun was derivable, and hence could be included in the krt words.

with the first section of the Vākyapadiya named সম্ভাত also, which
deals with padas, as contrasted with the second section
which deals with Vākyas; (2)
a section of the Astādhyāyī of
Pāṇini, which gives rules about
changes and modifications applicable to the pada, or the formed
word, as contrasted with the base
(অক্ক) and the suffixes. The section
is called प्राधिकार which begins with

the rule पदस्य P.VIII.1.16. and ends with the rule इडाया वा VIII. 3. 54.

पदकार lit. one who has divided the Samhitā text of the Vedas into the Pada-text. The term is applied to ancient Vedic scholars शाकल्य, आत्रेय, कात्यायन and others who wrote the Padapātha of the Vedic Samhitās. term is applied possibly through misunderstanding by some scholars to the Mahābhāsyakāra who has not divided any Vedic Samhitā, but has, in fact, pointed out a few errors of the Padakaras and stated categorically that grammarians need not follow the Padapatha, but, rather, the writers of the Padapātha should have followed the rules of grammar. Patañjali, in fact, refers by the term पदकार to Kātyāyana, who wrote the Padapātha and the Prātisākhya of the Vajasaneyi-Samhita in the following statement—न लक्षणेन पदकारा अनुवर्त्याः।पदकारैनीम लक्षणमनुवर्त्यम्। यथालक्षणः पदं कर्तब्यम् M. Bh. on P. III.1. 109; VI. 1. 207; VIII. 2.16; cf. also अदीधयुरिति पदकारस्य प्रत्याख्यानपक्षे उदाह-रणमुपपन्नं भवति (परिभाषासःचन of व्याडि Pari. 42) where Vyadi clearly refers to the Vartika of Katya-' दीधीवेब्याश्चन्दोविषयत्वात् ॰ ' yana P. I. 1.6 Vart. 1. The misunderstanding is due to passages in the commentary of स्कन्दस्वामिन् the Nirukta passage I. 3, on ऋक्प्रातिशाख्य XIII. and others where the statements referred to as those of Patanjali are, in fact, quotations from the Pratiśākhya works and it is the writers of the Prātiśākhya works who are referred to as padakāras by Patañjali in the Mahabhasya.

पद्चिन्द्रिका a grammar work on the nature of words written by কুল্যারীষ of the sixteenth century.

पद्पक्ष the same as पदसंस्कारपञ्च. See पदसंस्कारपञ्च.

पद्पाठ the recital of the Veda text showing each or pronouncing word separately as detached from the adjoining word. It is believed that the Veda texts were recited originally as running texts by the inspired sages, and as such, they were preserved by people by oral tradition. Later on after several centuries, their individually distinct words were shown by grammarians who were called Padakāras. The पदपाठ later on had many modifications or artificial recitations such as कम, जटा, घन etc. in which each word was repeated twice or more times, being uttered connectedly with the preceding or the following word, or with both. These artificial recitations were of eight kinds, which came to be known by the term अष्टिबक्तियः.

प्रमहाति a term used in connection with the Samhitā text or संहितापाठ which is believed to have been based upon words (पदानि प्रकृति: यस्प्रा: सा) or which forms the basis of words or word-text or the padapātha (पदानां प्रकृति:); cf पदप्रकृति: संहिता Nir.I.17.

प्रमिद् lit. divisions of words: parts of speech. There are four parts of speech viz.नामन्, आख्यात, उपसर्ग and निपात given by ancient grammarians and the authors of the Prātiśākhya works, while there are given only two, सुबन्त and तिङ्क्त by Pāṇini. For details see pp. 145, 146 Vol. VII. Mahābhāsya D. E. Society's edition.

पद्मञ्जरी the learned commentary by Haradatta on the काशिकान्ची. Haradatta was a very learned grammarian of the Southern School, and the Benares School of Grammarians follow पदमञ्जरी more than the equally learned another commentary काशिकाविवरणपञ्जिका or न्यास. In the Padamanjarī Haradatta is said to have given everything of importance from the Mahābhāṣya; cf. अधीते हि महामाध्ये व्यर्था सा पदमञ्जरी. For details see Mahābhāṣya D. E. S. Ed. Vol. VII P. 390-391.

पद्वाक्यरताकर a disquisition on grammar dealing with the different ways in which the sense of words is conveyed. The work consists of a running commentary on his own verses by the author Gokulanātha Miśra who, from internal evidence, appears to have flourished before Kondabhatta and after Kaiyaṭa.

पद्वाद् or पद्वादिपक्ष view that words are real and have an existence and individuality of their own. The view is advocated by the followers of both the Mīmāmsā schools and the logicians who believe that words have a real existence. Grammarians admit the view for practical purposes, while they advocate that the अल्जाब्य-स्पोट alone is the real sense. cf. Vākyapadīya II.90 and the foll.

पद्विधि an operation prescribed in connection with words ending with case or verbal affixes and not in connection with noun-bases or root-bases or with single letters or syllables. पद्विधि is in this way contrasted with अङ्गविधि (including प्रातिपदिकविधि and धातुविधि), वर्णविधि and अक्षर्विधि, Such Padavidhis are given in Pāṇini's grammar in Adhyāya2, Pādas I and 2 as also in VI.1.158, and in VIII.1.16 to VIII.3.54 and include rules in connection with compounds, accents and euphonic

combinations. When, however, an operation is prescribed for two or more padas, it is necessary that the two padas or words must be syntactically connectible; cf. समर्थ: पद्विधि: P. II.1.1.

पद्विराम pause between two words measuring two mātrās, or equal to the time required for the utterance of a long vowel; e.g. in इंगे त्वाजें त्वा, the pause between इंगे and त्वा is measured by two mātrās; cf. पद्विरामो द्विमात्रः T. Pr. XXII.13. Some Prātišākhya texts declare that the pause between two words is of one mātrā as at avagraha cf. R Pr. II.1 and R. T. 35-38.

पद्व्यवस्थासूत्रकारिका a metrical work on the determination of the pada or padas of the roots attributed to Vimalakīrti.

पद्व्यवस्थासूत्रकारिकाटीका a short gloss on the पद्व्यवस्थासूत्रकारिका written by Udayakirti, a Jain grammarian

पदसंस्कारपक्ष an alternative view with वाक्यसंस्कारपक्ष regarding the formation of words by the application of affixes to crude bases. cording to the Padasańskāra alternative, every word is formed independently, and after formation the words are syntactically connected and used in a sentence. The sense of the sentence too, is understood after the sense of every word has been understood; cf. सुविचाये पदस्यार्थे वाक्यं गृह्णन्ति सूरयः Sira. on Pari. 22. According to the other alternative viz वाक्यसंस्कारपक्ष, a whole sentence is brought before the mind and then the constituent individual words are formed e.g. राम + स, गम् + अ + ति | Both the views have got some advantages and some defects; cf. Par. Sek. Pari. 56.

पदस्तांट expression of the sense by the whole word without any consideration shown to its division into a base and an affix. For instance, the word रामेण means by Rama' irrespective of any consideration whether न is the affix or इन is the affix which could be any of the two, or even one, different from the two; cf. उपाया: शिक्षमाणानां वाळानामपळापनाः Vākyapadīya II.240.

पदादि (1) beginning of a word, the first letter of a word; cf. सात्पदाची: P. VIII.3.111; cf. also स्वरितो वानुदात्ते पदादौ P. VIII.2.6. Patañjali, for the sake of argument has only once explained पदादि as पदादादि: cf. M.Bh.on I. 1. 63 Vārt. 6; (2) a class of words headed by the word पद् which is substituted for que in all cases except the nom. and the acc. singular and dual; this class, called पदादि, contains the substitutes पद्, दत्, नम् etc. respectively for पाद, दन्त, नासिका etc. cf. Kāś. on P. VI. 1.63; (3) the words in the class, called पदादि, constiting of words पद्, दत्, नस्, मस् हृत् and निश् only, which have the case affix after them accented acute; cf. P. VI. 1.171.

पदादिविधि a grammatical operation specifically prescribed for the initial letter of a word.

uदाधिकार the topic concerning padas i.e. words which are regularly formed, as contrasted with words in formation. Several grammatical operations, such as accents or euphonic combinations, are specifically prescribed together by Pāṇini at places which are said to be in the Padādhikāra formed by sūtras VIII.1.16 to VIII.3.54.

पदान्त final letter of a word; cf. P. VI.1.76, 109; VII.3.3, 9; VIII.

4.35,37, 42,59. At one place, Patanjali for purposes of argument has explained the word as final in a word; cf.नैवं विज्ञायते पदस्यान्तः पदान्तादिति । कथं तर्हि । पदे अन्तः पदान्तः पदान्तादिति M. Bh. on VIII. 4.35.

पदार्थ meaning of a word, signification of a word; that corresponds to the meaning of a word: sense of a word. Grammarians look upon both—the generic notion and the individual object as Padartha or meaning of a word, and support their view by quoting the sutras of Panini जात्याख्यायामेकास्मन् बहुवचनमन्यतरस्याम् ${f I}$. 2.58 and सङ्पाणामेकरोष एकविभक्तौ I. 2.64; cf. किं पुनराकृतिः पदार्थ आहोस्विद् द्रन्यम् । उभयमित्याह् । कथं ज्ञायते । उभयथा ह्माचार्येण सूत्राणि प्रणीतानि । आकृतिं पदार्थे मत्वा जात्याख्यायामित्युच्यते । द्रव्यं पदार्थे मत्वा सरूपाणामित्येकशेष आरभ्यते. M. Bh. in I. 1. first Ahnika. In rules of grammar the meaning of a word is generally the vocal element or the wording, as the science of grammar deals with words and their formation; cf. स्वं रूपं शब्दस्याशब्द-संज्ञा, P. I. 1. 68. The possession of vocal element as the sense is technically termed शब्दपदार्थकता as opposed to अर्थपदार्थंकता; cf. सोसौ गोशब्दः खस्मात्पदार्थात् प्रन्युतो यासौ अर्थपदा-र्थकता तस्या: शब्दपदार्थक: संपद्यते M. Bh. I. 1.44 V. 3. The word पदार्थ means also the categories or the predicaments in connection with the different Sastris or lores as for instance, the 25 categories in the Sāmkhyasastra or 7 in the Vaisesika system or 16 in the Nyayasastra. The Vyākaraņasāstra, in this way to state, has only one category the Akhandavākyasphota or the radical meaning given by the sentence in one stroke.

पद्मनाम a grammarian who wrote a treatise on grammar known as the Supadma Vyākaraṇa. He is believed to have been an inhabitant of Bengal who lived in the fourteenth century A.D. Some say that he was a resident of Mīthilā.

पद्य forming a part of a word or pada; cf. उपोत्तमं नानुदात्तं न पद्यम् R. Pr. I. 29; cf. also पूर्वपद्यः R. Pr. I. 30. The word is used in this sense (पदावयव) mostly in the Prātiśākhya works. The word is used in the sense of पादसंपन्न, made up of the feet (of verses), in the Rk Prātiśākhya in contrast with अक्षयं, made up of syllables. In this sense the word is derived from the word पाद; cf. पद्माक्षयें स उत्थितः R. Pr. XVIII. 3.

पर (1) subsequent, as opposed to पूर्व or prior; the word is frequently used in grammar in connection with a rule or an operation prescribed later on in a grammar treatise; cf. विप्रतिषेषे परं कार्यम् P. I. 4. 2; (2) occurring after (something); cf. प्रत्ययः परश्च P. III. 1.1 and 2; cf. also तत् परस्वरम् T.Pr. XXI.2.(3)The word पर is sometimes explained in the sense of इष्ट or desired, possibly on the analogy of the meaning শ্বস্ত possessed by the word. This sense is given to the word पर in the rule विप्रतिषेधे परं कार्य with a view to apply it to earlier rules in cases of emergency; cf. विप्रतिषेषे परं यदिष्टं तद्भवति M.Bh. on I.1.3.Vart. 6; परशब्द; इष्टवान्त्री M.Bh. on I. 2.5, I. 4.2. Vārt. 7; II. 1.69 etc.

परंकार्यत्व or परंकार्यत्वपक्ष the view that the subsequent संज्ञा or technical term should be preferred to the

prior one, when both happen to apply simultaneously to a word. The word is frequently used in the Mahābhāsya as referring to the reading आ काडारात् परं कार्यम् which is believed to have been an alternative reading to the reading आ कडारादेका संज्ञा; cf. ननु च यस्यापि परंकार्यत्वं तेनापि परप्रहणं कर्तेब्यम्; M. Bh. on I. 4. 1; also भवेदेकसंज्ञाधिकारे सिद्धम् । परंकार्यत्वे द्ध न सिद्ध्यति; M.Bh. on II. 1.20, II. 2.24.

परक्रम a term used in the Pratisakhya works for 'doubling' of a consonant; cf. सान्तःस्थादौ धारयन्तः परक्रमम् । R. Pr. XIV. 23.

परप्रहण the use of the word पर;insertion of the word q in a rule; cf. तेनापि परग्रहणं कर्तब्यम्; M.Bh. on I.4.1; cf. also परप्रहणमनर्थकम् M.Bh. on III. 1.2.

परत्व posteriority; mention afterwards; the word is frequently used in works on grammar in connection with a rule which is mentioned in the treatise after another rule; the posterior rule is looked upon as stronger than the prior one, and is given priority in application when the two rules come in conflict although technically they equally strong; cf. परत्वादह्होप:; M. Bh. on I. 1.4 Vart 7; परत्वाच्छीभाव: I. 1.11 etc.

परत्वन्याय application of the later rule before the former one, according to the dictum laid down by Panini in the rule विप्रतिवेधे परं कार्यम P. I. 4.2; cf. परत्वन्यायो 'न लड्डितो भवतिSīra. Pari. 84.

परानेपात lit. placing after; the placing of a word in a compound after another as contrasted with पूर्वनिपात. A subordinate word is generally placed first in a compound, cf. उपसर्जनं पूर्वम्; in some exceptional cases however, this general rule is

not observed as in the cases of राजदन्त and the like, where the subordinate word is placed after the principal word, and cases, hence, are taken as cases of परनिपात. The words पूर्व and पर are relative, and hence, the cases of परनिपात with respect to the subordinate word (उपसजेन) such as राजदन्त, प्राप्तजीविक etc. can be called cases of पूर्वनिपात with respect to the principal word (प्रधान) cf. परस्थाताः राजदन्तादित्वात्परनिपात: Kāś. on P. II. 1.39.

पररूप

परनिमित्तक by caused something which follows; the term is used in grammar in connection with something caused by what follows; cf. परनिमित्तकोजादेश: पूर्वविधि प्रति न स्थानिवत् S. K., on अन्त: परस्मिन्पूर्विनिवौ P.I.1.57.

परमश्रहोते the most original base; the original of the original base; the word is used in connection with a base which is not a direct base to which an affix is added, but which is a remote base;cf. आपत्यो वा गोत्रम् । परमप्रकृतेश्च आपत्यः। M. Bh. on P.IV.I. 89; cf. also M. Bh. on IV.1.93,98, 163.

परमाणु a time-unit equal to one-half of the unit called अण, which forms one-half of the unit called मात्रा which is required for the purpose of the utterance of a consonant; cf. परमाणु अर्घाणुमात्रा V. Pr.I.61. परमाणु, in short, is the duration of very infinitesimal time equal to between two individual continuous sounds. The interval the utterances of two between consecutive consonants is given to be equivalent to one Paramanu; cf. वर्णान्तरं परमाणु R.T.34.

पररूप the form of the subsequent letter (परस्य रूपम्). The word is used in grammar when the resultant of the two coalescing vowels (एकादेश) is the latter vowel itself, as for instance ए in प्रेजते (प्र+ एजते); एडि. परहपम् P.VI.1.94.

परविञ्जङ्गता possession of the gender of the final member of a compound word, which, in tatpurusa compounds, is the second of the two or the last out of many; cf. परवालिक्ने द्वन्द्वतत्पुरूषयोः (P. II.4 26) इति परवाहिङ्गता यथा स्यात् M. Bh. on P. V. 4.68.

परविप्रतिषेध the conflict between two together) rules (by occurrence when the latter prevails over the former and takes place by virtue of the dictnm विप्रतिषेधे पंर कार्यम् P. I. 4.2; cf. नथं ये परविप्रतिषेधाः M.Bh. on I.4.2.

परसप्तमी a locative case in the sense of 'what follows', as contrasted with विषयसतमी, अधिकरणसतमी and the like; cf. छुकीति नैषा परसतमी शक्या विज्ञातुँ न हि लुका पौर्वापर्यमस्ति । का तर्हि । सत्सप्तमी M.Bh. on P.I.2. 49.

परसवणे cognate of the latter vowel or consonant. The word is frequently used in grammar in connection with a substitute or आदेश which is specified to be cognate (सत्रर्ण) of the succeeding vowel or consonant; cf. अनुस्वारस्य यथि परसन्तर्णः **P.VIII.** 4. 58.

परस्परव्यपेक्षा mutual expectancy possessed by two words, which is called सामर्थ्य in grammar. Such an expectancy is necessary between the two or more words which form a compound; cf. परस्परब्यपेक्षां सामर्थ्यमेके P.II.1.1, V.4; cf. also इह राज्ञ: पुरुष इत्युक्ते राजा पुरुषमपेक्षते ममायमिति पुरुषोपि राजानमपेक्षते अहमस्य इति । M.Bh. on II. 1.1.

परस्मेपद a term used in grammar with reference to the personal affixs ति, तः etc. applied to roots. The term परस्मेपद is given to the first nine affixes ति, तः, अन्ति, सि, थः, थ, मि, व: and म:, while the term आत्मनेपद is used in connection with the next nine त, आताम् etc.; cf. परसौ परोद्देशार्थफलकं पदम् Vāc. Koṣa. term प्रसीपद is explained by some as representing the Active Voice as contrasted with the Passive Voice which necessarily is characterized by the Atmanepada affixes. The term परस्मैभाष in the sense of परस्मैपद was used by ancient grammarians and is also found in the Vārttika आत्मनेभाषपरस्मभाषयोरपसंख्यानम P. VI. 3.8 Vart. 1. The term परसंमभाष as applied to roots, could be explained as परस्मे कियां (orिकयापलं) भाषन्ते इति परस्मैभाषा: and originally such roots as had their activity meant for another, used to take the परसमपद affixes, while the rest which had the activity meant for self, took the आत्मनेपद affixes. Roots having activity for both, took both the terminations and were termed उभयपदिन:.

परा

परस्मेभाष lit. speaking the activity or किया for another; a term of ancient grammarians for roots taking the first nine personal affixes only viz. ति, तः... मसु. The term परस्मेपदिन् was substituted for परस्मैभाष later on, more commonly. See परस्मैपद above. The term परस्मैभाष along with आत्मनेभाष is found almost invariably used in the Dhātupātha attributed to Pāṇini; cf. भु सत्तायाम् । उदात्तः, परस्मैभाषः । एधादय उदात्ता अनुदात्तेत आत्मनेभाषाः Dhātupātha.

ut the highest eternal voice word, the highest and the most lofty of the tour divisions language (वाक), viz. परा,पदयन्ती, मध्यमा and वेखरी, which, (परा), philosophically is identified with नाद (ब्रह्म) or शन्दब्रह्म. It is described as वर्णीद-विशेषरहिता चेतनभिश्रा सृष्ट्यपयोगिना जगद्पादा-नभूता कुण्डलिनीरूपेण प्राणिनां मूलाधारे वर्तते । कुण्डलिन्याः प्राणवायुसयोगे परा ब्यज्यते । इयं निःष्पन्दा पश्यन्त्यादयः सस्पन्दा अस्या विवर्तः । इयमेव सूक्ष्मस्फोट इत्युच्यते ।

पराङ्गवद्भाव behaviour as having become a part and parcel of another; treatment of a word as a part of another. The term is used Panini in connection with a word followed by and connected with a word in the vocative case of which it is looked upon as a part for purposes of accent, e. g. कुण्डेनाटन्, मद्राणां राजन etc. Here the words अटन and राजन, being in the vocative case, are आद्युदात्त, i.e. अ (at the beginning of अटन्) and आ (in राजन्) are acute and as a result all the other vowels in कुण्डेनाटन् and मद्राणां राजन् become अनुदात्त or grave; cf. सुवामन्त्रित पराङ्गवस्वरे P.II.1.2.

परादि initial or first of the next or succeeding word; cf. किं पुनरयं पूर्वान्त आहोस्विलरादिः आहोस्विद्यक्तः M.Bh. on P. I. 1.47 Vart. 3; cf. also M. Bh. on IV.1.87, IV.2, 91.

परादिसस्वर a consonant belonging to the succeeding vowel in syllabication; cf. R.Pr.I.15.

परार्थ (1) the sense of another word; cf. परार्थाभिधानं वृत्तिः इत्याहुः। M.Bh. on II.1.1, Vārt.2; (2) for the sake of, or being of use in, the next (सूत्र); cf. परार्थ मम भविष्यति सन्यत इद्भवतीति, M. Bh. on I.1.59 Vārt. 8.

परिक्रप्ट dragged to the latter; cf. Puspasūtra III. 114; the word परि stands for पर here.

परिक्रम the same as परक्रम; doubling (द्वित्व) of a subsequent consonant as for example the doubling of स् in शर्मन् स्त्याम; cf. सान्तःस्थादौ धारयन्तः परक्रमं (v. l. परिक्रमं) R.Pr. XIV. 23.

परिगणन lit. enumeration. The word is used in grammar treatises in the sense of 'a definite or complete

enumeration' with a view to exclude those that are not included in the enumeration; cf परिगणनं कर्तन्यम्। यङ्यक्यवलोपे प्रतिषेध: M.Bh. on I.1.4 Vart. 1.

परिग्रह also परिग्रहण. (1) acceptance, inclusion; cf. िक प्रयोजनम्। प्रत्ययार्थं परिग्रहार्थम् M.Bh. on P.III.26.1; (2) repetition of a Samhită word in the Pada recital, technically named वेष्टक also; repetition of a word with इति interposed; e. g. सुप्राच्या इति सुप्रऽअन्याः Rg. Veda II.13.9, अलला भवन्ती-रित्यललाऽभवन्तीः Rg. IV.18.6; cf. परिग्रहे स्वनार्धान्तात् तेन वैकाक्षरीकृतात्। परेषां न्यासमाचारं व्यालिस्ती चेरस्वरी परी; R. Pr. III. 14. cf. also, R.Pr.XI.32,36,42.

परिनिष्ठित completely formed; with the formation completely achieved; स्वार्थे परिपूर्णम्; cf. परिनिष्टितस्य पदान्तरसंबन्धे हि गौर्वाहीक इत्यादौ गौणत्वप्रतीतिन तु प्रातिपदिक्तसंकारवेलायाम् Par. Sek. on Pari. 15.

परिपन्न a kind of Samdhi or coalescence characterized by the change of the consonant म into an anusvāra, as by मोनुस्वार: P. VIII. 3.23, before a sibilant or before रेफ; cf. रेफोष्मणोरुदययोमेकार: अनुस्वारं तत् परिपनमाडुं: R.Pr.IV.5; cf. also सम्राद्शब्द: परिसं-पन्नापवाद: R.Pr.IV.7.

परिभाषा an authoritative statement or dictum, helping (1) the correct interpretation of the rules (sūtras) of grammar, or (2) the removal of conflict between two rules which occur simultaneously in the process of the formation of words, (पदसिद्धि), or (3) the formation of correct words. Various definitions of the word परिभाषा are given by commentators, the prominent ones being— परितो ब्यापृतां भाषां परिभाषां प्रचक्षते(न्यास);or, परितो भाष्यते या सा परिभाषा प्रकीर्तिता. The word is also defined as विधौ नियामक-रिणी परिभाषा (दुर्गसिंहवृत्ति). परिभाषा can also be briefly defined

convention of a standard author. Purusottamadeva applies the word परिभाषा to the maxims of standard writers, cf. परिभाषा हिन पाणिनीयानि वचनानि; Puru. Pari. 119; while Haribhāskara at the end of his treatise परिभाषाभास्कर, states Vyādi was the first writer on Paribhāsās. The rules तस्मिन्निति निर्दिशे पूर्वस्य, तस्मादित्युत्तरस्य and others are in fact Paribhāsā rules laid down by Pānini. For the difference between परिभाषा and अधिकार, see Mahābhāsya on II.1.1. Many times the writers of Sūtras lay down certain conventions for the proper interpretation of their rules, to which additions are made in course of time according to necessities that arise, by commentators. In the different systems of grammar there are different collections of Paribhāsās. In Pāṇini's system, apart from commentaries thereon, there are independent collections of Paribhāsās by Vyādi, Bhojadeva, Purusottamadeva, Sīradeva, Nīlakantha, Haribhāskara, Nāgeša and a few others. There are independent collections of bhāṣās in the Kātantra, Cāndra, Sākatāyana, Jainendra and Hemacandra systems of grammar. It is a noticeable fact that many Paribhāsās are common, with their wordings quite similar or sometimes identical in the different systems. Generally the collections of Paribhāsās have got scholiums or commentaries by recognised grammarians, which in their turn have sometimes other glosses or commentaries upon them. Paribhāṣenduśekhara of Nāgeśa is an authoritative work of an outstanding merit in the system of Pāṇini's Grammar, which is commented upon by more than twentyfive scholars during the last two or three centurics. The total number of Paribhāṣās in the different systems of grammar may wellnigh exceed 500. See परिभाषासंग्रह.

परिभाषात्रकाश an independent treatise explaining the various Paribhāṣās in the system of Pāṇiṇi's grammar, written by Viṣṇuśeṣa of the famous Śeṣa family.

परिभाषाप्रदीपाचिंस् a scholarly independent treatise on Vyākaraņa Paribhāṣās written by Udayamkara Pāṭhaka, called also Nānā Pāṭhaka, a Nāgara Brāhmaṇa, who lived at Benares in the middle of the 18th century A. D. He has also written commentaries on the two Sekharas of Nāgeśa.

परिभाषाभास्कर (1) a treatise on the Paribhāṣās in Pāṇini's grammar अwritten by Haribhāskara Agnihotrī, son of Appājībhaṭṭa Agnihotrī, who lived in the seventeenth century: (2) a treatise on Pāṇiniparibhāṣās, as arranged by Sīradeva, written by Śeṣādriśuddhi.

परिभाषार्थसंग्रह a treatise on the Paribhāṣās in the system of Pāṇini's grammar written by Vaidyanātha Sāstrin.

परिभाषान्नित a general name given to an explanatory independent work on Paribhāṣās of the type of a gloss on a collection of Paribhāṣās, irrespective of the system of grammar, whether it be that of Pāṇini, or of Kātantra, or of Jainendra or of Hemacandra. The treatises of Vyādi (Pāṇini system), Durgasimha and Bhāvamiśra (Kātantra system), Puruṣottamadeva and Sīradeva (Pāṇini system),

Abhyankar (Jainendra system) and others are all known by the name Paribhāsāvritti.

परिभाषावृत्तिविष्पणी a very brief commentary on the Paribhāṣāvṛtti of Sīradeva written by Śrīmānaśarman of Campāhaṭṭī.

परिभाषावृत्तिदीका a commentary on the Paribhāṣāvṛtti of Śīradeva written by Rāmabhadra Dīkṣita who lived in the seventeenth century A. D.

परिभाषासंग्रह a work containing a collection of independent works on Paribhāṣās in the several systems of Sanskrit Grammar, compiled by M. M. K. V. Abhyankar. The collection consists of following works (i) परिभाषासूचन containing 93 Paribhāsās commentary by Vyādi, an ancient grammarian who lived Patañjali; (ii) ब्याडीयपरिभाषापाठ, a bare text of 140 Paribhāsās belonging to the school of Vyādi! (iii) शाकटायनपरिभाषास्त्र a text of 98 Paribhāṣā aphorisms, attributed to the ancient grammarian Sakatayana, or belonging to that school; [iv) चान्द्रपरिभाषामूत्र a text of 86 Paribhāsā aphorisms given at the end of his grammar work by Candragomin; (v) कातन्त्रपरिभाषासूत्रज्ञात्ते a gloss on 65 Paribhāṣā aphorisms of the Katantra school by Durgasimha; (vi) कातन्त्रपरिभाषासूत्रवाति a short gloss on 62 Paribhāṣā aphorisms of the Kātantra school by Bhāvamīśra; (vii) कातन्त्रपरिभाषासूत्र a text of 96 Paribhāsā rules belonging to the without Kātantra school author's name associated with it; (viii) काळापपरिभाषासूत्र a text Paribhāṣā rules belonging to the Kālāpa school without any author's name associated with it; (ix) जैनेन्द्रपरिभाषात्रात्त a gloss written

by M. M. K. V. Abhyankar (the compiler of the collection), on 108 Paribhāsās or maxims noticeable in the Mahavrtti of Abhayanandin on the Jainendra Vyakarana of Pujyapāda Devanandin; (x) भोजदेवकृतपरि-মাদানুস a text of 118 Paribhāsā rules given by Bhoja in the second pada of the first adhyāya of his grammar work named Sarasvatīkaņthābharaṇa; (xi) न्यायसंग्रह a bare text of 140 paribhāsās (which are called by the name nyāya) given by Hemahamsaganī in his paribhāsā work named न्यायसंप्रह; (xii) लघुपरिभाषात्रृत्ति a gloss on 120 Paribhāsās of the Pāṇini school written by Purusottamadeva; (xiii) बृहत्परिभाषावृत्ति containing 130 Paribhāsās commentary by Siradeva and a very short gloss on the commentary by Srīmānasarman; (xiv) परिभाषावात्त a short gloss on 140 Paribhāsas of the Pānini school written by Nîlakantha; (xv) परिभाषाभास्कर a collection of 132 Paribhāsās with a commentary by Haribhāskara Agnihotrī; (xvi) bare text of Paribhāsās given and explained by Nāgešabhatta in his Paribhāsendu-The total number Paribhāsās mentioned and treated in the whole collection exceeds five hundred.

परिभाषासूचन an old work on the Paribhāṣās in the system of Pāṇini's Grammar, believed to have been written by Vyādi, who lived after Kātyāyana and before Patañjali. The work is written in the old style of the Mahābhāṣya and consists of a short commentary on 93 Paribhāṣās.

परिभाषेन्द्वशेखर the reputed authoritative work on the Paribhāṣās in the system of Pāṇini's grammar written by Nāgeśabhaṭṭa in the

beginning of the 18th century The work is A. D. at Benares. studied very widely and has got 25 than commentaries written by pupils in the spiritual line of Nāgeśa. Well-known among these commentaries are written by Vaidyanatha Pāyagunde (called गदा), by Bhairavamisra (called मिश्री), by Rāgha-Gajendragadakara vendrācārva (called त्रिपथगा), by Govindacarya Astaputre of Poona in the beginning of the nineteenth century (called भावार्थदीपिका), by Bhaskarasastri Abhyankar of Satara (called भास्करी), and by M. M. Vāsudevašastri Abhyankar Poona (called तत्त्वादशे). Besides these, there are commentaries written by Tātyā śāstrī wardhana, Ganapati śāstri Mo-Visnukāte. Jayadeva Misra. sastrī Bhat, Vishwanatha Dan-Harinātha Dwiwedi dibhatta, Gopālācārya Karhādkar, shastri Bhagawata, Govinda Shastri Bharadwaja, Nārāyaņa Shastri Galagali, Venīmādhava Shukla, Brahmananda Saraswatī, Manīsiśe-Manyudeva, Samkarasaśarmā, bhatta, Indirāpati, Bhimācārya Galagalī, Mādhavācārya Wāīkar, Cidrūpāśraya, Bhīmabhatta, Laksmīnīsimha and a few others. Some of these works are named by their authors as Tīkās, others Vyākhyās and still others Tippaņis or Vivṛtis.

परिमल a work on Grammar attributed to Amaracandra.

परिमाण a word used by Pāṇini in तदस्य परिमाणम् V. J.19 and explained by Patañjali as सर्वतो मानम् .Samkhyā (number) is also said to be a parīmāṇa. Parimāṇa is of two kinds— नियत or definite as in the case of Khārī, droṇa etc; and आनियत, as in the case of Gaṇa, Saṁgha, Pūga, Sārtha, Senā etc. The term परिमाण, in connection with the utterance of letters, is used in the sense of मात्राकाल or one mora.

परिछोप elision of a phonetic member; the same as lopa in the Grammar of Pāṇini. The term परिछोप and the verbal forms of the root परिछुप् are found in the Prātiśākhya works; cf. उष्मा परिछुप्येत त्रयाणाम् R. Pr. II. 4.

परिवर्तन reversion in the order of words as found in the recital of the Veda at the time of the recital of जहा, घन and other artificial types of recitations.

परिसंख्यान lit. enumeration; enunciation; mention; the word is found generally used by Kātyāyana and other Vārttikakāras at the end of their Vārttikas. The words वक्तव्यम्, वाज्यम्, and the like, are similarly used.

परिसमाप्त application of the complete sense; the word is found used in the three alternative views about the application of the full sense of a sentence,— collectively, individually or in both the ways, to the individuals concerned; cf. अत्येकं वाक्यपरिसमाप्तिः, समुदाय वाक्यपरिसमाप्तिः, उभयथा वाक्यपरिसमाप्तिः; cf. M. Bh. I. 1,1 Vart. 12; (2) completion; cf. वृत्करणं स्वादीनां प्वादीनां च परिसमाप्त्यथीमिति Kāś. on VII. 3.80.

परिहार (1) removal of a difficulty, cf. अन्यथा कृत्वा चोदितमन्यथा कृत्वा परिहार: M. Bh. on P. IV. 1.7. Vārt. 3; (2) repetition in the Padapāṭha, Kramapāṭha etc. e. g अकारित्यक:. In this sense the word is found in the neuter gender; cf. रेफवरिहाराणि A. Pr. III. 1.1.

परोक्ष used as an adjective of the word भूत meaning 'past tense'; lit.

behind the eyes, unnoticed by the eyes. The word is generally used in the sense of remote or long (past) or 'perfect'. For the alternative explanation of the word परोक्ष, cf. कथंजातीयकं पुनः परोक्षं नाम । केचित्तावदाहुः वर्षशतवृत्तं परोक्षमिति । अपर आहुः कटान्तरितं परोक्षमिति । अपर आहुः कटान्तरितं परोक्षमिति । अपर आहुः कटान्तरितं परोक्षमिति । अपर आहुः हिट P. III.2.115.

परोक्षा lit. behind the eyes; remote; the term is found used by ancient grammarians and also referred to in the Mahābhāṣya as referring to the perfect tense called लिट् in Pāṇini's grammar; cf. ज्ञापकालरोक्षायां (लिट) न भविष्यति । M.Bh. on P. I. 2.28; cf. also न न्यथते: परोक्षायाम् Kāt. III.4.21.

पर्जन्यवहृक्षणप्रवृत्ति the application of a grammatical rule or operation like the rains which occur on dry land as also on the sea surface; cf. कृतकारि खल्विप शास्त्रं पर्जन्यवत् । तद्यथा । पर्जन्यो यावदूनं पूर्णं च सर्वमभिवर्षति । M.Bh. on P.I. 1.29; VI. 1.127; cf. also यथा पर्जन्यः यावदूनं पूर्णं वाभिवर्षति एवं लक्षणमि दिर्घस्य दीर्घस्वम् । चिचीष्रति, बुम्धिति। Vyāḍi. Pari. 58, cf. कृतकारि शास्त्रं मेघवत् न चाकृतकारि दहनवत् Puruso. Pari. 86.

पपाँदि a class of words headed by the word पर्व to which the tad. affix इक (ष्ट्रन्) is added in the sense of 'moving by' or 'eating along with' (तेन चरति); e.g. पर्पिक:, पर्पिकी; अश्विक:, अश्विकी etc.; cf. Kāś. on P. IV.4.10.

पर्याय (1) serial order or succession as opposed to simultaniety; the word is used in grammar in connection with a rule which, as the objector for the sake of argument, would like to hold and would apply by succession with respect to the rule in conflict, either before it or after it i.e. alternatively; cf. पर्याय:

प्रसच्येत often found used in the Mahābhāṣya as for example on I.4.1 etc.; cí. also तृजादयः पर्यायेण भवन्ति M.Bh. on P. I. 4.2. Vārt. 3; (2) alternative word, synonym; cf. अभिज्ञावचने छूट्। वचनप्रहणं पर्यायार्थम् । अभिज्ञानासि स्मरासि बुध्यसे चेतयसे इति। Kāś. on P. III.2.112.

पर्यायवचन synonym, synonymous word; cf. जित् पर्यायवचनस्यैव राजाद्यर्थम्। इनसमम्। ईश्वरसभम् M.Bh. on I.1.68; cf. also यदयं कस्यचित्पर्यायवचनस्य ग्रहणं करोति । अधिपतिदायादिति M. Bh. on II. 3.9.

पर्यदास (1) exclusion; negation with a view to exclude; one of the two senses (प्रसज्यप्रतिषेध and पर्युदास) of the negative particle নম, generally found in cases when the particle নসু is compounded with a noun, and not used independently with a verbal form or a verbal activity; e. g. अत्राह्मणः; अनचि च; cf. अन-पुंसकात् । नायं प्रसज्यप्रतिषेधो नपुंसकस्य नेति । किं ताहैं। पर्युदासीयं यदन्यन्नपुंसकादिति। M. Bh. on I. 1.43; cf. also प्रसन्यप्रतिषध: स्यात् । क्रियया सह यत्र नज् । पयुदासः स विज्ञेयो यत्रोत्तरपदेन नज् ॥ (2) removal in general, not by the use of a negative particle; cf. पाठात्पर्युदास: कर्तव्यः । गुद्धानां पठितानां संज्ञा कर्तब्या । M. Bh. on I. 1.27 Vart. 3.

पर्वन् word, pada; lit. member of a sentence; the word is found used in the sense of पद in the old Prātiśākhya Literature; cf. अन्तरेण पर्वणी। पर्वशब्देन पदमुच्यते । पदयोर्मध्ये आगमो भवति। यथा प्राङ्सोमः, प्राड्क्सोमः। Uvvaṭa on V. Pr. I. 138.

परवादि a class of words headed by the word पर्श्च to which the tad. affix अ (अण्) is added without any change of sense provided the words पर्श्च and others, to which the affix अ is to be added mean fighting clans; e. g. पार्श्व, आसुर; राक्षसः, दाशाई: etc. cf. $K^{\overline{a}}$ s. on V. 3.117.

पलद्यादि a class of words headed by the word पलदी to which the tad. affix अण is applied in the miscellaneous (शाषिक) senses; e. g. पालद:, पारिषद:, रीमक:; पाटचर: etc. cf. Kāś. on P. IV. 2.110.

पलाशादि a class of words headed by the word पलाश to which the affix ল (প্রন্) is added in the sense of 'a product of' or 'a part of;' e. g. पालाशः, खादिरः, বৈশ্বন্ধন: etc. cf. Kaś. on P. IV. 3.141.

पश्यन्ती name of the second out of the four successive stages in the origination or utterance of a word from the mouth. According to the ancient writers on Phoneties, sound or word (ৰাক্) which is constituted of air (वाय) originates at the Mūlādhāracakra where it is called परा. It then springs up and it is called पश्यन्ती in the second stage. Thence it comes up and is called मध्यमा in the third stage; rising up from the third stage when the air strikes against the vocal chords in the glottis and comes in contact with the different parts of the mouth, it becomes articulate and is heard in the form of different sounds. when it is called वैखरी; cf. वैखर्यी मध्यमायाश्च पत्यन्त्याश्चेतदद्भुतम् । अनेकतीर्थ-भदायास्त्रय्या वाचः परं पदम् Vākyapadīya I. 144, and also cf. पत्र्यन्ती तु सा चलाचलाप्रतिबद्धसमाघाना संनिविष्टज्ञेयाकारा प्रतिलोनाकारा निराकारा च परिच्छिनार्थप्रत्यव-भासा संस्रष्टार्थप्रत्यवभासा च प्रशान्तसवीर्थ-प्रत्यवभासा चेत्यपरिमितभेदा । पश्यन्त्या रूप-मनपभ्रंशमसंकीणे लोकन्यवहारातीतम् । com. on Vākyapadīya I. 144. cf. also तत्र श्रोत्रविषया वैखरी । मध्यमा हृदयद्शेस्था पदप्रत्यक्षानुपपत्त्या ब्यवहारकारणम् । पद्यन्ती तु लोकन्यवहारातीता । योगिनां तु तत्रापि | प्रकृतिप्रस्ययविभागावगितरिस्त । परायां तु न इति त्रय्या इत्युक्तम् । Uddyota on चत्वारि वाक्परिमिता पदानि • M. Bh. Āhnika 1.

परपशा called also परपशाहिक; name given to the first or introductory chapter (आह्विक) of the Mahābhāsya of Patanjali. The word occurs first in the Sisupalavadha of Māgha. The word is derived from परपञ्, the frequentative base of स्पञ् to touch or to see (ancient use). Possibly it may be explained as derived from स्पश् with अप; cf. शब्द-विद्येव नो भाति राजनीतिखस्पशा Sis II 112. Mallinātha has understood the word परपदा m. and explained it as introduction to a Sastra treatise: cf. परपशः शास्त्रारम्भसमर्थक उपोद्वातसंदर्भग्रन्थः। Mallinātha on Šiś. II.112.

पाकवती a word used in the Śikṣā works for a kind of pause or hiatus.

पाक्षिक alternative; occurring optionally or alternatively; cf. पाक्षिक एष दोष: M. Bh. on II.3.46 Vart. 8; VI. 1.61 Vart. 4; cf. also पाक्षिक ऐकथ्रत्य-विधिमीवित Kās. on P. I.2.36.

पाञ्चिमिक lit. pertaining to the fifth; name given to the affixes prescribed in the fifth Adhyāya of Pāṇini's Aṣṭādhyāyī, especially in Sūtras V.2.1 to V.2.93.

पाठ (1) recital of a sacred Vedic or Sāstra work; the original recital of an authoritative text;(2) the various artificial ways or methods of such a recital; e.g. पदपाठ, कमपाठ etc. in the case of Vedic Literature; (3) an original recital such as the स्त्रपाठ, घातुपाठ, गणपाठ, वार्तिकपाठ and परिभाषापाठ in the case of the several systems of Sanskrit Grammar; the five Pāthas are called पञ्चपाठी; (4) recitation; cf. नान्तरेण पाठ स्वरा अनुबन्धा वा शक्या विज्ञातुम् M. Bh. on P.I.3.1 Vārt. 13; (5) reading, variant; cf.

चूर्णादीनि अप्राण्युपप्रहादिति स्त्रस्य पाठान्तरम् Kāś. on P.V.2.134.

पाठक or उद्यंकरपाठक name of a scholar of Sanskrit Grammar who wrote an independent work on Paribhāṣās and commentaries on the Paribhāṣenduśekhara and Laghu-sabdenduśekhara. See उद्यंकर and परिभाषाप्रदीपार्चिम्.

पाठकी name popularly given to the commentaries written by उदयंकरपाठक. See पाठक.

पाणिनि the illustrious ancient mmarian of India who is wellknown by his magnum opus, the Aştaka or Astādhyāyī which has maintained its position as a unique work on Sanskrit grammar unparalleled upto the present day by any other work on grammar, not only of the Sanskrit language, but of any other language, classical as well as spoken. His mighty intelligence grasped, studied and digested not only the niceties of accentuation and formation of Vedic words, scattered in the vast Vedic Literature of his time, but those of classical words classical literature and the spoken Sanskrit language of his time in all its different aspects and shades, noticeable in the various provinces and districts of the vast country. The result of his careful study of the Vedic Literature and close observation of the classical Sanskrit, which was a spoken language in his days, was the production of the wonderful and monumental work, the Astadhyayi, which gives an authoritative description of the Sanskrit language, to have a complete exposition of which, several life times have to be spent in spite of several commentaries upon it, written from time to time by several distinguished scholars. The work is a linguist's and not a language teacher's. Some Western scholars have described it as a wonderful specimen of human intelligence, or a notable manifestation of human intelligence. Very little is known unfortunately about his native place parentage or personal history. The account given about these in the Kathāsaritsāgara and other books is only legendary and hence, it has very little historical The internal evidence. supplied by his work shows that he lived in the sixth or the seventh century B. C., if not earlier, in the north western province of India of those days. Jinendrabuddhi. author the of the Kāsikavivaraņapanjikā or Nyāsa, has stated that the word হালাব্য mentioned by him in his sūtra (IV. 3.94) refers to his native place and the word शालातरीय derived by him from the word शलात्र by that sūtra was, in fact his own name, based upon the name of the town which formed his native place. Pāṇini has shown in his work his close knowledge of, and familiarity with, the names of towns, villages, districts, rivers and mountains in and near Vāhīka, the north-western Punjab of the present day, and it is very likely that he was educated at the ancient University of Takṣaśilā. Apart from the authors of the Prātiśākhya works, which in a way could be styled as grammar works, there were scholars of grammar as such, who preceded him and out of whom he has mentioned viz. Āpiśali, Sākatāyana. Gārgya, Śākalya, Kāśyapa, Bhāradvāja, Gālava, Cākravarmaņa, Senaka and Sphotayana, grammarian Indra has not been Pāṇini, although mentioned by tradition says that he was the first of the Sanskrit grammarian language. It is very likely that Pānini had no grammar work of Indra before him, but at the same time it can be said that the works of some grammarians mentioned by Pānini such as Sākatāyana, Āpiśali, Gārgya and others had been based on the work of Indra. The mention of several ganas as also the exhaustive enumeration of all the two thousand and two hundred roots in the Dhātupātha can very well testify to the existence of systematic grammatical works before Panini of which he has made a thorough study and a careful use in the composition of his Ganapātha and Dhātupātha. His exhaustive grammar of a rich language like Sanskrit has not only remained superb in spite of several other grammars of the language written subsequently, but its careful study is felt as a supreme necessity by scholars of philology and linguistics of the present day for doing any real work in the vast field of linguistic research. For details see pp,151-154 Vol. VII of Patanjala Mahabhāsya, D. E. Society's Edition.

पाणिनिस्त्र called also by the name अष्टक or पाणिनीय-अष्टक; name given to the Sūtras of Pāṇini comprising eight adhyāyas or books. The total number of Sūtras as commented upon by the writers of the Kāsikā and the Siddhāntakaumudī is 3983. As nīne sūtras out of these are described as Vārttikas and two as Gaṇasūtras by Patañjali, it is

evident that there were 3972 Sūtras in the Astaka of Pāṇini according to Patanjali. A verse Vaiyākaraņa current among schools states the number to be 3996; cf. त्रीणि सूत्रसहस्राणि तथा नव शतानि सूत्राणां च। षणायतिश्च पाणिनि: स्वयम् । The traditional recital by Veda scholars who look upon the Astādhyāyī as a Vedānga, consists of 3983 Sūtras which are accepted and commented upon by all later grammarians and commentators. The Sūtras of Pānini, which mainly aim at the correct formation of words, discuss declension, conjugation, euphonic changes, verbal derivatives, noun derivatives and accents. For details see Vol. VII. Vyākaraņa Mahābhāsya, D. E. Society's edition pp. 152–162.

पाणिनिस्त्रवातिंक name given to the collection of explanatory pithy notes of the type of Sūtras written mainly by Kātyāyana. The Varttikas are generally written in the style of the Sūtras, but sometimes they are written in Verse also. The total number of Varttikas is well-nigh above 5000, including Varttikas in Verse. There are three kinds of Varttikas; cf.उक्तानुकदुरकानां चिन्ता यत्र प्रवर्तते । तं ग्रन्थं वार्तिकं प्राह्वीर्तिकज्ञा मनीषिणः। Nāgeśa appears to have divided Värttikas into two classes as shown by his definition ' মুন্নী S नुक्तदुरक्ताचिन्ताकरत्वं वार्तिकत्वम् '. If this definition be followed, many of the Vārttikas given in the Mahābhāsya explaining and commenting upon the Sūtras will not strictly be termed as Vārttikas, and their total number which is given as exceeding 5000, will be reduced to about 1400 or so. There are some manuscript copies which give this reduced number, and it

may be said that only these Varttikas were written by Kātyāyana while the others were added by learned grammarians after Kātyāyana. In the Mahābhāsya there are seen more than 5000 statements of the type of Varttikas out of which Dr. Kielhorn has marked about 4200 as Vārttikas. At some places the Mahābhāsyakāra has quoted the names of the authors of some Varttikas or their schools. in words such as कोड़ीया: भारद्वाजीयाः पठितत, सौनागाः पठिततः etc. Many of the Varttikas given in the Mahābhāsya are not seen in the Kāśikāvītti, while some more are seen in the Kāśikā-vṛtti, which, evidently are composed by scholars who flourished after Patanjali, as they have not been noticed by the Mahābhāsyakāra. It is very difficult to show separately statements of the Bhasyakara popularly named 'istis' from the Varttikas of Kātyāyana and others. For details see Vol. VII Mahābhāsya, D.E. Society's edition pp. 193-224. पाणिनिस्त्रवृत्ति a gloss on the gram-

mar rules of Pānini. Many glosses were written from time to time on the Sūtras of Pāṇini, out of which the most important and the oldest one is the one named Kāśikāvrtti, written by the joint authors Jayaditya and Vāmana in the century A.D. It is believed that the Kāśikāvrtti was based upon some old Vrttis said to have been written by कुणि, निर्देश चुाछि, श्वीभूति वरहिच and others. Besides Kāśikā, the famous Vrtti, and those of कृणि,निद्धेर and others which are only reported, there are other Vittis which are comparatively modern. Some of them have been printed, while others have remained only in

manuscript form. Some of these are: the Bhasavitti by Purusottamadeva, Vyākaraņasudhānidhi Viśveśvara, Gūdhārthadīpinī by Sadāśivamiśra, Sūtravrtti by Annambhtta, Vaiyākaranasarvasva by Dharaṇīdhara, Sabdabhūsaṇa by Narayana Pandita, Paninisūtravrtti by Rāmacandrabhatta Vyākaraņadīpikā by Tare and Orambhatta. There are extracts available from a Sütravrtti called Bhāgavrtti which is ascribed to Bhartrhari, but, which is evident. written by a later writer (विमलमति according to some scholars) as there are found verses from Bhāravi and Māgha quoted in it as noticed by Sīradeva in his vṛtti on Pari 76. Glosses based upon Pāņini Sūtras, but having a topical arrangement are also available, famous ones among these being the Prakriyākaumudī by Rāmacandra Sesa and the Siddhantakaumudī by Bhattojī Dīksita. The मध्यमकौमुदी and the लघुकौमुदी can also be noted here although they are the abridgments of the Siddhanta Kaumudi. There are Vrttis in other languages also, written in modern times, out of which those written by Bohtlingk, Basu and Renou are well-known.

पाणिनीयशिक्षा a short work on phonetics which is taken as a Vedānga work and believed to have been written by Pāṇini. Some say that the work was written by Pingala.

पाणिनीयशिक्षादिका name of a commentary on the Siksa of Panini by घरणीघर as ordered by king उत्पलसिंह.

पातञ्जलमहाभाष्य the same as महाभाष्य. See महाभाष्य.

पात्रेसमितादि a class of irregular compound words headed by the compound word पात्रेसमित, which are taken correct as they are. This class of words consists mostly of words forming a tatpurusa compound which cannot be explained by regular rules. The class is called आङ्गतिगण and hence similar irregular words are included in it; e. g. पात्रेसमिता; गेहेशूर: कूपमण्डूक: etc. cf. Kās. on P. II.1.48.

पाद lit. foot; the term is applied to a fourth part of a section such as अध्याय, or of a verse which is divisible into four parts or lines; cf. प्रकृत्यान्त:पादमञ्यपरे P. VII.1115, also गो: पादान्ते P. VII. 1.57.

पादपूरण completion of the fourth part or Pāda of a stanza or verse; cf. सोचि छोपे चेत् पादपूरणम् P. VI.1.134, also प्रसमुपोदः पादपूरणे VIII. 1.6. As many times some particles, not with any specific or required sense, were used for the completion of a Pāda, such particles were called पादपूरण; cf. सन्वाभिधायकं नाम निपातः पादपूरण: R.Pr.XII.7; also निपातस्वर्था-संभवे पादपूरणो भवति V. Pr. VIII.50 Uvvața.

पामादि a class of words headed by the word पामन् to which the tad. affix न is added optionally with मतुष् in the sense of 'possession', e. g. पामनः, पामवान् ; वामनः, वामवान् etc.; cf. Kāś. on V.2.100.

पायगुण्ड, पायगुण्ड A learned pupil of Nāgeśabhaṭṭa who lived in Vārāṇasī in the latter half of the 18th century A.D. He was a renowned teacher of Grammar and is believed to have written commentaries on many works of Nāgeśa, the famous among which are the 'Kāśikā' called also 'Gadā' on the Paribhāṣenduśekhara, the 'Cidasthimālā' on the Laghuśabdenduśekhara and the 'Chāyā' on the Uddyota. Bālambhaṭṭa Pāyaguṇde, who

has written a commentary on the Mitākṣarā (the famous commentary on the Yajñavalkyasmṛti), is believed by some as the same as Vaidyanātha; while others say that Bālambhatṭa was the son of Vaidyanātha.

पारण the same as पारायण, recital of the Veda in any of the various artificial ways prescribed, such as krama, jaṭā, ghana etc.; cf. ऋते न च द्वेपदसंहितास्वरौ प्रसिध्यतः पारणकर्म चोत्तमम् R.Pr.XI.37.

पारस्करादिगण or पारस्करप्रमृति, words headed by the word पारस्कर which have got some irregularity, especially the insertion of स between the constituent words. For details see पारस्करप्रमृतीनि च संज्ञायाम् P. VI. 1.153 and the commentary thereon.

पारायण oral recital of a sacred work. See पारण.

पाराध्ये lit. serving the purpose of another like the Paribhāṣā and the Adhikāra rules in Grammar which have got no utility as far as they themselves are concerned, but which are of use in the interpretation of other rules; cf. आधिकारशब्देन पाराध्यांत् परिभाषाप्युच्यते. Par. Sek. Pari. 2, 3.

पारिभाषिक (1) technical, as opposed to literal; conventional; e. g. the words संबुद्धि, हेतु etc. cf. दाब्देरथांभिधानं स्वामाविकम् । न पारिभाषिकमदाक्यत्वात् । लोकत एवार्थावगते: । Kāś on P. I. 2,56; cf. किमिदं पारिभाषिक्याः संबुद्धेर्प्रहणमेकवचनं संबुद्धिराहोस्विदन्वर्थप्रहणं संवोधनं संबुद्धिरिति । M. Bh. on P. I. 2.33; (2) derived on the strength of a Paribhāṣā cf. पारिभाषिकं कान्वदनित्यं स्यात् Kāt. Par. vr. Pari. 58.

पारिशेष्य residual nature; the law or rule of elimination; the remaining alternative after full consideration of all the other alternatives; cf. विभाषा कुरुयुगन्धराभ्याम् । पारिशेष्याद्युगन्धरार्था विभाषा Kāś. on P. IV. 2.130; cf. also पारिशेष्याद्वजन्तादेव यत् सिद्ध: Sīra. Pari. 37.

पारिषद् lit. belonging to the assembly; the term पारिषद refers to the results of the discussions held at the assemblies of specially prominent scholars or learned persons; cf. सर्वेश्वेदपारिषदं हीदं शास्त्रं (ब्याकरणस्) तत्र नैकः पन्थाः शक्य आस्थातुम्। M.Bh. on II. 1. 58; VI. 3.14.

पारोध्य remoteness; lit. being out of sight; in grammar, पारोध्य is a condition for the use of the *perfect tense (छिट्). See परोक्ष.

पार्षद् पर्वदि भन्ने पार्षदम्, lit. the interpretation or theory discussed and settled at the assembly of the learned. The word is used in the sense of works on Nīrukti or derivation of words as also works of the type of the Prātiśākhyas; cf. पदप्रकृतीनि सर्वचरणानां पार्षदानि Nir. I. 17 and the com. of दुर्गोचार्य; cf. also पार्षदक्षतिरेवा तत्रभनतां नैन लोक नान्य-रिमन्येदे अर्थ एकार: अर्थ ओकारो वास्ति M. Bh. on I. 1. 48; see also pp. 104, 105 Vel. VII Mahābhāṣya D. E. Society's edition. See पारिषद.

पार्षद्व्याख्या name given to the commentary written by विष्णुमित्र on the Rk Prātisākhya.

पार्षद्स्त्रवृत्ति name given to the works of the type of commentaries written by उन्तर on the old Prātiśākhya books.

पाशादि a class of words headed by the word पाश to which the taddhita affix य is added in the sense of collection; e.g. पाश्या, तृण्या, वात्या etc. cf. Kas. on P. IV. 2.49.

पिङ्गलाचार्य an ancient scholar who is believed to be the first writer on

Prosody, his work being known as ন্তন্ত্: যান্ধ of পিন্ধত. Some scholars believe that he wrote a work on Phonetics which is now popularly called পাণিনীযাহামা.

पिच्छादि a class of words headed by the word पिच्छ to which the taddhita affix इल (इलच्) is added optionally with मत् (मतुप्), in the sense of 'possessed of'; e.g. ।पिच्छल; पिच्छवान, उरसिल: उरस्वान् etc.; cf. Kāś. on V. 2. 100.

पिञ्ज a tad. affix applied to the word तिल in the sense of fruitless, useless; cf. तिलालिप्पलात् पिञ्जपेजी IV. 2.36 Vart. 6; cf. also নিম্কারেক: तिल-पिञ्ज: तिल्लेका तिल्लेका तिल्लेका तिल्लेका तिल्लेका । Kāś. on P. IV. 2.36.

पिट ब् a tad. affix applied to the word नि in the sense of the depression of the nose, the word चि being substituted for नि; e.g. चिपिट:; cf. इनच् पिटचू चिक चि च P. V: 2.33

पित् marked with the mute letter प् which is indicative of a grave accent in the case of affixes marked with it, as for example, the affixes तिन्, सिन् and ामप्; cf. अनुदात्ती मुप्पितौ P. III. 1.4. A Sirvadhatuka affix, marked with the mute consonant q, in Panini's Grammar has been described as instrumental in causing many operations such as (a) the substitution of guna; (cf. P. VII. 3 84,91). (b) the prevention of guna in the case of a reduplicative syllable as also in the case of the roots भू and स (cf. P. VII. 3.87, 88); (c) the substitution of Vrddhi, (cf. P. VII. 3.89, 90), (d) the augments इ and ई in the case of the roots तृह् and g respectively (cf. P. VII. 3.92, 93, 94), and (e) acute accent for the vowel preceding the affix in the case of the roots भी, ही, भु and others (cf. P. VI. 1.192), A short vowel (of a root) gets त् added to it when followed by a kit affix marked with प्; e.g. विजित्य, प्रकृत्य, etc.; (cf. P. VI. 1.71).

पित्करण marking an affix with the mute consonant प् for several grammatical purposes; see पित्; cf. पित्करणानर्थक्यं चानक्कत्वात् P. III. 1. 33 Vart.5. See पित्.

पिरम्नत a grammatical operation caused by an affix marked with the mute consonant प्; cf. यत्तु खडु पिति हिस्मृतं प्राप्नोति हिस्मृतं प्राप्नोति हिस्मृतं प्राप्नोति हिस्मृतं प्राप्नोति हिस्मृतं प्राप्नोति हिस्मृतं केन तन स्यात्, M. Bh. on III. 1.-3 Vart. 7. For details see पित्.

पित्व the same as पित्करण. See पित्करण and पित.

पिपोछिकमध्या, पिपोछिकमध्यमा name given to a stanza of त्रिष्टुप or जगती or वृहती type consisting of three feet, the middle foot consisting of six or seven or eight syllables only; e. g. Rgveda X. 105, 2 and 7; IX. 110.1, VIII. 46.14; cf. डाईणक् पिपोछिकामध्या हरीयस्येति दक्ष्यते R. Pr. XVI. 25, 28, 36.

বিহাত [PISCHELL, RICHARD]
a famous European Grammarian
of the nineteenth century who
wrote many articles on grammatical subjects and wrote a work entitled 'Prakrit Grammar.'

पीडन compression; a fault in the pronunciation of vowels and consonants caused by the compression or contraction of the place of utterance; cf. विहारसंहारयोग्धांसपीडने। स्थान-करणयोग्धिरतारे ज्यासा नाम दोष्ठः, संहारे संकोचने पीडनं नाम। R. Pr. XIV. 2; cf. also ज्यञ्जनानामतिप्रयस्नेनोञ्चारणं पीडनं R. Pr. XIV. 5.

पील्वादि a class of words headed by the word पील to which the taddhita affix जुण (जुणप्) is added in the sense of 'decoction' (पाक). e. g. पीलुकुण: cf. Kāś. on P. V.2.24.

पु short term for the labial consonants प्, फ्, ब्, भ् and म् as prescribed by P. I.l.61 e. g. ओ: पुयण्ड्यपरे (P. VII. 4.80).

पुनद्भान restoration of the masculine form in the place of the feminine one as noticed in compound words, formed generally by the Karmadhāraya and the Bahuvrihi compounds, where the first member is declinable in all the three genders: This restoration to e. g. दीर्घजङ्गः. the masculine form is also noticed before the tad. affixes तस्, तर, तम, रूप्य, पाश, त्व as also before क्यङ् and the word मानिन्. For details, see P. VI, 3.34 to 42 and commentaries thereon. See also page 334, Vol. VII of the Pātanjala Mahābhāsya D. E. Society's edition.

पुस् masculine; a word used in grammar in the पुंलिङ्ग or the masculine gender; cf. स्त्रीपुंनपुंसकेषु Br. Dev. I. 40. cf. also असल्पाणां युवस्थिवरस्त्रीपुंसानां विशेषश्चाविवक्षितः सामान्यं च विवक्षितम् । M. Bh. on P. I. 2.68 Vart. 1; cf. पुंस्प्रवाद. and पोंस्नानि नामानि.

पुंस्क masculine nature, hence masculine gender. The word is generally found as a part of the word भाषित-पुंस्क which means a word which is declined in the masculine and the feminine gender or in the neuter and the masculine gender in the same sense. For details see M. Bh. on P. VI.3.34.

पुक् the augment प् added to the roots क, ही, क्र्यू etc. as also to all roots ending in आ before the causal sign णिच् (इ); e.g. अर्पयति, ह्रेपयति, क्रायति, दापयति, etc.; cf. अर्तिह्री क्र्याते, क्र्याक्षा पुङ्णो P. VII.3.36.

पुरुजराज a famous grammarian of the 12th century who wrote a learned commentaty on a part of the Vākyapadīya of Bhartrhari in which he has quoted passages from famous writers and grammarians such as भामह, दुन्तक, वामन, हेमचन्द्र and others. The name is found written as पुण्यराज also.

पुण्डरीकाक्ष a grammarian of the fourteenth century who wrote a commentary named कातन्त्रपरिशिष्टटीका on the कातन्त्रच्याकरण.

पुण्यनन्द्न a famous grammarian, who wrote a grammar work, named रूपमाला.

पुण्यराज see पुञ्जराज.

पुण्यसुन्द्रगणि a Jain grammarian who has written a commentary work on the घातुपाठ of हेमचन्द्र.

पुत्रद् (1) the word पुत्र as given in the ancient list of masculine words marked with the mute letter ट् to signify the addition of the fem. affix हं (डीप्); cf. P. IV.1.15; (2) the substitute पुत्रट् (i. e. पुत्री) for the word दुहितृ optionally prescribed after the words मूत, उम्र, राज, भोज, कुल and मेर in the simple sense of 'girl' and not 'daughter' e. g. राजपुत्री, सूतपुत्री; cf. P.VI.3.70 Vart. 9.

पुनःप्रसङ्गविज्ञान occurrence or possibility of the application of a preceding grammatical rule or operation a second time again, after once it has been set aside by a subsequent opposing rule or rules in conflict; cf. पुनःप्रसङ्गविज्ञानात् सिद्धम् Par. Śek. Pari. 39; cf. M. Bh. on P. I. 4.2 Vart. 7; cf. also Puru. Pari. 40.

पुनःप्रसच the same as प्रतिप्रसच counterexception; cf. Candra Vyak. VI.4. 49.

पुनरक्त a passage which is repeated in the क्रमपाठ and the other Pāthas or recitals; the word is also used in the sense of the conventional repetition of a word at the end of a chapter. The word पुनर्वचन is used also in the same sense; cf. यथोक्तं पुनरुक्तं त्रिपदप्रभृति त्रिपदप्रभृति । T.Pr.I.61; cf. also R. Pr. X.8 and 10.

पुनग्रहण recital of a word again in the Krama and other Pāṭhas for a special purpose, although such a recital after three times is generally discouraged; cf. एवमर्थविशेषात् पुनस्कस्य ग्रहणं भवति ... Uv. Bhāṣya on V. Pr. IV. 177.

पुनर्वचन use of the same word or expression, which, if noticed in the writing of the Sūtrakāra, is indicative of something in the mind of the Sūtrakāra; cf. अगः पुनर्वचनमपवाद-विषये अनिवृत्त्यर्थम् M. Bh. on P. III. 3. 12 Vārt.1; cf also पुनर्वचनमनित्यत्वज्ञा-पनार्थम् । Kāś. on P. I. 41

पुनर्विधान prescribing the same affix or operation again, which geneally is attended with some purpose; cf. ज्जुल: क्रियाथापपदस्य पुनर्विधानं तृजादिप्रतिक्षेधार्थम्, P.III. 3.10 Vārt. 1; cf. also पुनर्विधानसामर्थ्यादस्यभपूर्विद्विगोर्छङ् न, Kāś. on P. V.1.57.

पुनर्ज्योत्त occurrence of the same operation again after it has once occurred and has been superseded; cf. अङ्गत्रृत्ते पुनर्जृताद्याचिः, M.Bh. on VI. 4.160; VII. 1.30 etc.

पुम् or पुंस् masculine. It appears that both पुम्, and पुंस were current terms meaning 'masculine' in ancient days. cf. पुम: खर्यप्परे P.VIII. 3.12. and पुंसोसुङ् P. VII. 1.89. Although पुम् is changed to पुंस् before a word beginning with a hard consonant, still पुंस is given as an independent word derived from the root पा cf. पातेई मसुन् Uṇādi S· IV. 177; cf. also the expressions पुंवचन, पुल्झ and पुंयोग.

पुरस्तात occurring beforehand, preceding; cf. पुरस्तादपवादा अनन्तरान् विभीन् वाधन्ते नोत्तरान् Par. Sek. Parī. 59, also M.[Bh. on VII. 2.100; cf. also the expression पुरस्तादपकर्ष which means the same as अपकर्ष which is opposed to अनुवृत्ति.

पुराण old; the word is used in the sense of old or ancient; cf. पुराणप्रोक्तेषु ब्राह्मणकरपेषु. P. IV. 3.105. It is also used in the sense of old mythological works; cf. इतिहास: पुराण वैद्यकं M.Bh. on Āhnika 1 Vārt. 5.

पुरुष a grammatical term in the sense of 'person;' cf. करोति: पचादीनां सर्वान् कालान सर्वान् पुरुषान्सर्वाणि वचनान्यनु-वर्तते, भवति: पुनर्वतंमानकालं चैकत्वं च. These persons or Purusas are described to be three प्रथम, मध्यम and उत्तम corresponding to the third second and first persons respectively in English Grammar; cf. also Nir. VII. 1 and 2.

पुरुषकार name of a commentary on the Sarasvatikanthābharaņa of Bhoja by Kṛṣṇalilāśukamuni.

पुरुषसंज्ञा the term पुरुष or person viz. the first, the second and the third; the rule prescribing the term पुरुष is तिङ्म्लीणि त्रीणि प्रथममध्यमोन्त्रमाः P. I. 4. 101; cf. परस्मैपदसंज्ञां पुरुषसंज्ञा बाधेत M. Bh. on P. I. 4. 1 Vart. 8.

पुरुषोत्तमदेव a famous grammarian believed to have been a Buddhist, who flourished in the reign of Laksmanasena in the latter half of the twelfth century in Bengal, Many works on grammar are ascribed to him, the prominent ones among which are the Bhasavrtti and the Paribhasavrtti. the Ganavitti and the Jnapakasamuccaya and a commentary on the Mahäbhāṣya called Prānapanā of which only a fragment is available. Besides these works on grammar, he has written some lexicographical works of which Haravali, Trikandasesa, Dvirūpakoṣa, and Ekākṣarakoṣa are the prominent ones. The Bhāṣāvṛtti has got a lucid commentary on it written by Sṛṣṭidhara.

पुरुषोत्तमविद्यानागीश a famous grammarian of Bengal, who wrote the grammar work Prayogaratnamālā in the fifteenth century. The work betrays a deep study and scholarship of the writer in the Mantrasāstra.

पुरोहितादि a class of words headed by the word पुरोहित to which the taddhita affix यक् is added in the sense of 'duly' or 'nature'; e.g. पारोहित्यम्, राज्यम्, बाल्यम्, मान्द्रम् etc.; cf. Kāś. on P. V. 1.128.

पुषादि a class of roots headed by the root पुत्र of the fourth conjugation whose peculiarity is the substitution of the aorist sign अ (अङ्) for न्लि; e. g. अप्यत्, अग्रुप्त्, अनुपत् etc. cf. पुषादिद्युतादय्लदितः परस्मेपदेषु P. III. 1.55.

पुष्करण a popular term used for the treatise on grammar by an ancient grammarian Āpīśali. cf. आपिशलं पुष्करणम् Kāś. on P. IV. 3. 15. It was called Puṣkaraṇa probably because it was very extensive and widely read before Pāṇini. For the reading दुष्करण for पुष्करण, and other details see Mahābhāṣya Vol. VII. pp. 132-133, D. E. Society's edition.

पुष्करादि a class of words headed by the word पुष्कर, to which the taddhita affix इन् (इनि) is added provided the word ending with the affix forms the name of a district. e. g. पुष्करिणीं, पश्चिमी etc. cf. Kāś. on P. V. 2.135.

पूजार्थ lit. for the sake of paying respect. The word is used by commentators in connection with references to ancient grammarians by Pāṇini in his sūtras, where the commentators usually say that the sūtras citing the views of ancient grammarians imply merely an option, the name being quoted merely to show respect to the grammarian; cf. आपिशालिग्रहणं पूजार्थम् S.K. on P.VI.1.92.

पूज्यपाद originally a title, but mostly used in connection with the famous Jain grammarian देवनन्दिन् whose work on grammar called जैनेन्द्र- ज्याकरण is well-known; see देवनन्दिन्.

प्रण an ordinal numeral; lit. the word means completion of a particular number (संख्या); cf. येन संख्या संख्यानं पूर्यते संपद्यते स तस्याः पूरणः । एकादशानां पुरण: एकादश: । Kāś. on P.V. 2.48. The word is used also in the sense of an affix by the applicawhich the particular of number (संख्या) referring to an object, is shown as complete; cf. यरिमनुपसंजात अन्या संख्या संपद्मते प्रत्ययार्थ: Kāś. on P. V.2.48. These Pūraņa pratyayas are given in P. V. 2. 48-58; cf. पूरणं नामार्थ: । तमाह (तीयराब्द: । अत: पुरणम् M. Bh. on P.II.2.3. The word also means 'an ordinal number'; cf. प्रगगुणसुहितार्थ-सदब्ययतब्यसमानाधिकरणेन P.II.2.11.

पूरणप्रत्यय a tad. affix showing the completion of the particular number (संख्या) shown by the word to which the affix is applied; cf. अर्धपूर्वपदश्च पूरणप्रत्ययान्तः संख्याशब्दो भवतीति वक्तब्यम् । अर्धपञ्चमः । M. Bh.on P.I.1.23 Vart. 7. These affixes are mentioned by Pāṇini in V.2. 48 to 58.

पूरणान्त ending with an ordinal affix; the same as पूरणप्रत्ययान्त; cf. योसो पूरणान्तात् स्वार्थे अन् सोपि पूरणमेव M. Bh.on P. II. 2.3.

पूर्व (1) ancient, old; (2) belonging to the Eastern districts. The word

is frequently used as qualifying the word आचार्य where it means ancient.

पूर्वत्रासिद्धवचन the dictum of Panini about rules in his second, third and fourth quarters (Padas) of the eighth Adhyaya being invalid to (viz. not seen by) all the previous rules in the first seven chapters and the first quarter of the eighth as laid down by him in the rule पूर्वत्रासिद्धम् VIII.2.1. The rule पूर्व-त्रासिद्धम is taken also as a governing rule i.e. अधिकार laying down that in the last three quarters also of his grammar, a subsequent rule is invalid to the preceding rule. The purpose of this dictum is to prohibit the application of the rules in the last three quarters as also that of a subsequent rule in the last three quarters, before all such preceding rules, as are applicable in the formation of a word, have been given effect to; cf. एवमिहापि आदेशलक्षणप्रतिषेधार्थमत्सर्ग-पर्वत्रासिद्धवचनं लक्षणभावार्थं च M.Bh. on P. VIII.2.1 Vārt. 8.

पूर्वत्रासिद्धीय an operation prescribed in the province of the rule पूर्वत्रा- सिद्धम् i.e. in the last three quarters of the eighth book of Panini's grammar.

पूर्वनिघात the grave accent for the preceding acute vowel as a result of the following vowel made acute, and the preceding, as a result, turned into grave by virtue of the rule अनुदात्तं पदमेकवर्जम् VI.1.198; cf. मतुब्विभत्तयुदात्तलं पूर्वनिवातस्यानिभित्तं स्यात् । अग्रिमान्। वायुमान्। M. Bh. on P.I.1.39 Vart. 16.

पूर्वनिपात placing first (in a compound); priority of a word in a compound, as in the case of an adjectival word. For special instructions in grammar about priority see P. II.2.30 to 38.

पूर्वपक्ष lit. the view placed first for consideration which generally is the view of the objector and is generally refuted by the author's view called उत्तरपक्ष or सिद्धान्त.

पूर्वपद anterior member, the first out of the two members of a compound, as contrasted with the next member which is उत्तरपद; cf. पूर्व-पदोत्तरपद्योश्कोददाः पूर्वपदस्यान्तवद्भवति, M. Bh. on P.VI.1.85 Vart. 4.

प्रेपद्प्रकृतिस्वर retention of the original acute accent of the first member in a compound as is generally noticed in the bahuvrihi compound and in special cases in other compounds; cf. बहुनीही प्रकृत्या पूर्वपद्म and the following rules P. VI. 2.1 to 63.

पूर्वपदार्थप्राधान्य importance in sense possessed by the first member of a compound as noticed generally in the case of the avyayibhāva compound, which hence is defined as पूर्वपदार्थप्रधानान्ययोभावः M.Bh. on P.II. 1.6, II.1.20, II. 1.49.

पूर्व रूप substitution of the former letter in the place of the two viz. the former and the latter, as a result of the coalescence of the two; cf. अमि पूर्व: and the following rules P. VI. 1.107-110.

पूर्विविधि (1) an operation or kārya for the anterior; cf. P. I. 1.57; cf. also Mahābhāsya on P. I. 1.57; cf also एकादेश: पूर्वविधो स्थानिवत् M.Bh. on I.2.4 Vārt. 2 and II. 4.62 Vārt. 4; (2) an operation or a rule cited carlier in the order of sūtras; cf. पूर्वविधिमुत्तरो विधिवधित M. Bh. on P. I. 1.44 Vārt. 13.

पूर्वविप्रतिषेघ conflict of two rules where the preceding rule super-

sedes the latter rule, as the arrival at the correct form requires it. Generally the dictum is that a subsequent rule should supersede the preceding one; cf. विप्रतिषेधे परं कार्यम् P. I. 4. 2; but sometimes the previous rule has to supersede the subsequent one in spite of the dictum विप्रतिषेधे परम्. The author of the Mahābhāṣya has brought these cases of the पूर्वविप्रातिषेध, which are. in fact, numerous, under the rule विप्रतिषेधे परं कार्यम् by taking the word पर in the sense of इष्ट 'what is desired '; cf. इष्टवाची परशब्द: । विप्रातिषधे परं यदिष्टं तद्भवतीति । M. Bh. on I. 1.3; I.2, 5; I. 4.2; II. 1.69, IV.1.85etc.; cf. also पूर्वविप्रतिषेधो नाम अयं विप्रतिषेधे परामित्यत्र परश्चब्दस्य इष्टवाचित्वाछब्धः सूत्रार्थः परिभाषास्थ्या पञ्चते Puru. Pari 108; for details see page 217 Vol. VII Mahābhāsya D. E. Society's edition.

पूर्वसवर्णद्धि substitution of the long form of the previous vowel in the place of two vowels as a result of their coalescence, prescribed by Pāṇini in VI. 1.102.

प्रवस्त्र lit. previous rule; a rule cited earlier in a treatise. The word is, however, frequently used in the Mahābhāṣya in the sense of 'a rule laid down by an earlier grammarian'; cf. वर्ण वाहुः प्वस्त्रे M. Bh. Āhnika l, प्वस्त्रे गोत्रस्य दृद्धभिति संज्ञा कियते M. Bh. on I. 2. 68; cf. also M.Bh. on P.IV.1.14 Vārt. 3, VI.1.163 Vārt. 1, VII.1.18, VIII. 4.7.

पूर्वस्थानिक a variety of antarangatva mentioned by Nāgeśa in the Paribhāsenduśekhara, where an operation, affecting a part of a word which precedes that portion of the word which is affected by the other operation, is looked upon as antaraṅga; e. g. the হিন্তা in স্থানিষ্ঠ (স্থানিষ্ট্য) is looked upon as প্ৰন্যাস্ক with respect to the elision of বিন্ which is বহিন্ধে. This kind of antaraṅgatva is, of course, not admitted by Nāgeśa although mentioned by him; cf. Par. Śek. Pari. 50,

पूर्वन्त end of the previous. The word is used in connection with a vowel which is substituted for two vowels (एकादेश.). Such a substitute is looked upon as the ending vowel of the preceding word or the initial vowel of the succeeding word; it cannot be looked upon as both at one and the same time; cf. अन्तादिवच P. VI. 1.85 and उभयत आश्रयण नान्तादिवत् Sira. Pari. 60; cf. also किं पुनरयं पूर्वान्तः अहोस्वित् परादिः आहोस्विद्मकः M. Bh. on I. 1.47 Vart. 3.

पूर्वोन्तसस्वर belonging to the previous vowel in syllabication; e. g. a consonant at the end of a word or the first in a consonant group (संयोग).

पूर्वोपरपाद name given to the second pada of the second adhyaya of Paṇini's Aṣṭādhyayī which begins with the Sūtra पूर्वापराधरोत्तरमेकदेशिनेका- धिकरणे P. II. 2.1.

पुक्त lit. mixed. The term is used in the Prātiśākhya works in connection with the vowel क्र or ल which is looked upon as a पुक्तस्वर being mixed with the consonant र or ल; cf. पुक्तस्वरो नाम क्रकार: लुकारश्च रेफलकारसंपृक्तस्वात् com. on T.Pr.XIII.16.

पृथक् separately as far as hearing is concerned; distinctly separate from another; cf. सन स्वरा ये यमास्ते पृथग्वा R. Pr. XIII. 17.

पृथायोगकरण framing a separate rule for a thing instead of mentioning it along with other things in the same context, which implies some purpose in the mind of the author such as anuviti in subsequent rules, option, and so on; cf. प्रथायोगकरणमस्य विधेरनित्यत्वज्ञापनार्थम् Kāś. on P. I.3.7; cf. also Kāś. on I.3.33, I. 3. 84, I.4.58, III.1.56, IV.1.16, VII. 4.33, VIII.1.52, VIII.1.74.

पृथ्वादि a class of words headed by the word पृथु to which the taddhita affix इमन् (इमानेच्) is added optionally with the other usual affixes अण, त्व and तल् in the sense of 'nature'; e. g. प्रथिमा, पार्थवम्, पृथुत्वम्, पृथुता; similarly म्रदिमा, मार्वम् मृदुत्वम्, मृदुता पटिमा पाटवम्, पद्रता पद्रत्वम्; cf. Kas. on P.V.1.122.

पृथ्वीधराचार्य a grammarian of the Eastern school who wrote the treatise कातन्त्रविवरण on Katantra Grammar.

पृषोद्रादि a group of words, with irregularity in the coalescence of the two constituent members, collected together by Pāṇini and mentioned together with the word पृषोदर at the head; cf. पृषोदरादीनि यथापदिष्टम् P. VI. 3. 109; cf. also येषु लोपागमवर्णाविकाराः शास्त्रण न विह्ताः, हस्यन्त च तानि, यथोपदिष्टानि साधूनि भवन्ति। पृषोदरम्, बलाहकः, जीमूतः, पिशाचः, वृसी, मयूरः, पयोपवसनानाम्, दूळाः etc. Kās. on P.VI. 3.109.

पंज tad. affix added to the word तिल optionally with the affix पिञ्ज; e. g. तिलपेज:. See पिञ्ज.

पेदुभद्द a grammarian, who has written a treatise named औणादिकपदार्णन on the Uṇādi sūtras.

पैलादि a class of words headed by the word पैल, the tad. affix in the sense of युवन applied to which (words) is elided; e.g. पैल: पिता, पैल: पुत्र:; for details see Kāś. on P.II.4. 59.

पौनःपुन्य frequency; repetition; a sense in which the frequentative affix यङ् and in some cases the imperative mood are prescribed; cf. पौनःपुन्यं भृज्ञार्थश्च कियासमिहारः S. K. on P. III. 1.22; cf. also S. K. on P.III.4.2.

पीरस्त्येवयाकरण a grammarian of the eastern school which is believed to have been started by जिनेन्द्रबुद्धि the writer of the gloss called न्यास on the Kāśikāvṛtti. The school practically terminated with पुर्धात्तमदेव and सीरदेव at the end of the twelfth century A.D. Such a school existed also at the time of Panini and Patānjali, a reference to which is found made in प्राचां ष्प ताद्धेत: P. IV. 1.17 and प्राचामवृद्धात्मन् बहुलप् IV.1. 160 and प्राचामुपादेरडज्बुचौ च V.3.80 where the word is explained as प्राचामाचार्याणां by the writer of the Kāśikā.

पौर्वापर्य (1) a relation between two operations or rules based upon their anterior and ulterior positions, which is many times taken into consideration for deciding their relative strength; (2) the order of words; cf. शब्देनार्थान्वाच्यान हश्वा बुद्धो कुर्यात् पौर्वापर्यम् M. Bh. on P. 1.4.109 Vart. 10; cf. also पौर्वापर्यमकाल्डबपेतं संहिता, P. I. 4.109 Vart. 8.

पौष्करसादि an ancient grammarian who belonged to the dynasty of पुष्करसद, whose views are quoted by the Varttikakāra and the writers of the Prātiśākhya works; cf चयो द्वितीया: शरि पोष्करसादे: P. VIII. 4.48 Vārt. 3; cf. also व्यञ्जनपर: पौष्करसादेनं पूर्वश्च जकारम् T. Pr. V; cf. also T. Pr. XIII. 16; XIV. 2, XVII. 6.

ম a conventional term for ৱন্দ (short) generally applied to vowels in the Jainendra Vyākaraṇa.

प्रकम्प depression of the voice after raising it as noticed in connection with the utterance of the svarita vowels in certain cases and in certain Vedic schools with a view to show the svarita nature of the vowel distinctly, in spite of the fact that such a depression is generally looked upon as a fault; cf. असन्दिग्धान् स्वरान् ब्र्यादिवकृष्टानकाम्पितान् R. Pr. III.18 as also जात्योभिनिहितश्चेत्र क्षेप्रः प्रक्रिप्र एव च । एतं स्वराः प्रकम्पन्ते यत्रोचस्वरितीदयाः R. Pr. III.19.

प्रकरण topic; context; a section wherein a particular subject is treated; cf. अर्थात् प्रकरणाडा लोके कृत्रिमाक्षात्रिमयोः कृत्रिमे संप्रत्ययो भवति M.Bh. on I. 1. 23; cf. also सामान्यशब्दाश्च नान्तरेण विशेषं प्रकरणं वा विशेषेण्यवतिष्ठन्ते M. Bh. on I. 2.45 Vart 9.

प्रकर्णप्रस्थ literary works in which the treatment is given in the form of topics by arranging the original sūtras or rules differently so that all such rules as relate to a particular topic are found together; the Prakriyākaumudī, the Siddhāntakumudī and others are called प्रकरणप्रस्थ. Such works are generally known by the name प्रक्रियाप्रस्थ as opposed to द्वारीग्रस्थ.

प्रकर्ष eminence; excellence of a particular quality; cf. कथं पुनरन्यस्य प्रकर्षेण अन्यस्य प्रकर्षः स्यात्; cf. also यद्यपि द्रव्यस्य स्वतः प्रकर्षो नास्ति तथापि गुणकियास्थः प्रकर्षो द्रव्ये उपन्वर्यते, Kāś on P. V. 4.11.

प्रकर्षगति preferential treatment, special consideration; cf. तत्र प्रकर्षगतिर्वि शास्यते साधीयः यः अस्त्रिधः इति, M.Bh.on P.I. 1.56; cf. also M. Bh. on III. 1.94 Vart. 6.

प्रकर्षण keeping wide the two parts of the chin which causes a fault in pronunciation called बिक्कि2; cf. प्रकर्षण तदु विक्कि2मादुः । इन्बोः प्रकर्षण सर्वे

तश्रलने विक्रिप्टमसंयुक्तं नाम दोषों भवति ; Uvvata on R. Pr. XIV.-3.

प्रकल्पक (fem. प्रकल्पिका) a word or expression causing a change in the nature of another word or expression which has to be taken as changed accordingly; cf. प्रकल्पक-मिति चेन्नियमाभावः P.I. 1.68 Vārt. 15; प्रत्ययविधिरयं न च प्रत्ययविधो पञ्चम्यः प्रकल्पिका भवन्ति M.Bh. on P.I.1.27 Vārt.1,I.1. 62 Vārt.7; II.2.3 Vārt.1, IV. 1.60; cf. also रुधादिभ्यः इत्येषा पञ्चमी शप् इति प्रथमायाः षष्टीं प्रकल्पयिष्यति, M. Bh. on II 2.3. Vārt. 1, III.1.33.

प्रकल्पिक्रय a word in which a verbal activity has to be conjectured, as for example, the words गो:, अश्वः etc. Words which are not actually derived by rules of grammar are called प्रकल्पिक्रय as contrasted with प्रत्यक्षिक्रय.

प्रकार (1) attribute, attribute which differentiates, manner, difference; differentiating description; cf. काच-त्प्रकारं प्राप्तः इत्थंभूतः Kāś. on P.II.3.21: (2) resemblance, similarity of one thing with another with slight deficiency; cf. प्रकारे गुणवचनस्य । प्रकारो भेद: सादृश्यं च । तदिह सादृश्यं प्रकारी गृह्यते । प्रकारे वर्तमानस्य गुणवचनशब्दस्य द्वे भवतः। पदुपदुः मृदुमृदुः । अपरिपूर्णगुण इत्यर्थः । परि-पूर्णगुणेन न्यूनगुणस्य उपमाने सत्यवं प्रयुज्यते Kas. on P. VIII.1.12; (3) differentiating attribute; cf. प्रकारवन्त्रने थाल V. 3.23, प्रकारवचने जातीयर् V. 3.69, स्थ्लादिभ्यः प्रकारवचने कन् V. 4.3 where Kāsīkā defines the word प्रकार as सामान्यस्य भेदको विशेषः प्रकारः Kās. on V. 3.23 and 69; (4) type, cf. इतिराब्द: प्रकारार्थ: Kāś. on V. 2.93; cf. also आदिशब्द; प्रकारे Kāś. on देवपथादिभ्यश्र P. V.3.100; cf. also आदिशब्द: प्रकारे वर्तते । देवदत्तादय आढ्याः । देवदत्तप्रकारा इत्यर्थ: M.Bh. on I.3.1 Vart. 11.

মনায় name of commentary on Bhartrhari's Vākyapadīya by Puñjarāja.

সকীৰ্ণকাতৰ name given to the third Kāṇḍa or book of Bhartrhar i's Vākyapadīya where miscellaneous topics are treated. The third Kāṇḍa consists of 14 sections called by the name Samuddeśa. For details see pp. 381-382 Mahābhāṣya Vol. VII. D. E. Society's edition.

प्रस्त (1) in context, in question; the word is frequently used in connection with words in the preceding rules which are drawn on to the following rules by anuvitti or continuation; cf. प्रकृत गुणवृद्धिग्रहणमनुवर्तते, M.Bh. on I.1.3 Vart. 2: (2) found or available in a large quantity; cf. तत्प्रकृतवचने सपट्। प्राचुर्येण प्रस्तुतं प्रकृतम्। Kas. on P. V. 4.21.

प्रकृति (1) material cause; cf.. तद्धे प्रकृतौ । प्रकृतिस्पादानकारणं तस्यैव उत्तरमवस्थान्तरं विकृतिः Kās.on P.V.1.12; (2) original, as opposed to 'modified' (विकृति): the original base of a word which is used in language by the addition of affixes. There are mentioned three kinds of such original words in grammar, roots (धातु), noun bases (प्रातिपादिक) and affixes (प्रत्यय). प्रकृति is defined as ' शास्त्रप्रक्रियाव्यवहारे प्रकृतिप्रत्ययविभागकल्पनय शब्दार्थभावनायां प्रत्ययात् प्रथमम्पादानकारणामेव या उपादीयते तां प्रकृतिरिति ब्यपदिशन्ति ' in the Sringāraprakāsa; cf. अपराब्दो ह्यस्य ५कृतिः। न चापराब्दः प्रकृतिः। ह्यपशन्दा उपदिश्यन्ते न चानुपदिष्टा प्रकृतिरस्ति । M.Bh. on Siva Sūtra 2; cf. also कुरप्रकृतिर्घातु: M.Bh. on P. VI. 2. 139 \mathbf{V} art. 2; पदप्रकृतिः संहिता । पदप्रकृतीनि सर्व-चरणानां पार्षदानि Nir. I.17.

प्रकृतिनियम restriction regarding the base, as contrasted with प्रत्ययनियम, cf. किमयं प्रत्ययनियमः प्रकृतिपर एव प्रत्ययः प्रयोक्तव्यः अप्रकृतिपरो नेति । आहोस्वित् प्रकृतिनियमः । प्रत्ययपरेव प्रकृतिः प्रयोक्तव्या अप्रस्ययपरेव प्रकृतिः । प्रयोक्तव्या अप्रस्ययपरेव प्रकृतिः । M.Bh. on P.III. 1.2.

प्रकृतिप्रत्ययविभाग division of a word

(in use in a language) into the base and the affix, which is looked upon as the main function of grammar.

प्रकृतिप्रत्यापति restoration to the original word from the substituted word; e.g. the restoration of the root हन् in कंसनधमान्धे कंसं घातयति; cf. आख्यातात्कृदन्ताणिजनक्तन्यस्तरान्धे इत्यतिस्मन्धे। कृत्छक् प्रकृतिप्रत्यापतिः प्रकृतिनन्न कारकं भन्नतीति नक्तन्यम्, M.Bh. on III. 1. 20 Vart. 6.

प्रकृतिमान phonetical maintenance of a wording without allowing any euphonic modifications as found in the case of a dual form ending in ई, ऊ or ए, as also in other specified cases; cf. ईद्देद्दिवचनं प्रश्चम् and the following rules P. I. 1.11 to 19, as also जुतप्रश्चा अचि नित्यम् VI.1.125.

प्रकृतिस्वर the accent i.e. the acute accent (उदात्त) possessed by the original word as contrasted with the accent of the affix (प्रत्ययस्वर) which (latter) is looked upon as more powerful; cf. (बहुब्रीही) पूर्वपदं प्रकृतिस्वरं भवति M.Bh. on II.1.24, II. 2.29 Vart. 17. See Paṇini Sūtras VI.2.1 to 63.

प्रकृत्यन्तर difference in the radical base; a different radical base; cf. कथमुपबईणम् l वृहिः प्रकृत्यन्तरम् M. Bh. on I. l. 4; cf. also प्रत्ययार्थस्याज्यतिरकात्प्रकृत्यन्तरेषु मन्यामहे घातुरेव क्रियामाहेति M.Bh. on P.I. 3.1.

प्रकृत्यर्थिनियम restriction regarding the sense of the radical base; cf. प्रकृत्यर्थिनियमे अन्येषां प्रत्ययानामभाव:। अनुदात्त- ङितस्तृजादयो न प्राप्नुवन्ति M.Bh. on P.I. 3.12 Vart. 5.

प्रकृत्या intact, without any change by rules of euphony, accent etc.; cf.P. VI. 2.1 etc. VI.2.137, VI.3.74 and VI.4.163.

परुष्ट superior, excellent; cf.मध्यमश्च गुक्र-शन्दः पूर्वमपेक्ष्य प्रकृष्टः परमपेक्ष्य न्यूनः न च न्यूनः

प्रवर्तते; M.Bh. on P. V.3.55 Vārt. 3. प्रक्रम (1) the place of articulation, the place of the production of sound, such as throat, chest, palate and the like; cf. प्रकम्पन्ते अध्मन्वर्णा इति प्रकमः स्थानमुच्यते M. Bh. Pradīpa on सिद्धं तु समानप्रकमवन्त्रनात् P. I.2.30 Vārt. 2; (2) recital of Veda, described as कमपाठ cf. उभयथा च प्रकमे दोषो भवति M.Bh. on P. VIII. 4.28; cf. also "अञ्च प्रकमेषु दोषो भवति "quoted in the Mahābhāsya on P.VI. 1.172; (3) regularity in the position of words, regular order of words.

प्रक्रियाकीमदी a well-known work on Sanskrit Grammar by रामचन्द्रशेव of the 15th century, in which the subject matter of the eight chapters of Panini's grammar is arranged into several different sections forming the different topics of grammar. It is similar to, and possibly the predecessor of, the Siddhanta Kaumudi which has a similar arrangement. The work was very popular before the Siddhānta Kaumudi was written. It has got commentaries numbering many dozen viz. प्रक्रियाप्रसाद, प्रक्रियाप्रकाश. प्रक्रियाप्रदीप, अमृतस्तुति. प्रक्रियाज्याकृति,निर्मेलदर्पग,तत्त्वचन्द्र, प्रक्रियारज्जन, प्रक्रियाचिवरण and others of which the Prasada of Vitthalesa and the Prakāśa of Śrikrsna are the well-

प्रक्रियाकोसुदीवृत्ति called also प्रक्रियाको-सुदीव्याख्या or even कृष्णपण्डिता (वृत्ति) written by a learned grammarian named Kṛṣṇapaṇḍita belonging to the famous Sesa family of grammarians.

प्रिक्रमाकौमुदीसार a commentary on Rāmacandra's Prakriyākaumudī by a grammarian named Kāśīnātha.

प्रक्रियाप्रकाश name of the learned commentary on the प्रक्रियाकौमुदी,

called also प्रक्रियाकोमुदीप्रकाश, by Kṛṣṇaśeṣa, the son of Nṛṣiṇhaśeṣa, which is, in a way an improvement upon the commentary Prasāda of Viṭṭhaleśa.

प्रिक्तियाप्रदीप name of a commentary on the प्रक्रियाकौमुदी, written by चक्रपाणिदत्त.

मिन्नियाप्रसाइ name of the scholarly commentary on Rāmacandra's Prakriyākaumudī, written by Vitthalesa, the grandson of Rāmacandra.

মকিয়ান্দ্রই a work on grammar by Abhayacandra in which the Sūtras of Śākaṭāyana's Śabdānuśasana are arranged in the form of different sections dealing with the different topics of grammar.

प्रगद्यादि a class of words headed by the word प्रगदिन to which the tad. affix य (ज्य) is added in the four senses prescribed in P. IV.2.67-70; e.g. प्रागद्यम्, शारद्यम् कौविदार्यम् etc.; cf. Kas. on P. IV.2.80.

प्रगाथ a couple of Vedic hymns divided into three hymns for purposes of singing as Sāman; cf. यत्र दे ऋचौ प्रप्रथनेन तिल्ल: क्रियन्ते स प्रगाथनात् प्रकर्षगानाद्वा प्रगाथ इत्युच्यते Kās. on P.IV 2.55.

प्रगीत a fault of utterance or recital where a simple word in conversation or recital is uttered in a tone proper for singing or in a manner suitable for singing; cf प्रगीत: सामवद्भारित: Kaiy. on M.Bh. Ahni.1

সমূহীৰ lit. held as it is, uncombinable by euphonic rules; the same as স্থয়.

प्रमृहीतपदा a description of the Samhitā text of the Veda in which a pragrhya vowel preceding another vowel is held up (प्रग्रह्म) i.e. kept as it is, without any euphonic combination; cf. सहोदयास्ता: प्रगृहीतपदा: सर्वत्रेव व्यक्षरान्तास्तु नैव R. Pr. II. 27. সমূহা a term used in the Prātisākhya works and by Pāṇini, in the sense of a vowel which is not combined with the following vowel by rules of euphony; e. g. মুজার অধ্যুন্তর, অমা অস etc; cf. R. Pr. I. 28 and 29; P. I. 1.11-19 and VI.1.125.

সমন্ত absence of euphonic change; the term is frequently used in the Taittirīya Prātisākhya; cf. T. Pr. I.60, IV.1.1-54.

মঘহন name given to the subdivisions of chapters or sections in certain books.

प्रचय (1) a specific feature or quality (धर्म) of the grave (अनुदात्त) accent when a vowel, accented grave, is preceded by a स्वारित (circumflex vowel) and is followed upon by another grave-accented These grave vowels in succession, i.e. the grave vowels which are not followed by an acute or a circumflex vowel are uttered neither distinctly circumflex nor distinctly grave; cf. also R. Pr. III.11-14. They are uttered like the acute. but slightly so; e. g. the vowels after मे and before ति in इमं मे गङ्ग यम्ने सरस्वति; cf. स्वरितात्सहितायामनुदात्तानां प्रचय उदात्तश्रुतिः T. Pr. XXI.10, 11 also cf. P.I.2.39, where the term एकश्रुति is used for the word प्रचय; (2) the connection of one word with many words; e.g. राज्ञा गोश्राक्षश्र पुरुषश्च where राज्ञ: is connected with गो, अश्व and पुरुष; cf. प्रचये समासप्रतिषेधो वक्तव्यः M. Bh. on II.1.1 Vart. 6.

प्रज्ञादि a class of words headed by the word प्रज्ञ to which the tad. affix अ (अण्) is added without any change of sense; e.g. प्राज्ञः, वाणिजः etc.; cf. प्रज्ञ एय प्राज्ञः। प्राज्ञी स्त्री। यस्यास्तु प्रज्ञा विद्यते सा प्राज्ञा भवति। Kas. on P.V. 4.38.

प्रणयन composition (of the original

Sūtra work); cf. द्वयमि चैतत् प्रमाणम् । उभयथा सूत्रप्रणयनात् Kās. on P.IV.2. 117; cf. also Kāś. on P.V.1.94 and V.4.21.

प्रण्यस्त silent; cf. अनादेशे प्रण्यस्ता जिह्ना T. Pr. II.20 explained by Uvvața as अनादेशे अनुपदेशे जिह्ना प्रण्यस्ता तृष्णींभूता भवति।

- प्रतिकण्डम् (1) vocally, pronouncedly, expressly without any attention to the derivation or the formation of the word; (2) irregular formation; c.. सर्वशास्त्रार्थ प्रतिकण्डमुक्तम् where प्रतिकण्ड is explained as निपातन by Uvvata; cf. प्रतिकण्ड निपातनम् : उत्सर्गविधिभः साधियनुमशक्या अपि प्रयोगविशेषा निपात्यन्ते शास्त्रसंपूर्तये. Uvvata on R. Pr. I.23.
- সনিক্ষম recital in the reverse order as in some of the artificial recitations of the Samhitā text such as অহা, ঘন etc.
- प्रतिजनादि a class of words headed by the word प्रतिजन to which the tad. affix ईन (खञ्) is added in the sense of 'good at' (तत्र साधु:); cf. प्रतिजने साधु: प्रातिजनीनः, जने जने साधुरित्यर्थ: Kās. on P. IV.4.99.
- प्रतिज्ञा प्रतिज्ञान also; hypothesis, express tenet in a Sastra or convention; cf. आङ: स्थः प्रतिज्ञान इति वक्तव्यम्। अस्ति सकारमातिष्ठते। आगमी गुणवृद्धी आतिष्ठते। विकारी गुणवृद्धी आतिष्ठते M.Bh. on P.I.3. 22; cf. also प्रतिज्ञानुनासिक्याः पाणिनीयाः Kas. on P.I.3.2, VII.1.1. प्रतिज्ञास्विरताः पाणिनीयाः Kas. on P.I.3.11.
- प्रातिद्वन्द्वभाविन् opponent, opposing; अन्तरङ्गं बहिरङ्गमिति प्रातिद्वन्द्वाभाविनौ एतौ पुक्षौ। M.Bh. on P. VIII.3.15.
- प्रतिनिर्दिश्यमान predicate, as opposed to the subject; cf. उद्देश्यप्रतिनिर्दिश्यमानशैरेक्यमापादयत्सर्वनाम पर्यायेण तत्ताहाङ्गभाक् M. Rh. Pradīpa.
- भारति knowledge, understanding; cf. तस्मादनभ्युपायः शब्दानां प्रतिपत्तौ प्रतिपद-पाठः । M.Bh. on Ahn. 1; also cf. M.Bh. on P. I. 1. 20. Vart. 5, I. 1.

44,46 etc.

- प्रतिपत्तिगरीयस्त्व difficulty in understanding; requiring an effort to understand the sense; cf. योगविभागे तु प्रतियोगं भिन्नबुद्धयुद्याद् ब्यक्तं प्रतिपत्तिगरीय-स्त्वम् Puru. Pari. 98.
- प्रतिपत्तिगौरव difficulty in understanding; requiring a longer time in understanding the sense; cf. एवं हि प्रतिपत्तिगौरवं स्थात् Sīra. Pari. 50. See प्रतिपत्तिगरीयस्त्व.
- प्रतिपत्तिलाधव facility of understanding; cf. प्रतिपत्तिलाघवार्थ ज्ञाजनोर्जा इति दोर्घान्तादेशविधानम् Sīra. Pari. 91.
- प्रतिपद्पाठ (1) recital of each and every word; (2) enumeration of every word; cf. किं शब्दानां प्रतिपत्तो प्रतिपदपाठ: कर्तव्यः, M. Bh. on Ähn. 1.
- प्रतिपद्विधान express statement by a definite wording; cf. एवं ताई उभयमनेन कियते अपवादविषये चानिवृत्तिः उत्सर्गविषये च प्रतिपदविधानम् । M. Bh. on III 3. 12. Vārt.1; cf. also प्रतिपदविधाना च षष्टी न समस्येत । का पुनः षष्टी प्रतिपदविधाना का कृत्योगा । सर्वी षष्टी प्रतिपदविधाना शेषलक्षणां वर्जयस्वा । कर्तृकर्मणोः कृति इति या षष्टी सा कृत्योगा; M. Bh. on P. II. 2.8 and II.2.10.
- प्रतिपद्विधि an injunction or operation stating expressly the word or words for which it is meant; cf. यं विधि प्रति उपदेशोनर्थकः स विधि बध्यते । दत्वं प्रति नुमः प्रतिपद्विधरनर्थकः, रोः पुनर्नि-मित्तमेव. । M.Bh. on P. VIII. 2.72.
- भतिपदोक्त expressly stated as opposed to implied or suggested; cf. लक्षण- प्रतिपदोक्तयोः प्रतिपदोक्तयेव प्रहणम्, Par. Sek.Pari.105; cf. also विशेषेण प्रतिपादितं प्रतिपदोक्त Puru. Pari. 3.
- प्रतिप्रस्व lit. bringing into life again; the term is used in the sense of a counter-exception; cf. याजकादिभिश्रेति पुनः कारकषष्ठीसमासप्रतिप्रसवाद् ब्राह्मणयाजकादि- षु उत्तरपदप्रकृतिस्वर एव । Bhāṣāvṛtti on II.2.16.

प्रतियोगिन negative counterpart; cf. न चारतरेण प्रतियोगिनं स्पर्धा भवति M. Bh. on II. 1.69. Vārt. 6; also M.Bh. on VIII. 8.4 Vārt. 8; corresponding term; ct. प्रथमप्रहणं च तियोग्यपेक्षत्वाचो-प्रयुज्यते Kās. on V. 3.1.

प्रतिरूपक similar in appearance; cf. उपसर्गविभक्तिस्वस्मृतिरूपकाश्च निपाता भवन्ति M. Bh. on P. II. 2.24 Vart. 22, as also on P. III. 4.2; cf. उपसर्गप्रतिरूपका निपाता:, तिङ्न्तप्रतिरूपका निपाता:; cf. also अस्ति च समासप्रतिरूपको रूढिशब्द: स्वतन्त्र इति Nyasa on P. I. 4.54.

प्रतिलोम lit. regressive; a kind of Samdhi or euphonic combination, in which the consonant precedes and the vowel comes after it; e.g. हन्यताडग्रिः; cf. प्रतिलोमसंधिषु ब्यञ्जनानि पूर्वाणि स्वरा उत्तरे; Uvvata on R. Pr. I. 4.

प्रतिवर्ण for every letter; corresponding to every letter; cf. अनर्थकारत वर्णाः प्रतिवर्णमर्थानुपळ्छेः M. Bh. on Ahnika 2, Siva sūtra 5.

प्रतिविधान counteraction; solving a difficulty by taking the necessary action; cf. अयिभदानों स प्रतिविधानकाल; M. Bh. on P. VII. 4.60 Vart. 4; cf. also तत्र प्रतिविधानं द्विवचनिमित्ते अचीत्युच्यते, Kās. on P. VI. 1.2; cf. also the usual expression प्रतिविधां देषेषु M. Bh. on I. 1.39, I. 3.10, 4.1.1 etc.

प्रतिषिद्ध a rule or operation which is prohibited or prevented from application by a specific negation of it by another rule or operation laid down to prohibit it. Generally the prohibited rule does not apply again; cf. सङ्ग्रहतौ विप्रतिषेधे यद्वाधितं तद्वाधितम्ब Par, Sek.Pari. 40; cf. नोत्सहत प्रतिषिद्धा सती बाधितुम् | M.Bh. on P. I. 1.43. The word प्रतिषिद्ध which is generally used in ancient works appears to be an earlier word as compared with निषद्ध which is used by later grammarians.

प्रतिषेध prohibition, negation, prohibition of a rule or operation; generally प्रतिषेध or प्रसन्यप्रतिषेध is laid down by the use of the negative particle (नज्) connected with a verbal activity, and not with a noun in a compound in which case the negation is named पर्युदास; cf. प्रसन्ध्यप्रतिषेधी यः क्रियया सह यत्र नज्। पर्युदासः स विशेषः यत्रोत्तरपदेन नज्।

মনিষ্যক a word expressing a prohibition, e. g. the negative particle ন (নজ্); cf. নিনি মনিষ্যক: T. Pr.XXII.8.

प्रतिषेधवलीयस्त्व the priority of consideration given to rules laying down a prohibition, for instance, the prohibition of guṇa or vṛddhi by the rule ङ्कित च P. I. 1.5 after giving due consideration to which, the injunctions i.e. the guṇa and vidhi rules are to be applied; cf. निषेधाश्च बलीयांस: Par. Sek. Pari. 112; cf. also. एवमप्युभयो: सावकाशयो: प्रतिष्धवलीयस्त्वात्मतिषेध: प्राप्नोति, M.Bh. P. on III. 1.30.

प्रतिषेध्य what is prohibited, as opposed to विधेय ; cf. औत्त्वं च प्रतिषेध्यम् ; M.Bh. on P. I. 1.47, I.I.51.

प्रतिसंस्करण editing with improvement, with an attempt to restore the correct version or the original text in the place of the corrupt one; sometimes suitable additions and improvements are also made; e.g. चरकप्रतिसंकरण attributed to Patanjali.

प्रतिहार excessive contact with the sound-producing organ which is looked upon as a fault; cf. वर्गेषु जिह्वाप्रथनं चतुर्षु प्रासो मुख्ये प्रतिहारश्चतुर्थे । चतुर्थे वर्गे (तवर्गे) प्रतिहार: अतिप्रयत्नो नाम देश्वे भवति । Uvvata on R. Pr.XIV.7.

प्रतीतार्थ whose sense is clear and which hence does not require any further explanation; cf. यथा चापि प्रतीतार्थानि स्युस्तथैनान्याचक्षीरन् । Nir. I.13

प्रतृण्ण lit. broken or split up; the separated words of the Samhitā of the Vedas i. e. the Padapāṭha; the recitation of the Padapāṭha.; cf. शौद्धाक्षरोचारणं च प्रतृष्णम् R. Pr. I. 3.

प्रत्यक्षिक्रय a word in which the verbal activity is actually noticed, as for instance, verbs and kt formations; the term is used as an antonym of प्रकल्पाकिय.

प्रत्यय affix, suffix, a termination, as contrasted with प्रकृति the base; cf. प्रत्याय्यते अर्थ: अनेन इति प्रत्यय:; cf. also अथे संप्रत्याययति स प्रत्ययः M.Bh. on III. 1.1 Vart. 8; The word प्रत्यय is used in the Prātiśākhya works in the sense of 'following' or 'that which follows', e. g. स्पर्शे चोष: प्रत्यये पूर्वपद्य: R. Pr. I. 30 which is explained by Uvvata as उत्र: इत्ययं (शब्द:) पूर्वपदावयव: सन् स्पर्शे प्रत्येय परभते इति यावतुः रेफिसंज्ञो भवति; Uvvata on R. Pr. I.30; cf. प्रत्येति पश्चादागच्छाते इति प्रत्ययः परः T. Pr. V. 7; cf. also V. Pr. III. 8. Pratyaya or the suffix is generally placed after the base; cf. प्रत्यय:, परश्र P. III. 1, 1,2; but sometimes it is placed before the base; e. g. बहुपदुः; cf. विभाषा सुपो बह्च् पुरस्तान् P. **V**. 3.68. The conjugational signs (হাণু, হ্মন্ etc.), the signs of tenses and moods (न्छि, सिन्, स्य, तास् etc.) and the compound endings (समासान्त) are all called pratyayas according to Pāṇini's grammar, as they are all given in the jurisdiction(अधिकार) of the rule प्रत्यय: III.1.1, which extends upto the end of the fifth chapter (अध्याय). There are six main kinds of affixes given grammar सुप्प्रत्यय, तिङ्प्रत्यय, कृत्प्रत्यय, तद्भितप्रत्यय, धातुप्रत्यय (e.g. in the roots चिकीष, कण्डूय etc.) and स्त्रीप्रत्यय. word प्रत्यय is used in the sense of realization, in which case the root इ in the word त्यय means knowing' according to the maxim सर्वे गत्यर्था ज्ञानार्थाः; cf. मन्त्रार्थप्रत्ययाय Nir. I.15.

प्रत्ययग्रहणपरिभाषा the guiding rule that when an affix (प्रत्ययं) given in a rule as a निमित्त (causing something), the affix denotes a word-form which begins with that to which that affix has been added and ends with the affix itself; cf. प्रत्ययग्रहणे यस्मात स विहितस्तदादेस्तदन्तस्य च प्रहण्म Par. Sek. Pari. 23. The rule यञियोश्च, which prescribes the affix पक् (आयन), has the word यज् and इज् which respectively mean यञन्त and इञन्त; in the word परमगार्ग्यायण from परमगार्ग्य the word गार्ग्य is looked upon as यञन्त to which फ्क (आयन) is affixed and hence the word परमगाग्यी-यण is arrived at and not पारमगाग्यं.

प्रत्ययंत्रातु a term applied to secondary roots which are formed by adding affixes like णिच्, सन्, यङ् etc. to primary roots or by the addition of affixes like किप्, क्यच्, कायच् etc. to nouns; e. g. कामय, हारय, चिकीष, जिहीष, जेन्नीय, गङ्गीय, राजाय, पुत्रकाग्य etc.; cf. सनाद्यन्ता घातवः P.1II..1.32; cf. also प्रत्ययघातु । गोपायति, धूपायति, क्तीयते M. Bh. on VI. 1.162 Vart.3.

प्रत्ययपाद a conventional name given to the first pada of the third adhyaya of Panini's Astadhyayi which begins with the rule प्रत्यय: III.1.1.

प्रस्पयस्था an operation caused by an affix which takes place even though the affix is elided; e.g. the term षर is applied to आग्नाचित, सामसूत् etc. on account of the words ending with a case affix although the affix of the nom. sing. has been elided; cf. प्रस्पयलापे प्रत्ययलक्षणम्. P.I.1. 62 and Kas. thereon.

प्रत्ययाविधि a rule prescribing the addition of a suffix; cf. यस्मात्प्रत्ययविधि-स्तदादि स् ययेङ्गम्, P.I.3.13. प्रत्ययस्वर an accent caused by virtue of the affix which is added; cf. यथैव हि निपातनस्वरः प्रकृतिस्वरं वाधंत एवं प्रत्ययस्वरमपि वाधंत । जितिश्चित्वाप्रत्ययस्वरो भिवन्यति । M. Bh. on P. I.1 56 Vart. 23.

प्रत्ययान्त (प्रकृति) a base ending in an affix, a secondary base as opposed to the original base, which is described to be of six kinds. सुष्प्रत्ययान्ता (प्रकृतिः) as in अहंग्रुः, सायंतनम् etc.; तिङ्प्रत्ययान्ता as in पचातितराम्, आस्तिकः, पचतमुज्ञता etc.; कृत्प्रत्ययान्ता as in कृत्रिमम् सांग्रिवणम् etc.; तद्धितप्रत्ययान्ता as in गाग्यायणः, तत्रत्यः etc.; घातुसंज्ञाप्रत्ययान्ता as in चिकीर्षा, कण्डूया etc.; स्त्रीप्रत्ययान्ता as in गाङ्ग्यः, गौरेयः, काद्रवेय; etc.

प्रत्ययार्थ the meaning of an affix. Generally meanings are assigned to affixes when they are prescribed. When the meanings are not assigned, the affix is supposed to bear the sense of the base; cf. अनिर्देशर्थाः प्रत्ययाः स्वार्थे Par. Sek. on Pari. 113. The sense given by a word in language is the composite sense of the base and the affix together; cf. प्रकृतिप्रत्यया सहार्थे ब्रुतः। न केवला प्रकृतिः प्रयोक्तब्या, न केवलः प्रत्ययः। M. Bh. on P.I.2.64 Vart. 5.

प्रत्यवमर्शे reference (made to something) by a word; cf. ताम्यामिति संप्रदानार्थ प्रत्यवमश्चः Kāś. on P. III.4.75; cf.also तन्नामिकाभ्य इति सर्वनाम्ना प्रत्ययप्रकृतेः प्रत्यवमर्शः Kāś. on P.IV.1.113.

प्रत्याख्यान rejection of a rule or a word or words in a rule shown as redundant, their purpose being shown as served otherwise; cf. लुपि युक्तवद् व्यक्तिवचने इति प्वाचार्याणामेवेदं सूत्रम्। तथा चास्य प्रत्याख्यानं मविष्यति। तदशिष्यं संज्ञाप्रमाणत्वादिति। Kāsi. on I.2.51.

प्रत्याख्यानपञ्च an alternative which proposes the rejection of something such as a rule or its part; cf. यदि प्रत्याख्यान पक्ष: इदमपि प्रत्याख्याने M. Bh.

on Siva Sūtra 4; cf. also अदीवयुरिति पदकारस्य प्रत्याख्यानपक्षे उदाहरणमुपपन्नं भवति Vyãdi Pari. 42.

प्रत्याख्यानवादिन् one who advocates the rejection of something, an opponent, an objector; cf. प्रत्याख्यानवादि। आह-नास्त्यत्र विशेष इति Kaiy. on M. Bh. on P. VI.4.22 Vart. 15.

प्रत्यादान lit. taking again; uttering a word already utttered in the Krama and other recitations of the Vedas; cf. क्रमो द्वाभ्यामतिकम्य प्रत्या-दायोत्तरं तयोः । प्रत्यादाय पुनर्गहीत्वा Uvvaṭa on R. Pr. X-1.

प्रत्यापत्ति restitution, restoration to the previous wording; cf. प्रातिपदिकस्य च प्रत्यापत्तिवेक्तव्या M.Bh. on P. VI.3.34 Vārt.2; restoration to the previous nature; cf. अकारस्य प्रत्यापत्ती दीर्वप्रतिषेध: । खद्वा,माला। M.Bh. on P. VIII.4.68.

प्रत्यास्त्राय literally, repetition in a contrary way; in the Prātiśākhya literature, the word refers to the repetition of a Vedic passage; repetition by pupils after hearing from the preceptor; cf. प्रत्यास्राय: पुनवीचनं Uvvata on R. Pr. XV. 9.

प्रस्थारम्भः (1) statement after prohibition lit. commencing again; inducing a person to do something after he has refused to do it by repeating the order or request for generally by beginning the appeal with the word नह; e.g. नह भोक्ष्यसे? नह अध्येप्यसे; cf. नह प्रत्यारम्भे P. VIII. 1.31 and Kāśikā and Nyāsa thereon. (2) commencement or laying down again in spite of previous mention; cf. रेषवचनात्तु योसौ प्रत्यारम्भात्कृतो बहुनीहिः M. Bh. on P. VI-3.46.

प्रत्यासङ्ग close contact or association; तरतमयोश्च अतिराये अदक्षिणप्रत्यासङ्गे । प्रत्यासङ्गः प्रत्यासङ्गता V. Pr. V. 2.

प्रत्यासाची immediate proximity; close contact; the same as प्रत्यासङ्घ which

see above; cf. हेतुमाण्णचो विधिः प्रातिषेधोपि प्रत्यासत्तेस्तस्यैव न्याय्यः Kāś. on P. I 3.88. cf. also Kāś. on VII.1.95.

प्रत्यासित्तन्याय or प्रत्यासित्तवचन a dictum that a word should, as far as possible, be construed with the nearest word; cf. अनन्तरस्य विधि: प्रतिषेधो वेत्यर्थः प्रतिपत्तिन्यायस्त्रभ्यः Sîra. Pari. 48.

पत्याहार lit. bringing together; bringing together of several letters (or words in a few cases, such as roots or nouns) by mentioning the first and the last only for the sake of brevity; the term प्रत्याहार is generally used in connection with brief terms such as अण्, अक् , अच् , हल् and the like, created by Pāṇini in his grammar by taking any particular letter and associating it with any mute final letter (अनुबन्ध) of the fourteen Sivasūtras, with a view to include all letters beginning with the letter uttered and ending with the letter which precedes the (mute) letter. The practice of using such abbreviations was in existence before Pāṇini, possibly in the grammar attributed to Indra. The term प्रत्याहार is not actually used by Panini; it is found in the Rk. Tantra; cf. प्रत्याहारार्थी वर्णीनवन्धी व्यञ्जनम् R.T.I.3. The term appears to have come into use after Pānini. Pānini has not given any definition of the term प्रत्याहार. He has simply given the method of forming Pratyāhāras and he has profusely used them; cf. आदिरन्त्येन सहेता P. I. 1.71. The word कुञ in P. III.1.40 and तृन् in P. II. 3.69 are used as Pratyāhāras. For a list of the Pratyāhāras which are used by Pānini see Kāśikā on the Māheśvara Sūtras.

प्रत्याहारसूत्र a term for the fourteen Siva Sūtras which are utilized for the formation of Pratyāhāras. प्रत्याहारसूत्रविचार a short treatise explaining the pratyāhāras अण्, अट्, अज् etc. in the grammar of Pāṇini; one such work is written by a southern grammarian named तिमणा.

সংবাহ্বাবাদ্ধিক name given to the second Ahnika of the Mahābhāṣya which explains the Siva Sūtras অহ্তেগ্, ক্ষুক্, etc., and hence naturally discusses the Pratyāhāras.

प्रत्युचार repetition especially of what has been recited by the preceptor; cf. प्रत्युचार्येतद्वचनं परस्य शिष्यस्य स्याद् भी इति चोदना वा, R. Pr. XV. 8.

प्रत्युजीवन bringing to life again; the term is used in the sense of प्रतिप्रस्व or counter exception.

प्रत्युदाहरण counter instance. order to explain the wording of a grammatical rule clearly, it is customary to give along with the instances of the rule (where the rule has been effectively employed), a few words which would have resulted into other faulty words by the application of the particular rule in case that rule had not been stated or a word or more of it had been omitted; cf. न केवलानि चर्चापदानि व्याख्यानं वृद्धिः आत् ऐच इति । किं तर्हि । उदाहरणं प्रत्यदाहरणं वाक्याध्याहारः इत्येतत् सम्दितं भवति । M. Bh. in Ahnika 1.

प्रथम lit. premier, first; the word is used in connection with the personal affixes तिप्, तस्, झि (अन्ति) of verbal forms. See the word पुरुष above; cf.अस्तिर्भवन्तीपर: प्रथमपुरुष: अप्रयुच्यमानेष्यस्तिति । वृक्षः प्लक्षः । M. Bh. on P. II. 3.1 and 4. The word प्रथम is used in the Prātiśākhya works in the sense of the first consonants of the five vargas or groups of consonants; cf. प्रथमिर्दिती-यास्तृतीयश्चतुर्थाः V. Pr. IV. 110 cf. प्रथमतृतीयादीनामादेशादित्वादेत्वाभावः, M. Bh.

on P. VI. 4.120 Vārt 3, also cf. Kātantra I. 4.1 and Hem. I. 3.35. The word is also used (in the feminine gender) in the sense of the case affixes सु (स्), औ, जस् (अस्) of the nominative case. The word is also used in the sense of the premier accent उदात्त (acute); cf. प्रथमभाविनः उदात्तभाविनः Uvvața on R. Pr. III. 8.

प्रथमा the nominative case; case affixes of the nominative case. cf. प्रातिपदिकार्थालेङ्गपरिमाणवचनमात्रे प्रथमा P.II. 3.46.

प्रदर्शन illustration; cf. विदांकुर्वन्तु इति । इतिकरण: प्रदर्शनार्थः न केवलं प्रथमपुरुषवहुवचनं किं तिईं सर्वाण्येव लोड्वचनान्यनुप्रयुज्यन्ते । Kāś. on P. III.1.41; cf. also किमर्थो योग-विभागः । प्रदर्शनार्थः । Kāś. on P.I.2.59.

प्रदान mode of articulation, the same as करण.

प्रदेशि popular name of the famous commentary on the Mahabhasya of Patanjali written by the reputgrammarian Kaiyata in the eleventh century A. D. The commentary is a very scholarly and critical one and really does justice to the well-known compliment given to it, viz. that the Pradipa has kept the Mahābhasya alive which otherwise would have remained unintelligible and consequently become lost. The commentary प्रदीप is based on the commentary महाभाष्यदीपिका, or प्रदीपिका written by Bhartthari, which is available at present only in a fragmentary form. The Pradipa is to this day looked upon as the single commentary on the Mahābhāṣya in spite of the presence of a few other commentaries on it which are all thrown into the back-ground by it.

प्रदीपकार Kaiyatabhatta, the author of the famous commentary प्रदीप

on the Mahābhāṣya, which see above.

प्रदीपित्रवरण called also उद्योत written by the well-known grammarian Nāgesabhaṭṭa of Vārāṇasī who flourished in the first half of the eighteenth century.

प्रदेश lit. district; sphere of application, place of the application of a rule. The word is frequently used in this sense in the Kāśikā Vṛitti; cf. प्रत्ययप्रदेशाः प्रत्ययलोपे प्रत्ययल्यामित्येवमादयः Kāś. on P. III.1.1; cf. also अनुदात्तप्रदेशाः अनुदात्तो सुप्पितौ इत्यादयः Kāś. on P. I. 2.30. The word प्रदेश is also used in the sense of the place of use or utility; cf. संशाशास्त्रस्य तु कार्यकालपक्षे न पृथग्वाक्यार्थवीधः किं तु प्रदेशवाक्येन सहैव । ... कार्यशानं च प्रदेशदेश एव Par. Sek. Pari. 3.

प्रदेशशास्त्र a rule, laying down a positive original injunction as opposed to the अपनादशास्त्र; cf. यै: अर्थाः प्रदिश्यन्ते तानि प्रदेशशास्त्राण com. on R. Pr. XI.35.

प्रधान (1) the principal thing as opposed to the subordinate one; something which has got an independent purpose of its own and is not meant for another; प्रधानमुपसर्जनिमिति च संबन्धियान्द्रावेती M.Bh. on P. I. 2.43 V.5; cf. also प्रधानाप्रधानयो; प्रधाने कार्य-संप्रत्ययः Par. Sek. Pari. 97; (2) predominant; of main importance; cf. पूर्वपदार्थप्रधानान्ययोभावः etc. M. Bh. on II. 1.6, 20, 49 II. 2.6 etc; (3) primary as opposed to secondary; cf. गाँणे कर्मणि दुह्यादे; प्रधाने नीहकुष्यहाम्। cf. also प्रधानकर्मण्यास्थेये लादीनाहुर्द्धिकर्मणाम्। अप्रधाने दुहादीनाम् M.Bh.on I.4.51

प्रधानिशृष्ट prominently mentioned as opposed to अन्वाचयशिष्टः cf. कर्तुः क्यङ् सलोपश्च । प्रधानिशृदः क्यङ् अन्वाचयशिष्टः सलोपः M. Bh. on III.l. 11; cf. also प्रधानान्त्राचयशिष्ट्योः प्रधाने संप्रत्ययः Vyādi Pari. 67.

प्रध्वंसिन् disappearing; cf. उच्चरितप्रध्वं-सिनोनुबन्धाः Vyāḍi Pari. 11.

प्रपञ्च amplification, further explanation, clarification. The expression पूर्वरयेवायं प्रपञ्चः or तस्यैवायं प्रपञ्चः is very frequently used in the Kāśikā vṛtti; cf. Kāś. on P.II. 1.33,37,41, 58, II.4.28, III.2.61 etc.

মঘান a term used for a division of a work by an ancient writer, as for instance in the case of the Atharvaprātisākhya.

মমা (1) name of a commentary on the Sabdakaustubha by Rāghavendrācārya Gajendragadkar; (2) name of a commentary on Kaiyata's Mahabhāṣyapradīpa.

সমাचन्द्र a Jain grammarian who wrote a learned commentary named Nyasa on the Amoghavṛtti of Amoghavarṣa.

प्रभृति a passage or a word at the commencement; cf. इरावतीप्रभृति आ दाधार T. Pr. IV. 22; ज्ञुतादिप्रभृतीन च R. Pr. X. 4 तिउद्गुप्रमृतीनि च P.II.1.17.

प्रभेद smaller division, sub-division.

प्रमाण (1) authority; authoritative proof; cf. लोक: अवस्यं शब्देषु प्रमाणम् M. Bh. on I. 2.64 Vārt. 29; (2) measurement, measure; cf. प्रमाणे द्वयसज्दन्नगात्रचः P. V. 2.37; प्रमाणतः अकारो गुणः प्राप्तः Kāś. on P. I. 1.50.

प्रमाद inadvertance, negligence; cf. प्रमादकृतमाचार्यस्य शक्यमकर्तुम् M. Bh. on P. IV. 2.70; cf. also अन्य तु गौरादिष्वेतयो: प्रमादपाठमाहु: Kaiy. on P. I. 1.72. Vart. 4.

प्रयतन the same as प्रयत्न; see प्रयत्न.

प्रयत्न (1) effort; the word is used in connection with the effort made for producing sound; cf. तुल्यास्प्रयदनं सवर्णम् P. 1.1.9; these efforts are described to be of two kinds बाह्य and आम्यन्तर of which the latter are considered in determining the

cognate nature of letters (सावण्यं); cf.आभ्यन्तरप्रयत्नाः सवर्णसंज्ञायामाश्रीयन्ते; Kāś. on P. I. 1.9; (2) specific measure taken for a particular purpose such as marking a letter with a particular tone or accent or dividing a rule, or laying down a modificatory rule or the like; cf. सैवाननुवृत्तिः शब्देनास्थायते प्रयत्नाधिक्येन पूर्वसूत्रेपि संबन्धार्थम् Kāś. on P. IV. 3.22.

प्रयुक्तारूयातमञ्जरी a small treatise on verbal forms by सारङ्गकवि.

प्रयोग (1) employment or use of a word in language and literature about which, laying down rules is looked upon as the purpose of grammar; cf. प्रयोगम्लत्ताद् व्याकरणस्मृते: Kaiy. on P. V. 1.16, लोकतोर्थप्रयुक्ते शब्दप्रयोगे शास्त्रिण धर्मनियमो यथा लौकिक-धैदिकेषु M. Bh. Ahnika 1. Vart. 1; (2) use of speech; utterance; cf. मध्यमेन स वाक्प्रयोग: प्रणवात्मक: कर्तव्य:, T. Pr. XVIII. 4.

प्रयोगांनेयम general rules or principles laid down regarding the use of words in language and literature such as (1) a word recognised as correct should always be u ed, cf. एवमिहापि समानायामथेगतौ शब्देन चापशब्देन च धर्मनियमः क्रियते शब्देनैवार्थोमिधेयो नाप-राब्देनेति । एवंकियमाणमस्युदयकारि भवति f M. Bh. on P. I. 1. Ahnika 1, (2) never a base alone or an affix alone should be used, but always a base with the necessary affix should be used; cf. यावता समय: कृतो न केवला प्रकृतिः प्रयोक्तन्या न केवलः प्रत्ययः M. Bh, on P. I. 2.64 Vārt. 8, also on P. III. 1.94 Vārt. 3; (3) when the sense is already expressed by a word, a word repeating the sense should not be used; cf. उक्तार्थानामप्रयोगः. Besides these, many minor regulations of the type of Paribhāsās are laid down grammarians. For details see Paribhāṣāsamgraha Introduction.

प्रयोगपञ्चव a small treatise in verses on the conjugation of roots, written by Bhavanātha Miśra, son of Ramāpati.

पयोगमुखमण्डन known also by the name प्रयोगिविवेक, an elementary treatise on syntax, attributed to बरराचे, who must, of course, have been different from the ancient grammarian बरराचे.

प्रयोगरत्नमाला name of a recognised treatise on grammar written by पुरुषोत्तमविद्यावागीश of Bengal in the fourteenth century. The treatise explains many words which, although current in language and literature, cannot be easily formed by rules of grammar. The author has tried to form them by applying rules of grammar given in the grammatical systems of Panini and Kātantra. The alphabet given in this treatise is according to the system of the Tantra Sastra which shows a scholarship of the author in that branch The grammar was studied much in Bengal and Assam.

प्रयोगिविधि an elementary work on the three constructions which has no name of the author mentioned.

प्रयोगविषय sphere or domain of the use of words; the whole Vedic and classical recognized literature; cf. महान् हि शब्दस्य प्रयोगविषयः । सप्तद्वीपा वसुमती त्रयो छोकाः चत्वारो वेदाः साङ्गाः सरहस्याः बहुधा विभिन्नाः, एकशतमध्वधुशास्ताः, सहस्रवत्मां सामवेदः, एकविशतिधा बाह्य्यं, नवधार्यवेणो वेदो वाकोवाक्यामितिहासः पुराणं वैद्यकमित्येतावाञ्याब्दस्य प्रयोगविषयः M. Bh. Ahnika 1. Vart. 5.

प्रयोजक causing another to do; causal agent; cf. कुर्वाण प्रयुङ्के इति प्रयोजक: Kāś. on P. I. 4.55.

प्रयोजन object, motive or purpose in undertaking a particular thing;

the word is used although rarely, in the sense of a cause also; cf. इमान्यस्य प्रयोजनानि अध्येयं ब्याकरणम् M. Bh. Āhnika 1. For the advantages of the study of Vyākaraņa, see M. Bh. Āhnika 1. See also Vyākaraņa Mahābhāsya Vol. VII pp.226,227, D.E. Society's edition.

प्रयाज्य that which is employed or incited or urged; the word which is the subject in the primitive construction and becomes an object in the causal construction, and as a result, which is put in the accusative case being प्रयोज्यकर्म. As, however, the प्रयोज्यकमें originally occupies the place of the subject in the primitive construction, the term प्रयोज्यकर्ता (प्रयोज्यश्चासी कर्ता च) is often used in connection with it, as contrasted with the term प्रयोजककर्ता which is used with respect to the subject in the causal construction; cf. इह च भेदिका देवदत्तस्य यज्ञदत्तस्य काष्ठानामिति प्रयोज्ये कर्तरि षष्टी न प्राप्नोति । M.Bh. on P. III. 1.26 Vārt. 1; cf. also Kaiy. on P. I. 2.65.

प्रवचन (1) recital of Vedic texts; cf. अथेके प्राहुरनुसंहितं तत् प्रारायणे प्रवचनं प्रशस्तम् R. Pr. XV. 16; cf. also इति प्र वाभ्रव्य उवाच च कमं कमप्रवक्ता (वाभ्रव्य:) प्रथमं शशंस च, R. Pr. XI. 33; (2) the reading of the Samhita text प्रावचनो वा यजुषि । प्रवचने भवः स्वरः प्रावचनः। प्रवचनशब्देनार्षपाठ उच्यते। V. Pr. I. 132.

प्रवण circumflex accent; possessed of svarita accent; cf. स्वं: प्रवण इत्येके। प्रकर्षेण वन्येत न्युत्किप्यते इति प्रवण: स्वरितस्वर: T. Pr. I. 47; cf. also प्रवण यष्टन्यम् M. Bh. on VI. 2.33.

प्रवर्तकोपाध्याय a grammarian who wrote an explanatory gloss named कैयटप्रकाशिका on the महाभाष्यप्रदीप written by Kaiyaṭabhaṭṭa.

प्रवर्तना incitement or inducement which is the sense of the 'lin' affixes in general; cf. प्रवर्तनायां छिड्.

प्रवाद a grammatical explanation; detailed explanation by citing the gender, number, krt affix, tad. affix and the like: cf. लिङ्गसंख्यातदितकृतरूप-भेदाः प्रवादाः । पाण्यादिशन्दानां प्रवादेषु प्रथमो (original) नकारा णत्वसामाति स च प्राकृत: I T. Pr. XIII. 9. The word is explained as a change in the form of a word, as for instance, by the substitution of स् for विसगे where विसर्ग is, in fact, expected; cf. कबन्धं पृथु इत्येतेषां पदानां प्रवादा रूपभेदा उदय परत्रावस्थिताः दिव इत्येतस्य उपचारं जनयन्ति । यथा दिवस्कबन्धम् , दिवस्पृथु: Uvvața on R. Pr. IV. 22; cf. also प्रवादाः षडित: परे, R. Pr. IX. 18. In the Nirukta, the word is used in the sense of 'distinct mention'; cf. एवमन्यासामीप देवतानामादित्यप्रवादाः स्ततयो भवन्ति (deities are mentioned under the name of Aditya) Nir II.13; cf. also वैश्वानरोया: प्रवादा: Nir, VII, 23.

प्रवादिनः scholars who explain the changes (प्रवाद) mentioned above; possibly the Padakāras or writers of the पदपाठ; cf. प्रवादिना दूणाशदूळादूळमान् ... महाप्रदेशं स्वधितीव चानयेलुदेख R. Pr. XI. 20. Apparently प्रवादिनः (nom. sing.) seems to be the word in the explanation of Uvvata.

प्रविग्रह separate or distinct utrerance of several words of a sentence which are joined together by Samdhi rules in a compound (समास) or otherwise, with a very short pause (अनग्रह) after each word. e. g. उद् उ एति instead of उद्वेति; cf. प्रविग्रहेण मृद्धवग्रहेण चर्चयेयु; R. Pr. XV.10, where Uvvata remarks प्रविग्रहेषु प्रक्षिष्ठं सुर्योत्। कालाधिक्येन सुर्योत्। तथा च उद् उ एति इति पठेन तु उद्देति.

प्रावेभक made separate with their component parts shown clearly; split up into component parts in such a way that their meaning also is fully stated; cf, तद्वितसमासे-

ष्येकपर्वसु चानेकपर्वमु च पूर्व पूर्व अपरं अपरं प्रविभाष्य निर्भूयात् । दण्ड्य: पुरुष: । दण्ड्यह्तीति वा दण्डेन संपद्यते इति वा । Nir.II.2.

प्रवृत्त (1) complete; cf. अथ ये प्रवृत्ते अथं अभिताक्षरेषु प्रत्येषु वाक्यपूरणा आगच्छान्त पदपूरणास्ते, Nir. I. 9; (2) which has presented itself, which has become applicable; the word is used in connection with a grammatical rule or operation; cf. एवं च कृत्वा धर्मशास्त्रं प्रवृत्तम्; M. Bh. on P. I. 2.64 Vart.39; समुदाये ब्राह्मणशब्दः प्रवृतोवययेष्वि वर्तते जातिहीने गुणहीने च। M.Bh. on II. 2.6; cf. दिविस्य यण हस्य इति प्रवृत्तं, M. Bh. on P. VI.1.77; also cf. यद्यपि ङिच्ययमपवादः ... तातिङ मन्थरं प्रवृत्तः परेण बास्यते S. K. on P. VII.1.35.

प्रशृत्ति (1) application or presentation of a rule as opposed to निवृत्ति; cf कचित्रवृत्तिः कचित्रवृतिः कचित्रवृतिः कचित्रवृतिः कचित्रवृतिः निव्तन्येदवः (2) working; function; cf. नान्त-रेण साधनं क्रियायाः प्रवृत्तिभैवति M. Bh. on P.II.3.7.

प्रवृत्तिनिमित्त cause of the application of a word which is shown by the word when the affix त्व or ता is added to it; cf. तस्य भावस्त्यतला । शब्दस्य प्रवृत्तिनिमित्तं भावशब्देनोच्यते, Kās. on P.V. 1.119. There are given four such causes जाति, गुण, क्रिया and संज्ञा.

प्रवृत्तिभेद् difference regarding the cause of application; cf. पूर्विमित्ते वर्तमाने पुनः पूर्वग्रहणं प्रवृत्तिभेदेन नियमप्रति-पत्त्यर्थम्; Kāś. on P. VI.2;174.

प्रमुद्धादि a class of compound words headed by the word प्रवृद्ध in which the second word, which is a past pass. part., has its last vowel accented acute; cf. प्रवृद्धं यानम्, प्रयुक्ताः सक्तवः, खट्बाह्दः। आकृतिगणश्च प्रवृद्धादिर्द्धः एव्यः। तेन पुनरुत्युतं वासा देयमित्यादि सिद्धं भवति Kas. on P. VI.2. 147.

সন্ধিত (I) an additional letter (vowel or consonant) read on splitting upa euphonic combination; cf. মাস্তিহা,

वर्णायेतो M.Bh. on P.I.1.9 Vart. 2; (2) contracted combination; name of a Samdhi where two vowels coalesce into one single vowel, cf. R.Pr. II. 15-19.

मारेस्स्निवेंश mention of a thing in a coalescence, which when split up, shows a phonetic element or a letter which could not be known before the components were separated; अनुपसर्जनात्। प्रक्षिप्रीनेंदेशीयम्। अनुपसर्जन अ अ अत् इति। M.Bh. on I. 1.27 Vart. 6; cf. also M. Bh. on P.II.3.69.

प्रश्लेष (1) coalescence of two vowels into one, as given in R. Pr. II.6, and 7, corresponding to the गुण, वृद्धि und दीर्घ substitutes prescribed by the rules আর্ণ: P.IV. 1.87; अक: सवर्णे दीर्ध: VI.1.101; and वृद्धिरेचि VI. 1.88 which are stated under the jurisdiction of the rule एक: पुर्वपरयो: VI.1.84; (2) finding out the presence of a letter in addition to the letters already present as coalesced, after splitting the combination into its different constituent letters. This practice of finding out an additional letter is resorted to by the commentators only to remove certain difficulties in arriving at some correct forms which otherwise could not be obtained; e.g. see क्विति च where क्रु is believed to be a combination of ग्, क् and ङ् See प्रक्षिष्ट and प्रक्षिप्रिनिर्देश.

प्रसंघान lit. linking up; joining; repeating a word in the Kramapātha and joining it with the following word; e. g. the second words ईळ पुरोहितम् etc. in अग्नि ईळे । ईळ पुरोहितम् । पुरोहितं यज्ञस्य ।

असक applicable, but not actually applied; the word is used in connection with a grammatical rule or operation that has become

applicable, but has not been applied; cf. उत्सर्गस्य प्रसक्तस्यापवादो वाधको भवति, M. Bh. on P. II.3 32, also प्रसक्तस्यादर्शनं लोपसंशं भवति M. Bh. and S.K. on P.I.1. 60. The term प्रसक्त is opposed to the term अभिनिवृत्त.

प्रसङ्ग applicability; possibility of being applied; the word is used with respect to a grammatical rule or operation which is on the point of being applied or taking place; the word प्राप्ति is also used in the same sense; cf. को हि शब्दस्य प्रसङ्गः यत्र गम्यते चार्थो न च प्रयुक्त M.Bh. on P.I.1.60: cf. also हो प्रसङ्गो अन्यार्थो एकस्मिन् स विप्रतिषेध:, M. Bh. on P.I.4. 2; also cf. प्रसङ्गे सित सहशतम आदेश: स्यात् S.K. on स्थानेन्तरतम: P. I.1.50.

प्रसज्यप्रतिषेध prohibition of the possible application of a rule, generally laid down by the use of the negative particle न, together with, or connected with, a verbal activity; e.g न हुमताङ्गस्य P.I.1.63, नामि P.VI. 4.3, न माङ्योगे VI.4.74 etc. etc; cf. प्रसज्यप्रतिषेधोऽयं क्रियया सह यत्र नज्; cf. also प्रसज्यायं कियागुणौ ततः पश्चानिवृत्तिं करोति M.Bh. on P.II.2.6. In some cases the negative particle in a compound has also to be taken as stating a negation by प्रसच्यप्रतिषेध:;cf. M.Bh. on सुडन्युंसकस्य P.I.1.43, सार्वधातुकमपित् I.4.2, चादयोऽसत्त्वे I. 4. 57.

प्रसाद् see प्राक्रियाप्रसाद by Vitthalesa.

प्रसारण a term used by ancient grammarians for संप्रसारण, i.e. the substitution of a corresponding vowel for a semivowel; e.g. इ for यू, उ for च्, क्स for र् and ल for ल; cf. रिके ज्य: प्रसारणम् P.I.I.4. Vart. 6.

प्रसारणिन that which gets, or is liable to get the Prasarana or Samprasarana substitute; cf. कविधी सर्वत्र प्रसारणिभ्यो ड: P.III.2.3 Vart. 1.

प्रसिद्ध (1) established; in existence; cf. क्रमण नार्थ: पदसंहिताबिद: पुराऽप्रसिद्धा-

अयपूर्वसिद्धिभः, R. Pr. XI. 34 where the Kramapātha is said to be one which was not established before the Samhitāpātha; (2) known; cf. अनिटि प्रसिद्धे क्सो भविष्यति M. Bh. on P. III. 1.45 Vārt. 4, लोकत एते राज्दाः प्रसिद्धाः स्त्री पुमान् नपुंसकीमिति M. Bh. on P. IV. 1.3; (3) brought about, accomplished, realized; तथास्य छः प्रसिद्धो भवति M. Bh. on P. IV. 1.89 Vārt. 2. सर्वत्रैव जक्त्वेन सिद्धं स्थात्, M. Bh. on P.VIII 2.25.

प्रस्ताच context, topic, the same as प्रकरण which see above; cf. प्रस्ताव: प्रकरणम् । यथा मोजनप्रकरणे सैन्धवमानयेति लवणे प्रतीतिर्गमनप्रकरणे त्वश्वे, Kaiy. on M. Bh. I. 1.23 Vart. 4.

प्रस्वार a word or utterance in three mātrās or moras; cf. स ओमिति प्रस्वरित त्रिमात्रः प्रस्वारः स्थान स भवत्युदात्तः R. Pr. XV.3 whereon Uvvata remarks त्रिमात्रः प्रस्वारः । See the word ओकार.

भाक् before a particular thing in place, or in recital, or in mention. The word is used generally to show the limit upto which a particular topic extends; cf. तिस-लाद्यः प्राक् पारापः; cf. also प्राक् कडारा-त्समासः P. I. 4.1; cf. also अथ आख्याः समाम्राथाधिकाः प्राग्निपतात् V. Pr. I. 33.

प्राकृत (1) original, primary, belonging to the Prakṛti as contrasted with a वैकृत modification or a modified thing; cf. प्रकृति: स्वभाव:, तत्संबन्धी प्राकृत: com. on T. Pr. XIV. 28; cf. एतद्विकारा एवान्ये, सर्वे तु प्राकृता: समा: R, Pr. XVII. 23; cf. also तहान् ... पश्ंस्तकारपर: (नकार:) सकारं प्राकृतो नित्य T. Pr. VI. 14; (2) natural, which can be so ordinarily, without any specific effort; cf. तस्मात् प्राकृतन्मेवैतत् कमे यथा कटं करोति, M. Bh. on P. II. 3.5, cf. also M. Bh. on P. III 1.5 Vārt. 8, 9.

प्राकृतसर्वस्व a treatise on the gra-

mmar of Prākṛta Languages attributed to Mārkaṇḍeya.

पाक्कीतीय name given to a group of tad. affixes छ, यत् and others prescribed in the different senses (हित and others) given in rules upto तेन कीतम् P.V. 1.37 from तस्मै हितम् P. V. 1.5.

प्रागिवीय name given to tad. affixes mentioned in rules from P. V. 3.27 upto P. V. 3.95.

प्राग्धितीय name given to tad. affixes prescribed by rules beginning with प्राग्दिताद्यत् P. IV. 4.75 and ending with सोदराद्य; P. IV. 4.109.

प्रािन्दशीय name given to tad. affixes prescribed in rules from P. V, 3.1 to 25.

प्राग्दीच्यतीय name given to tad. affixes prescribed by rules beginning with तस्य विकार: P. IV. 3.134 and ending with the rule कंसीयपरशन्य- योर्यज्ञ छुक् च P. IV. 3.168.

সাক্ষা districts of the east especially districts to the east of Ayodhya and Pataliputra, such as Magadha, Vanga and others; nothing can definitely be said as to which districts were called Eastern by Pānini and his followers Kātyā-A Vārttika yana and Patanjali. given in the Kāśikā but not the Mahābhāsya traceable in defines Pragdesa as districts situated to the east of श्रासवती (probably the modern river Rāvī or a river near that river); cf. মানুবস্থা विभजते हंसः क्षीरोदके यथा । विदुषां राब्द-सिद्धचर्थे सा नः पातु शरावती ॥ Kās. on एङ् प्राचां देशे P. I. 1.75. There is a reading सरस्वता in some manuscript copies and सरस्वती is a wellknown river in the Punjab near Kuruksetra, which disappears in the sandy desert to the south; a reading इरावती is also found and হ্যাননী may stand for the river Rāvī. হায়েননী in Burma is simply out of consideration. For details see Vyākaraṇa Mahābhāṣya Vol. VII. pp. 202–204 and 141–142 D. E. Society's Edition.

प्राग्वतीय name given to tad. affixes prescribed in rules from P. V. 1.18 to 115.

माग्वहतीय name given to tad. affixes prescribed in rules from P. IV. 4.1 to 76.

प्राचीनमत the view or doctrine of the former or rather older grammarians. The word is used in many commentary books and the meaning of the word is to be decided according to the context. For example in the works of Rāmacandra, the author of the Prakriväkaumudī and his followers, the word refers to the view given by the writers of the Kāśikavrtti and the commentaries thereon; in the works of Bhattoji and his pupils, it refers to the writer of the Prakriyākaumudī in addition to the writers of the Kāśikā, while in the works of Nagesa it refers to the writings of Bhattoji and his pupils. Mahādetails see Vyākaraņa bhāsya Vol. VII pp. 23-24 D. E. Society's Edition.

प्राच्यपदवृत्ति succession of two vowels where the former vowel, which is either ए or ओ remains without coalescence with the following vowel अ, even though by rules it is liable to be changed; e.g. सजाते अश्वस्तृते । अध्वर्यो अद्रिभिः सुतम् । In such cases the vowel अ is pronounced like y. This view is held by the senior Sakalya (स्थविरशाकल्य); प्राच्यपञ्चाल-उपधानिभोदयाः शाकल्यस्य स्थविरस्येतरा स्थित:, R.Pr. II.44;

also स पूर्वस्यार्धसदृशमेकेषाम्, T. Pr. XI.19 and the commentaries thereon; cf. also छन्दोगानां सात्यमुग्नि-राणायनीया अर्धमेकारमर्धमोकारं चाधीयते । सुजाते ए अश्वसृतृते । अध्ययों ओ अद्रिभिः सुतम् । M. Bh. on Siva Sūtra 3, 4 as also on P.I.1.48.

प्राच्यवैयाकर्ण an eastern grammarian; the term प्राच्य (eastern) being a relative term, the east is to be taken with respect to the place in the context. The word प्राचां occurs many times in Pāņini's Sūtras and the term प्राकृ may refer to countries east of the river द्यरावती or सरस्वती in the Puniab. See प्राग्देश above. प्रान्तां is understood by some commentators as referring to time, in which case, the word may refer to ancient grammarians अ।पिशलि, शाकरायन, इन्द्र others who lived Pānini; cf. प्राचीनवैयाकरणतन्त्रे वाचानिकानि ... Par. Sek. Pari. 1. The word प्राचीन is, of course, mostly used in the sense of ancient, rather than the word प्राच. For specific peculiarities of the eastern grammarians see pp. 148-149 Vyākaraņa Mahābhāsya Vol. VII. D. E. Society's Edition.

प्राण air, which is instrumental in producing sound; cf. वायु: प्राण: कण्ट्यमनुप्र-दानम् R.Pr.XIII.1.

त्राणपणां a gloss on the Mahābhāsya of Patañjali, written by the famous eastern grammarian Purusottamadeva of the 12th century A. D., of which only a fragment of a few pages is available. As the legend goes, the name प्राणपणा was given to the gloss as it was accompanied by an oath on the part of the author that his life was at stake if he did even the slightest injustice to the author of the Mahābhāsya.

प्राण्यञ् the tad. affix अञ् prescribed by the rule प्राणिरजतादिम्योऽञ् P. IV.3.

154; cf. मयट: प्राप्यम् विणतिषेधेन P.IV.3. 156 Vart. 4.

प्रातिपदिक lit.available in every word. The term प्रातिपादिक can be explained as प्रतिपदं गृह्णाति तत् प्रातिपदिकम् cf. P.IV. 4. 39. The term प्रातिपदिक, although mentioned in the Brāhmana works, is not found in the Prātiśākhya works probably because those works were concerned with formed words which had been actually in use. The regular division of a word into the base (प्रकृति) and the affix (प्रत्यय) is available, first in the grammar of Pāṇini, who has given two kinds of bases, the noun-base and the The noun-base verb-base. named Prātipadika by him while the verb-base is named Dhatu. The definition of Pratipadika is given by him as a word which is possessed of sense, but which is neither a root nor a suffix; cf. अर्थवद्यातरप्रत्ययः प्रातिपदिकम . P.I. 2.45. Although his definition includes, the krdanta words, the taddhitanta words and the compound words, still, Panini has mentioned them separately in the rule क्रतदितसमासाश्च P.I. 2.45 to distinguish them as secondary noun-bases as compared with the primary noun-bases which are mentioned in the rule अर्थवदघातुर-प्रत्ययः प्रातिपदिकम्. Thus, Pāṇini implies four kinds of Prātipadikas मूलभूत, कृदन्त, तद्धितान्त and समास. The Varttikakāra appears to have given nine kinds-गुणवचन, सर्वनाम, अन्यय, तद्धितान्त, कृदन्त, समास, जाति, संख्या and संज्ञा. See Varttikas 39 to 44 on P. I. 4. 1. Later on, Bhojarāja in his Sıngāra-Prakāśa has quoted the definition अर्थवदधातु o given by Pānini, and has given six subdivisions.; cf. नामा-न्ययानुकरणकृत्तद्धितसमासाः प्रातिपदिकानि Sr. Prak. I. page 6. For the sense conveyed by a Prātipadika or nounbase, see प्रातिपदिकार्थ.

মানি पदिককার্য corresponding to অন্ধন্নর্য in the case of the declinables, which the Sūtrakāra mentions specifically with respect to the noun-base.

प्रातिपदिकग्रहण express mention by wording of a noun-base as in दित्यदित्यदित्य, सुघातुरकङ् च etc., and not by description as अदन्त in अत इज् (P.IV.1.95) or in a group of words (गण); cf. प्रातिपदिकग्रहणे लिङ्ग-विशिष्टस्यापि ग्रहणम् Par. Sek. Pari. 71, which recommends the feminine form of the base for an operation, provided the base is specifically expressed and not merely described. e. g. युवितः खळितः युग्खळितः, चटकस्यापत्यं चाटकरः, बह्हीनां पूरणी बहुतिथी etc.

प्रातिपदिकस्वर the general accent of the Prātipadika viz. the acute (उदात) for the last vowel as given by the Phit sūtra फिन्न: (प्रातिपदिकस्य) अन्त उदात्त:; cf. also प्रातिपदिकस्यस्यावकाश:। आम्र:। M. Bh. on P. VI. 1.91 Vārt. 7.

प्रातिपदिकार्थ denoted sense of a Prātipadika or a noun-base. Standard grammarians state that the denotation of a prātipadika is five-10ld viz. स्वार्थ, द्रव्य, लिङ्ग, संख्या and कारक. The word स्वार्थ refers to the causal factor of denotation or प्रवृत्तिनिमित्त which is of four kinds जाति, गुण, क्रिया and संज्ञा as noticed respectively in the words गी:, ग्रुक्ट: चल: and डित्थ:. The word gag refers to the individual object which sometimes is directly denoted as in अश्वमान्य, while on some occasions it is indirectly denoted through the genus or the general notion as in ब्राह्मण: पूज्यः. ।लिङ्ग the gender, संख्या the number and कारक the case-relation are 257

the denotations of the case-terminations, but sometimes as they are conveyed in the absence of a case-affix as in the words पञ्च, दश, and others, they are stated as the denoted senses of the Prātipadika, while the case-affixes are said to indicate them: cf. वाचिका द्योतिका वा स्युः शब्दादीनां विभक्तयः Vākyapadīya.

प्रातिलोम्य in inverse order, antithesis. । reverse sense; e. g. प्र and परा mean the reverse of आ, or प्रति means the reverse of आमे; cf. आ इत्यर्वागर्थे। प्र परेत्येतस्य प्रातिलोम्यम् etc. Nir. 1. 4.

प्रातिशाख्य a work on Vedic grammar of a specific nature, which is concerned mainly with the changes, euphonic and others, in the Pada text of the Samhita as compared with the running text, the Samhita The Prātiśākhya works are neither concerned with the sense of words, nor with their division into bases and affixes, nor with their etymology. They contain, more or less, Vedic passages arranged from the point of view of Samdhi. In the Rk Prātišākhya, available to-day, topics of metre. recital, phonetics and the like are introduced, but it appears that originally the Rk Prātiśākhya, just like the Atharva Prātiśākhya, was concerned with euphonic changes, the other subjects being introduced later on. The word प्रातिशास्य shows that there were such treatises for everyone of the several Sakhas or branches of each Veda many of which later on disappeared as the number of the followers of those branches dwindled. Out of the remaining ones also, many were combined with others of the same Veda. At present, only five or six Pratisakhyas are available which are the surviving representatives of

the ancient ones-the Rk Prātiśākhya by Saunaka, the Taittirīya Prātisākhya, the Vājasaneyi Prātiśākhya by Kātyāyana, the Atharva Prātiśākhya and the Rk Tantra by Sākatāyana, which is practically a Prātiśākhya of the Sāma Veda. The word पार्षद or पारिषद was also used for the Prātiśākhyas as they were the outcome of the discussions of learned scholars in Vedic assemblies; cf. परिषदि भवं पार्धदम्. Although the Prātiśākhya works in pature, are preliminary to works on grammar, it appears that the existing Pratiśākhyas, which are the revised and enlarged editions of the old ones, are written after Pānini's grammar, each one of the present Prātiśākhyas representing, of course, several ancient Prātisākhyas, which were written before Pānini. Uvvata, a learned scholar of the twelfth century has written a brief commentary on the Rk Prātisākhya and another one on the Vajasaneyi Pratiśākhya. The Taittirīya Prātiśākhya has got two commentaries —one by Somayarya, called Tribhasyaratna and the other called Vaidikābharana written by Gopālayajvan. There is a commentary by Ananta bhatta on the Vājasaneyi Prātiśākhya. These commentaries are called Bhāsyas also.

प्रातिश्रदक places of echo or reverberation viz.chest and others, of sound which gets its origin at the navel but becomes reverberated at chest, throat, top of the mouth, mouth and nose; cf. तस्य (उत्पत्त्याश्रयस्य शब्दस्य) प्रातिश्रुत्कानि भवन्ति उरः कण्ठः शिरो मुखं नासिके इति, T. Pr. II. 3.

प्रातिहत name given to the circumflex vowel, standing at the beginning of a word and following the final vowel of the previous word which

is acute (उदात्त); cf. अपि चेनानापदस्थ-मुदात्तमथ चेत्सांहितेन स्वयंते स प्रातिहत: T. Pr. XX. 3.

प्राथमकिएक of the first type or kind; primary, as opposed to secondary; cf. अयं खल्विप बहुन्नीहिरस्त्येन प्राथमकिष्यके यस्मिनैकपद्यमेकस्वयंमेकविभक्तिकलं च, M.Bh. on P. I. 1. 29, I. 1. 30; I. 2. 42; cf. also अथवेह कौचित् प्राथमकिष्यको प्रक्षत्यमोधो कौचित् कियया चा गुणेन वा M. Bh. on P. II. 2. 29 Vart. 15

प्राथम्य first preference; first place; priority; cf. कुत; पुन: प्राथम्यं कि शब्दत: आहोस्विद्यत: । M. Bh. on I. 3. 1. Vart. 11.

भादि a group of words beginning with प्र, which are all prefixes or upasargas e. g. प्र, प्रा, अप etc. cf. कुगतिप्रादय: P. II. 2. 18.

प्रादिसमास a compound with प्र and others prescribed by the rule कुगतिप्रादयः P. II.2.18 and explained in detail by the Vārttikas headed by the Vārttika प्रादयो गताद्यर्थे प्रथमया P. II. 2. 18 Vārt. 4, which comes under the general head तत्पुरुष; the compound is also called प्रादित-तपुरुष; cf. कथं प्रभावो राज्ञः । प्रकृष्टी भाव इति प्रादिसमासो भविष्यति । Kāś. on P. III. 3. 24 cf. also प्रान्तः पर्यन्तः । बहुनीहिरयं प्रादिसमासो वा Kāś. on P. VI. 2. 180.

प्रादेशिक belonging to the root; the word प्रदेश has here the peculiar sense of a root which has the meaning of the noun (under discussion). cf. तदात्र स्वरसंस्कारी समर्थी प्रादेशिकन गुणेन अन्विती स्थातां संविज्ञातानि तानि Nir I. 12.

प्राधान्य preponderance, principal nature as opposed to the subordinate one (विदेशणत्व); cf. यत्र प्राधान्येन अल् आश्रीयते तत्रैव प्रतिषेधः स्यात् M. Bh. on P. I. 1. 56. cf. also प्राधान्येन व्यपदेशा भवन्ति ।

प्रापक applying in the usual way; lit. leading to the injunction or विधिशास्त्र; cf. किं पुनरिदं नियमार्थं आहोस्वित् प्रापकम् M. Bh. on P. I. 1.70; cf. also M. Bh. on P. III. 4. 110.

प्रापण reaching, arrival; cf. प्रत्यक्षमाख्या-नमुपदेशो, गुण: प्रापणमृदेश: M. Bh. on P. I. 3.2.

प्राप्तविभाषा or प्राप्तविकल्पत्व, optional prescription of some operation or rule which otherwise is obligatory; cf. लोपे विभाषा । प्राप्तविभाषेयम् । किमर्थेन योगात् । Kāś. on P. VIII. 1.45; cf. also हुकोरन्यतरस्याम् । प्राप्तविकल्पत्वाद् द्वितीयेष । Kāś. on P. I. 4.53.

प्राप्त application of a rule, arrival at a particular form; incidence, occurrence of a particular rule; cf. अनन्तरा या प्राप्ति: सा प्रतिषिध्यते M.Bh. on P. I. 1.43.

प्राप्तिज्ञ a person who knows only the application of a rule and the realization from it of the form that can be arrived at, as opposed to one who knows the form that is desired or current; cf. प्राप्तिश्चो देवानां- प्रियः न त्विष्टिशः इच्येत एतद्व्पमिति । M. Bh. on II. 4. 56 Vart. 1; cf. also किरतिं चर्करीतान्तं पचतीत्यत्र यो नयेत् । प्राप्तिशं तमहं मन्ये प्रारक्ष्यस्तेन संग्रहः । M. Bh. on VII. 4.92.

प्राप्य lit. which is arrived at; an object which is to be reached; cf. प्राप्य कर्म; the word प्राप्य is used as a word qualifying the word कर्म, in which case it is called प्राप्यकर्म, as for example ग्राम in ग्राम गच्छित देवदत्तः or वदमधीते माणवकः. The term प्राप्य is defined as क्रियाक्च-तिथिशेषानवगतौ कर्तुः क्रियय अनारिथतं आस्थितं वा यदवाप्यते तत् प्राप्य कर्म। cf. कर्तुरीप्सितमं कर्म। तत्तु त्रिविधं निर्धत्ये विकार्ये प्राप्यमिति । यस्य क्रियाक्चतानां विशेषाणां सर्वथानुपल्यास्थितं तत् प्राप्यम्. Srngāra Prakāśa IV.

प्रामाणिक authoritative; those that talk with authority; cf. प्रामाणिकमत-मतत्, a phrase often used by commentators. प्रामाण्य authority; cf. यथोत्तरं मुनीनां प्रामाण्यम् S. K. on न वहुत्रीहीं P. I. 1.29; cf. also the usual expression वचनप्रामाण्यात् Kāś. on P. VII. 2.7.

प्रामादिक faulty, uttered or expressed with a fault; inaccurate.

प्राय general nature, general public; cf. प्राय इति लोको न्यपदिस्यते, M. Bh. on P. V. 1.16; cf. प्रायोधीं वृत्तमित्येते पादज्ञानस्य हेतव: R. Pr. XVII.16; cf. also, लोकिकी विवक्षा यत्र प्रायस्य संज्ञत्यय: M. Bh. on P. V. 1.16.

भायिक optional, to be done at pleasure, common, usual; cf. प्रायिकं चैतत्।

प्रायोक्त्र belonging to one who speaks or says; cf. अस्त्येव प्रायोक्त्री विवक्षा अस्ति छौकिकी। M. Bh. on P. V. 1.16.

प्रावचन accentuation, as noticed in the original Samhitāpāṭha; cf. प्रावचनो वा यज्ञिष । प्रवचनशब्देन आर्षपाठ उच्यते । तत्र भवः स्वरः प्रावचनः स च यज्ञिष भवति । तान्ते वा यज्ञकर्मणि । V. Pr. I. 132.

प्राह्मिष्ट name of the circumflex accent possessed by a vowel which has resulted from the coalescence of two similar vowels, as for example in भिन्द्वीदम्। see प्रश्चिष्ट.

प्रासाद्वासिन्याय inclusion of a thing even though it possesses an additional factor, or consideration, other than what is referred to; cf. प्रासादवासिन्यायेन ग्रहणं भवति । तद्यथा केचित् प्रासादवासिनः । केचिद् भूमिवासिनः । केचिदु भयवासिनः । ये प्रासादवासिनः । यहान्ते ते प्रासादवासिग्रहणेन । य भूमिवासिनः ग्रह्मन्ते ते भूमिवासिग्रहणेन । ये उभयवासिनः ग्रह्मन्ते ते प्रासादवासिग्रहणेन भूमिवासिग्रहणेन च । M. Bh. on P. I. 1.8.

भियादि a class of words headed by the word प्रिया which do not allow their previous word in a bahuvrihi compound to take the masculine base by the rule स्त्रिया: पुंचत्... P. VI. 3.34; e. g. कल्याणीप्रिय; For details, see Kāś. on P. VI. 3.34.

प्रेक्षा (1) appearance, the being seen or understood; cf. दूता निर्फत्या इदमा- जगाम । पञ्चम्यर्थप्रेक्षा वा षष्ट्यर्थप्रेक्षा वा । Nir. I. 17; (2) thoughtful consideration, cf. य एव मनुष्यः प्रेक्षापूर्वकारी मवित सोऽध्रुवेण निर्मित्तन ध्रुवं निमित्तमुपादत्ते, M. Bh. on P. I. 1.26 Vart. 5,

मेक्षादि a class of words to which the tad. affix इन is added in the four senses given in P. IV. 2.67-70; e. g. प्रेक्षी, ध्रुवकी; cf. Kāś. on P. IV. 2.80.

भेपसु desiderative adjective; a word formed by adding the affix उ in the sense of 'an agent' to a desiderative root by the rule सनाशंसभिक्ष उ: P.III.2.168. The term भेपसु was used for such nouns by ancient grammarians.

प्रेषणी a term used by ancient grammarians for the imperative mood or होट of Pāṇini.

भैषादि the senses प्रेष 'order to do', अतिसर्ग 'permission to do' and प्राप्तका- स्त्रता 'fitness of time', as possessed by the potential passive participles; cf. विधीयन्ते प्रषादिषु स्रोडादय: M. Bh. on P. III. 1.26.

भोक्तपुंस्क possessed of the masculine gender.

ब्रोहमनोरमा popularly called मनोरमा also; the famous commentary on the Siddhāntakaumudī of Bhattojī Dīkṣita written by the author himself to explain fully in a scholarly manner the popular grammar written by him; the word भौदमनोरमा is used in contrast with बाल्मनोरमा another commentary on the Siddhāntakaumudī by Vāsudevadīkṣita. On account of the difficult nature of it, it is ususal to read the भौदमनोरमा upto the end of the Kāraka-prakaraṇa

only in the Sanskrit Pāthaśālās before the study of the Śabdenduśekhara and the Paribhāṣenduśekhara is undertaken.

प्रौहमनोरमाखण्डन (1) a grammatical work written by a grammarian Cakrapāņi of the Sesa family of grammarians. The work is meant to refute the arguments of Bhattoji Diksita in his Praudhamanoramā; (2) a grammar work written by the famous poet and rhetorician Jagannātha in refutation of the doctrines and explanations given in the Praudhamanoramā by the stalwart Grammarian Bhattojī Dīksita. The work is not a scholarly one and it has got a tone of banter. It was written by Jagannatha to show that he could also write works on Grampedant mar and the bearded Bhattoji should not be proud of his profound scholarship in Grammar. The work of Jagannatha was named मनोरमाकुचमदंन possibly by his followers or even by himself.

प्रोहमनोरमाटीका a commentary on Bhattoji Diksita's Praudhamanoramā written by Bhattoji's grandson Hari Diksita. The commentary is called ल्ह्ह्यान्दरत्न or simple शब्दरत्न which is an abridgment of the author's work बृह्च्छ्वरत्न. The Laghusabdaratna is widely studied along with the Praudhamanoramā in the Pāthaśālās.

प्लक्षादि a class of words headed by the word प्लक्ष to which the tad. affix अण् is added in the sense of 'a fruit' e.g. प्लाक्षम्, ऐङ्गुदम्, cf. Kāś. on P.IV.3.164.

प्राक्षायण an ancient Vedic scholar who presumably wrote a work on Vedic grammar (of the type of the Prātiśākhya works). For a difference

of view he is quoted in the Taittiriya Prātiśākhya; cf. ন তাঞ্জিতাঞ্জাযুগুথী: T.Pr. IX.6.

ষ্ক্ৰান্ধি an ancient writer of a Prātiśākhya work quoted in the Taittirīya Prātiśākhya. See ভোগ্ধায়ণ above. The words ভোগ্ধি and ভাগ্ধায়ণ as also ভাগ্ধী (feminine) occur in the Mahābhāṣya also, but not in the Gaṇapāṭha of Pāṇini.

प्लुत protracted, name given to vowels in the protracted grade. The vowels in this grade which are termed protracted vowels are possessed of three matras and in writing they are marked with the figure 3 placed after them. pronunciation they take a longer time than the long or दार्घ vowels; cf. ऊकालोज्झस्वदीर्घण्डुत: P. I.2.27. The word is derived from ত্ত্ত (মু also) I Atmane. to go, and explained as प्लवते इति. The word प्लवत is often found for प्लतो भवति in the Praissakhya works; cf. also मात्रा हस्वस्तावदव-प्रहान्तरं, द्वे दीर्घस्तिस्रः प्छत उच्यते स्वर: । अधः स्विदासी ३ दुपरि स्विदासी ३ दु अर्थे प्छतिभीरिव विन्दती3 त्रि: ll R. Pr. I.16.

प्छुति prolation or protraction of a vowel when it is possessed of three mātrās; cf. R. Pr. I.31. See जुत above; cf. अविद्वांस: प्रत्यभिवादे नाम्नो ये न प्छुतिं विदु:। काम तेषु तु विप्रोष्य स्त्रीष्विवायमहं वदेत M.Bh. on P.I.1 Āhnika 1.

प्वादि a class of roots headed by the root पू which get their vowel shortened in the four conjugational tenses as also before the pres. part. affix; e.g. पुनाति पुनानः, छुनाति, छुनन etc.; cf. Kās. on P.VII.3.80.

फ

फ् hard labial consonant, aspirate of प्, possessed of the properties श्वास घोष, महाप्राणता, and कण्डविद्यतता.

ৰ্দ্ধ (1) the letter or sound দ্, the vowel স্ব being added for facility of pronunciation;(2) the affix দ for which সামন is always substituted as given by Pāṇini in P. VII.1.2.

फ्रक् (1) tad.affix फ marked with mute क् for effecting the बृद्धि substitute for the initial vowel of the word to which it is applied. The initial letter 5 of all the affixes beginning with Fin Panini's grammar is always changed into आयन्. The tad. affix पक् is affixed (1) in the sense of गोत्रापत्य grandchild and his issues. to the words নত and others as also to the words ending with the affixes यञ् and इञ् and words शरद्वत्, दर्भ, द्रोण etc. e.g. नाडायन:, जालङ्कायन: दाक्षायण: प्लाक्षायण:, द्रोणायन:, बैद:, और्व: etc.; cf. P.IV. 1.99-103; (2) as a caturarin the four senses thika affix mentioned in P. IV. 2.67-70 to the words पक्ष and others e.g. पाक्षायण:, तौषायण:; cf. P.IV. 2.80.

फ्स् tad. affix फ marked with ज् causing the Vṛddhi substitute for the initial vowel of the word, applied in the sense of grandchildren and their issues to words अश्व and others, as also to the word भर्ग; e.g.आश्वायन, आक्षायन:, भार्गायण: cf. अश्वादिभ्य: फल् and भर्गात् त्रैगतें; cf. P.IV.1.110 and 111.

फणादि a class of seven roots headed by the root प्रम्, which belong to the first conjugation and which have optionally their vowel अ changed into ए and the reduplicative syllable (अभ्यास) dropped, in the forms of the perfect tense before the affix इथ and weak affixes; e. g. पेमतु:, पेमु:, पेमिय प्रमातु:, प्रमा;, प्रमाणिय etc. cf. P.VI.4.125.

फल (1) fruit or benefit of an action which goes to the agent; cf. पलन्या-पारयोघाँतु: Vaiyākaraṇa-bhūṣana. A root which is given as Ubhaya-padin in Pāṇini's Grammar takes the Ātmanepada affixes when the fruit of the activity is meant for the agent, while otherwise it takes the Parasmaipada affixes; (2) The word Ralso means the result of a grammatical operation or grammatical injunction.

ब

फि a common term for the affixes फिन् and भित्र्.

फिझ tad. affix आयनि applied to the word मिमत in the sense of offspring e.g. मैमतायनि:; cf. P.IV.1.150; it is also added in the same sense of (offspring) to the words तिक and others as also to the word कौसल्य, two-syllabled words ending with अण् and to words चिकन and others;e.g. तैकायनि:, काँसल्यायनि:, वािकनकायनि: etc.; cf. P.IV.1.159.

फिट्सूत्र a small work on accents attributed to Santanava, an ancient Vedic scholar who lived before Patanjali if not before Paṇini, as the latter has not referred to him. There is an anonymous commentary upon it.

फिन tad. affix आयनि in the sense of offspring added according to the Eastern grammarians to words not beginning with आ, ऐ or औ, e.g. ग्लुचुकायनि:,cf. IV.1.160.

দৈৱনৰ [FADDEGON, BAREND] a scholar of Sanskrit Grammar, who has written a book 'Studies in Pāṇini's Grammar'.

ख

third letter of the labial class which is soft and inaspirate.

ब or बकार the letter ब्, the vowel अ as also the word कार being added for facility of utterance; cf. T. Pr. I. 17.21. The letter ब् is sometimes used for च् especially when it stands at the beginning of a word, for which scholars use the expression ववयोरभेद:.

बर्नेल् [BURNELL., Dr.] a European Sanskrit scholar who has written a learned booklet 'Aindra School of Sanskrit Grammarians' which discusses the problem of the Aindra grammar. See ऐन्द्र.

बर्बरता a fault in pronunciation of the type of roughness or barbarousness in the utterance of the letter र ; cf. बर्वरता असोकुमार्थ रेफे Uvvata on R.Pr.XIV. 8.

बस्ट्ये (written as बत्स्ट्ये or बत्स्य possibly through mistake in the printed Calcutta Edition); connected with the socket of the teeth. As the utterance of I proceeds from the socket of the teeth, र is called बरुवर्य. उपसंहततरे च जिह्वाग्रमुकारकीरलुकारेष cf. बर्स्वेषूपसंहरति T.Pr.II.18.बर्स्व is explained here by the commentator as दन्तपङ्क्तेरपरिष्टादुच्चप्रदेशेषु ऋकारस्य ऋकारस्य ऌकारस्य च बर्स्वाः स्थानम् | The word उपरिश्रात् in the explanation given above is questionable; the explanation given by Uvvata in his comment on वर्स्यमेके इच्छन्ति रेफम् R. Pr. I. 20.viz. वर्त्सशब्देन दन्तमलादुपरिष्टादुच्छून: प्रदेश उच्यते appears better although apparently वर्त्स is written in the text for बर्ख or वर्स्व,

बलराम writer of a gloss named धातुप्रकाश on the Dhatupātha of Pāṇiṇi.

बलादि (1) a class of words headed by the word बल, to which the tad. affix य is added in the four senses given by Pāṇini in IV.2.67-70. e. g. बल्य: कुल्यम्, तुल्यम्, तृल्यम् etc. cf. Kāś, on P.IV.2.80; (2) a class of words headed by बल which take the possessive tad. affix मत् optionally with the regular affix इन्

e. g. बलवान्, बली; cf. Kāś. on P. V. 2.136.

बर्लीयस्त्व relative superiority in strength possessed by rules of grammar or by operations based on rules of grammar. This superiority is decided generally on any one or more of the four recognised criteria such as परत्व, नित्यत्व, अन्तरङ्गव्य and अपवादत्व. The phrase अन्तरङ्गव्यी-यस्त्वात् very frequently occurs in the Vārttikas and in the Mahābhāsya; cf. M.Bh. on P. III. 1.67, VI.1.17, 85 Vārt. 15, VI. 4.62 and VII.1.1.

वश् short term or pratyāhāra for the consonants from व to mute श् in the Māheśvara sūtra i.e. the consonants ब्, ग्, इ and द.

बहिरङ्ग a rule or operation which is बहिरङ्ग (lit. external); the word बहिरङ्ग is used in grammar in connection with a rule or operation, the cause (निमित्त)of which occurs later in place or time than the cause of the other which is called अन्तरङ्ग. For the various kinds of बहिरङ्गत्व see the word अन्तरङ्ग where the kinds of अन्तरङ्गत्व are given.

बहिरङ्गपरिभाषा the Paribhāsā or the maxim असिद्धं वहिरङ्गमन्तरङ्गे (Par. Sek. Pari. 50) which cites the comparative weakness of the rule or operation which is Bahiranga.

वहिरङ्गस्रभण an operation or rule which is characterized as बहिरङ्ग; cf. असिद्धं बहिरङ्गस्रभामन्तरङ्गस्रभे M. Bh. on P. I. 1.57; cf. also M.Bh. on P. I. 4.2 Vart. 21.

वहिरङ्गासिद्धत्व invalidity i. e. nonoccurrence or non-application of a bahiranga rule or operation before the antaranga operation which is looked upon as stronger occurring earlier to the mind, or in the wording, as it does. बहु plural, many, the word is used in the sense of abundance also; cf. बहुषु बहुबचनम् P. I.4.21 and बहालापो भू च बहा: VI. 4.158.

बहुच् tad. suffix वहु which is always prefixed to a noun in the sense of 'almost complete', 'almost full', 'to a considerable extent'; e.g. बहुगुड़ा द्राक्षा; cf. विभाषा सुपो बहुच् पुरस्तात्त P. V. 3.68.

चहुप्रकृति (1) consisting of a large number of verbal parts in derivation; बहुयः प्रकृतयो यत्र; (2) a compound in which the constituent words are all in the plural number, cf. सर्वो द्वन्द्वो विभाषक्रवन्द्रवति । बहुप्रकृतिरिति वक्तव्यम् M. Bh. on P.II.4.12 Vart.1; (3) a compound word (पद) made up of many constituent words; cf. बहूनि पदानि यत्र तद् बहुप्रकृति पदम् Vaj. Prat. V. 7.

बहुमध्यगत a word which has entered between two constituent words of a compound by splitting in a way the compound e. g. the word च in ईयते नरा च शंस दैन्यम् Rg. Veda IX. 86.42; cf. एतानि परिग्रह्णीयात् बहूमध्यगतानि च। R.Pr.X.7. explained by Uvvata as बहूनां पदानां मध्यगतानि च यानि पदानि तानि अतिकम्य परिग्रह्णीयात्।

बहुल lit. variously applicable; the word is used in the rules of Panini in connection with a grammatical rule or affix or the like that is seen necessarily applied in some cases, optionally applied in a few other cases and not at all applied in the other cases still. The word बहुलम् is used by Pāṇini in all such cases. See P. II. 1.32, 57; II. 3.62; II.4.39, 73.76, 84; III. 1.34 etc.; cf. the usual explanation of बहुलम् given by grammarians in the lines कचित्प्रवृत्तिः कचिद्प्रवृत्तिः कचिद्रिभाषा कचि-दन्यदेव । विधेर्विधानं बहुधा समीक्ष्य चतुर्विधं बाहलकं वदन्ति Com. V. Pr. III.18.

बहुल्लपाद् name given by grammarians to the third pada of the third adhyāya of the Aṣṭādhyāyī.

बहुवचन the plural number; the affixes of the plural number applied to noun-bases as also to roots; cf. बहुषु बहुवचनम् P. I. 4.21.

बहुवाहि a compound similar meaning to the word बहुन्नीहि (possessed of much rice) which, in sense shows quite a distinct object than those which are shown by the constituent members of the compound; a relative or adjective compound. There are various kinds of the Bahuvrihi compound such व्यधिकरणबह त्रीहि, as समानाधिकरणवहुत्रीहि, संख्याबहुत्रीहि, दिग्बहुत्रीहि, सहबहुत्रीहि, नञ्बहु-न्नीहि, and अनेकपदबहुनीहि which depend upon the specific peculiarity noticed in the various cases. Panini in his grammar has not given any definition of बहुत्रीहि, but has stated that a compound other than those already given viz. अन्ययीभाव, द्वन्द्व and तत्पुरुष, is बहबीहि and cited under Bahuvrīhi all cases mentioned above; cf. शेषा बहुनीहि: II. 3.23-28; also cf. अन्यपदार्थप्रधानो बहुत्रीहिः M. Bh. on $\mathbf{P}_{m{s}}$ II. 1.6; II. 1.20; II. 1.49.

बहुवाहिपाद conventional term used for the second pada of the sixth adhyaya of Panini's Astadhyaya.

चहुनीहिंग कृतिस्वर the accent peculiar to, or specifically mentioned in the case of the Bahuvrihi compound viz. the retention of its own accents by the first member, in spite of the general rule that a compound word has the last vowel accented acute i.e. उदात. cf. बहुनीही प्रकृत्या पूर्वपदम. P. VI. 2.1. The expression बहुनीहिस्वर in this very sense is used in the Mahābhāsya cf. बहुनीहिस्वर शास्ति समासान्तविधेः सुकृत् M. Bh. on P. VI. 2.1.

multisyllabled, a word which contains three, or more than three vowels; the word occurs many times in the sūtras of Pāṇini. cf. P. II. 4.66, IV. 2.73, IV. 2.109, IV. 3.67; V. 3.78, VI. 2.83, VI. 3.118.

बह्वपेक्ष lit. depending on many; the word is used in the sense of depending on many causal factors (निमत्तानि) and given as the definition of a kind of बहिरङ्ग by some grammarians; cf. अल्पापेक्षमन्तरङ्गं बह्वपेक्षं बहिरङ्गम्. This kind of अन्तरङ्गबहिरङ्गम्, cited by Kaiyata is, however, disapproved by Nāgesiabhatta; cf. बहिरङ्गान्तरङ्गशब्दाभ्यां बह्वपेक्षस्वाल्पापेक्षत्वयोः शब्दमर्थादया अलाभाच्च । तथा सित असिद्धं बह्वपेक्षमल्पापेक्षे इत्येव वदेत् । Par. Sek. on Pari, 50.

बहुर्थ lit. the meaning of the word बहु. There are many senses of the word बहु out of which 'plurality' is the sense usually seen. The word also means 'collection;' cf. आमशब्दीयं बहुर्थ: । अस्थेन शालासमुदायं वर्तते। तदाया। प्रामो दग्ध इति M. Bh. on P. I. 1.8, 21.

बहादि a class of words headed by बहु to which the fem. affix ई (डीप्) is added to form the feminine base; the words ending in अ in this class take the fem. affix आ (टाप्) in case ई which is optional, is not added; other words remain as they are, if ई, is not added; e. g. बही, बहु:; पद्धति:, पद्धती; गिती:, चण्डी, चण्डी; etc. cf. Kāś. on P. IV. 1.45.

बाध sublation, setting aside; सामान्य-शास्त्रस्य विशेषशास्त्रण वाध: Par. Sek. on Pari. 51.

बाधक lit. that which sublates or sets aside: generally a special rule which sets aside a general rule; cf. यन नाप्राप्ते यो विधिरारम्यते स तस्य वाधको भवति,

Pari. Pāṭha of पुरुषोत्तमदेव Pari. 51; cf. also नैतज्ज्ञापकसाध्यं अपवादेरत्सगां बाध्यन्त इति । बाधकनानेन भवितज्यं सामान्य-विहितस्य विशेषविहितन । M.Bh. on P. II. 1.24 Vārt. 5. बाधक is used as a synonym of अपवाद. cf. अपवादशब्दोत्र वाधकपर: Par. Sek. Pari. 58.

ৰাঘকৰে the same as ৰাঘ; sublation; setting aside; this sublation is described to be of two types— (1) complete sublation when the rule set aside, is for ever set aside and cannot, by the maxim called तककाण्डिन्यन्याय, be applied again; cf. दिध ब्राह्मणेभ्यो दियतां तकं कौण्डिन्यायित सत्यिष संभवे दिघदानस्य तकदानं निवर्तकं भवति। cf. M. Bh. on P. I. 1.47; VI. 1.2. VI. 2.1. etc.; (2) temporary sublation when the rule set aside. can be applied, if possible after the special rule has been applied; cf. सर्वथा अनवकाशत्वादेव बाधकत्वे स्वस्य (अनवकाशशास्त्रस्य) पूर्वप्रवृत्तिरित्येव बाधः। तत्र बाधके प्रवृत्ते यद्युत्सर्गेप्रातिभेवति तदा भवत्येव यथा तत्रैव याडादय: Par. Sek.on Pari.57. The sublation or बाबकत्व is not only in the case of सामान्यविशेषभाव and अनवकाशत्व as given above, but a rule or operation which is पर (cited later), or नित्य, or अन्तरङ्ग sets aside the rule or operation which is पूर्व,or अनित्य,or बहिरङ्ग respectively. This वाध्यवावकभाव occupies a very important position in respect of the application of grammar rules for arriving at the correct forms (इष्टल्पांसाद्धे) and grammarians have laid down a number of Paribhāsas in the field of बाध्यबाधकभाव.

बालंभङ्क (बालंभङ्क) surnamed Pāyaguṇḍa or Pāyaguṇḍe, who has written a commentary on the commentary Mitākṣarā on the याज्ञवस्त्रसम्ति. Some scholars say that he was also a great grammarian and identical with वैद्यनाथ पायगुंडे who has written the commentary काशिका or गदा on the Paribhāsenduśekhara, the Cidasthimālā on the Laghusabdendusekhara and commentaries on the Vaiyakaranabhūşana, Sabdakaūstubha and Bhāsyapradīpoddvota. Other scholars believe that Bālambhatta was the Vaidyanātha and that he only the commentary on Mitaksarā called Bālambhattī after him. (2) There was also a comparatively modern grammarian of Tanjore who has written small grammar works बालवोधिनी and बालरञ्जनी.

बालबोधिनी name of a grammatical work ascribed to Balambhatta of Tanjore.

वालमनोरमा name of a commentary on the Siddhānta-kaumudī of Bhaṭṭojī Dīkṣita by Vāsudeva Dīkṣita, a grammarian of Tanjore. There is also another commentary called Bālamanoramā written by Anantadeva on the Siddhānta-kaumudī.

बालरञ्जनी name of a grammar work written by Bālambhaṭṭa of Tanjore. See बालंभइ (2).

ৰাষ্টুন্তক the application of a grammatical rule as a necessity to arrive at some forms in literature especially in the Vedic Literature as also in the works of standard writers, which cannot be explained easily by the regular application of the stated rules ; cf. सुतिङ्पप्रहलि ; नराणां कालहलच्-स्वरकर्तृयङां च । व्यत्ययामिच्छति सोपि च सिध्यति बाहुलकेन M.Bh. on P. III. 1.85; also cf. बाह्लकं प्रकृतेस्तनुदृष्टेः प्रायसमुच्चयनादपि तेषाम् । कार्यसदेषविधेश्च तदक्तं नैगमरूढिभवं हि सुसाधु M.Bh. on P. III.3.1. In many sūtras, Pāṇini has put the word बहलम् to arrive at such forms; e. g see. P.II.1.32,57; II.3.62, II.4. 39, 73, 76, 84 etc.

बाह्य (प्रयत्न) external effort; the

term is used many times in connection with the external effort in the production of articulate sound, as different from the internal effort आभ्यन्तरप्रयत. The external effort is described to be consisting of 11 kinds; cf. बाह्यप्रयत्नस्त्वेकादशघा। विवार: संवार: श्वासो नादो घोषोऽघोषोऽव्यप्राणो महाप्राण उदात्तोनुदात्त: खरितश्चेति S.K.on P. I.1.9.

बाह्वादि a class of words headed by the word बाहु to which the tad. affix इ (इज्) is added in the sense of a descendant; e.g. बाह्विः, पौष्करसादिः, पाञ्चिः etc. The class called बाह्वादि is looked upon as आकृतिगण on the strength of the word च in the rule, so that similar words, not included in the class, could be explained; cf. Kāś. on P.IV.1.96.

बिदादि a class of words headed by the word बिद to which the affix अ (अञ्) is added in the sense of a grand-child and further descendants; e.g. बैद:, और्व:, कास्यप:, कौशिक: etc. The words in this class are mostly names of sages. In the case of such words as are not names of sages, the affix अ is added in the sense of the offspring and not any descendant. e.g. पौत्र:, दौहित्र: etc.; cf. Kāś. on P.IV.1.104.

बिन्दु anusvāra, letter pronounced only through the nose; a dot to indicate the nasal phonetic element shown in writing above or sometimes after that letter or vowel, after which it is uttered; cf. अं इत्यनुस्वारः । अकार इह उच्चारणार्थः इति बिन्दुमात्रा वर्णोनुस्वारसंज्ञो भवति ॥ Kat. I.1.19.

बिल्बकादि a class of words headed by the word बिल्बक the affix ईय (छ) placed after which is elided when another tad. affix such as স্বৰ্ণ or the like is placed after them; cf. विल्या यस्यां सन्ति विल्यकी तस्यां भवाः बैल्वकाः Kāś. on P.VI.4.153.

बिल्वादि a class of words headed by the word बिल्ब, to which the tad. affix अ (अण्) is added in the sense of 'a product' or 'a part'; e.g. बैल्ब: मोद्ग:, वैणव: etc.; cf. Kāś. on P. IV. 3.136.

ৰুহ্নক্ত [BUISKOOL H. E.) A European grammarian who has written an essay on the last three Pādas of Pāṇini's Aṣṭādhyāyī (নিপাৰ্বা) under the title 'The Trīpādi'.

बुद्धि notion, mental understanding; mental inclination; cf. बुद्धिः संप्रत्यय इत्यनर्थान्तरम्। or अस्तर्भूभंवतीत्यस्तिबुद्धया भवतिबुद्धिं प्रतिपद्यते M. Bh. on P. I. 1.56 Vārt. 14; (2) mental inclusion; cf. यां यां विभक्तिं आश्रयितुं बुद्धिरपजायते सा साश्रयितव्या M.Bh. on P. I. 1.57; cf. अथ बुद्धिः अविशेषात्समपुरा हेत्, M. Bh. on III.2.118 Vārt. 4.

चुद्धिकर्भन् activity of the mind of the type of understanding as contrasted with the activity of the sense organs; cf. इन्द्रियकर्म समासादनं बुद्धिकर्म ज्यवसाय: M. Bh. on P.III. 3. 133 Vart. 8.

बुद्धिसागर writer of a grammar work who lived in the 11th century.

चृंहण keeping; preservation;cf. ऋमादतो-प्यृग्यज्ञुषां च बृंहणम् । बृंहणं संधारणम् ;Uvvaṭa on R. Pr. XI. 37.

वृहच्छब्द्रत्न a learned commentary on the commentary मनोरमा महोजीदीक्षित; the commentary was written by हरिदोक्षित the grandson of The work is called Bhattojī. बृहच्छब्दरत्न in contrast with the लघुशब्दरत्न of the same author (हरिदाक्षित) which is generally studied at the Pāthaśālās all over country. The work बृहच्छब्द्रत्न is only in a Manuscript form at present. Some scholars believe that it was written by Nägesabhatta. who ascribed it to his preceptor Hari Dīkṣita, but the belief is not correct as proved by a reference in the Laghuśabdaratna, where the author himself remarks that he himself has written the बृहच्छव्दर्रन, and internal evidences show that ल्डुसब्दर्रन is sometimes a word-forword summary of the बृहच्छव्दर्रन पदन्तेवासि-इतल्धुसब्दरन अस्मत्कृते बृहच्छव्दरने मदन्तेवासि-इतल्धुसब्देन्दुसेखरे च द्रष्टब्य: Laghuśabdaratna. For details see Bhandarkar Ins. Journal Vol. 32 pp. 258-60.

बृहच्छज्दरत्नटीका called बृहच्छज्दरत्नज्याख्या written by भवदेव.

वृहती a Vedic metre consisting of four pādas and 36 syllables. There are three pādas of eight syllables and the fourth has twelve syllables. It has got further subdivisions known as पुरस्ताद्बृहती, उपरिष्टाद्बृहती, न्यङ्बुसारिणी or उरोबृहती, ऊर्ध्व- बृहती विश्रास्बृहती, पिपीलिकमध्यमा and विश्रमपदा. For details see R.Pr. XVI. 31-37.

बृहरसंज्ञा the same as महत्संज्ञा or महती संज्ञा; a bigger terminology as contrasted with लघुसंज्ञा brief terminology such as दि, चु, भ etc. for which (latter) Pāṇini is very particular. The bigger terms such as सर्वनाम, आत्मनेपद, परसीपद and others are evidently borrowed by Pāṇini from the ancient grammarians who lived before him.

वृहद्येणा name of a commentary on Koṇḍabhaṭṭa's Vaiyākaraṇabhū-ṣaṇasāra by Mannudeva, who was called also Mantudeva, who lived in the latter half of the eighteenth century.

वृहद्याकश्णसिद्धान्तमञ्जूषा a grammar work written by Ramañatha Chobhe.

बेलवलकर [SHRIPAD KRISHNA

BELVALKAR] a well-known Sanskrit scholar of the present day who has been the General Editor of the Mahābhārata published by the Bhandarkar Oriental Research Institute, Poona. He has written a book on grammar reviewing very briefly the various systems of Sanskrit grammar, which is named "Systems of Sanskrit Grammar".

बोथिंड कि [BOHTLINGK, OTTO] a German Sanskrit scholar and Grammarian of St. Petersberg, who has written a short gloss in German on Pāṇini's Aṣṭādhyāyī under the title "Pāṇini's Grammatik" with an introduction and various indexes at the end. He has also critically edited Mugdhabodha of Bopadeva.

बोध्य a technical term for the vocative case in the Jainendra Vyākaraņa.

चाप [BOPP, FRANZ] a German Sanskrit scholar who has written the famous volumes of "The Comparative Sanskrit Grammar".

बोपदेव a great Sanskrit scholar and grammarian belonging to Devagiri in the greater Mahārāstra who was supported by Hemāgri of Devagiri. He resided at सार्थनाम on the river Varada in the first half of the thirteenth century. He wrote a short treatise on Sanskrit Grammar, which has a number of peculiar abbreviations for the usual well-known grammatical His grammar had a wide spread in Bengal and it is today a very common text on Grammar Bengal. On this account some scholars believe that he lived in Bengal. He was the son of Kesava and pupil of Dhanesa. He is also the author of the well-known work कविकल्पहुम on which he has written a commentary named कामधेनु or कान्यकामधेनु.

সহাকাত name given to the first section or Kāṇḍa of Bhartrhari's Vākyapadīya. It deals with Sphota, and in a way it contains in a nutshell the philosophy of Sanskrit Grammar.

न्नसराशि the sacred Sanskrit alphabet given in the fourteen sūtras of Maheśvara, named Akṣarasamāmnāya which is called न्नसराशि as it contains the basic letters of शन्द which is Brahma according to Grammarians; cf. सोयमक्षरसमाम्नायो चाक्यसमाम्नायः पुष्पितः पलितश्चन्द्रतारकवत् प्रतिमण्डितो वेदितव्यो न्नसराशिः M. Bh. Āhnika 2 end; cf. also एते पञ्चषष्टिवर्णा न्नसराशिरात्मवाचः V. Pr.VIII. 25.

न्नाह्मणादि a class of words headed by the word ঙ্গান্ধण to which the tad. affix य (ছ্যুস্) is added in the sense of 'nature' or 'duty'; e. g. ঙ্গান্ধত্য (ঙ্গান্ধতান্ধ মাৰ: কম বা); cf ঙ্গান্ধতানিক্যান্ধনান্ধ মাৰ: মকাৰেখন: Kāś. on P. V.1.124.

भ

- भ् fourth letter of the labial class which is possessed of the properties कण्डसंद्वतता, नादानुप्रदान, घोष, and महाप्राणत्व.
- भ (1) the letter or sound म with the vowel अ added for facility of utterance; (2) a technical term in the Grammar of Pāṇiṇi given to a noun base before such case and taddhita affixes as begin with any vowel or with the consonant य. The utility of this designation of भ to the base is (1) to prevent the substitutes which are enjoined for the final vowel or consonant of a pada (a word end-

ing with a case-affix or a base before case and tad. affixes beginning with any consonant excepting \mathfrak{A}) just as the substitution of Visarga, anusvāra, the first or third consonant, and others given in P. VIII. 4.37 and the following. For the various changes and operations for a base termed \mathfrak{A} see P. VI. 4.129 to 175.

भकार the consonant म् with the vowel अ and the affix कार added for facility of utterance; cf. T. Pr. I. 17,21.

भक्त forming a part or portion (of something in connection with which it has been prescribed as an augment) cf. तद्रक्तस्तद्ग्रहणेन ग्रह्मते Vyādi Pari. 17; cf. also आम: सुडयं भक्त: आम्ग्रहणेन ग्राहिष्यते M. Bh. on P. VII. 1.33.

भक्तल् tad. affix भक्त applied to the words भौरिकि and others in the sense of 'a place of residence;' cf. P. IV. 2.54.

भार्क (1) name given to two of the five divisions of a Saman which are प्रस्तावभक्ति, उदुगीथ, प्रतिहार, उपद्रव and निधानभक्ति; (2) the vowel portion surrounding, or placed after, the consonant { or \overline{\overli sonant) is believed to be present in the vowel 事 or ऌ respectively forming its important portion, but never separately noticed in it. The vowels ∓ and ऌ made up of one mātrā are It is contended by the grammarians that the consonants ₹ and ऌ forming respectively the portion of m and og, make up halfa-matra, while the remaining half is made up of the भाक्त of the vowel surrounding the consonant or situated after the consonant. The word which is generally used

for this 'bhakti' is 'ajbhakti' instead of which the word स्वर्माक्त is found in the Prātiśākhya works; cf. यक्तद्रेपात्परं भक्तेस्तेन ब्यवहितत्वान्न प्राप्तोति । यचात्र रेपात्परं भक्तेनं तत् कचिद्रिप ब्यवृक्तं हस्यते । M. Bh. on P. VIII. 4.1 Vārt 2; cf. स्वरभक्तिः पूर्वभागक्षराङ्गं R. Pr. I. 17; also cf. रेपात्स्वरीपहिताद् ब्यञ्जनोदयाद् ऋकारवर्णी स्वरभितरुक्तरा । R. Pr. VI. 13.

भक्षित lit. eaten up; a fault in pronunciation when a letter is so hurriedly pronounced that it appears to have been dropped.

भक्ष्यनियम a restriction regarding edibles of a particular kind. word is quoted to illustrate the नियमविधि or restrictive rule in grammar. Although the restriction in the instance पञ्च पञ्चनखा मध्याः is of the kind of परिसंख्या and called परिसंख्या, and not नियम, by the Mimāmsakas, the grammarians call it There is no परिa niyamavidhi. संख्याविधि according to grammarians; they cite only two kinds of vidhi viz. simple vidhi or apūrva vidhi and niyamavidhi.

भट्टोजी surnamed Diksita; a stalwart grammarian of the Panini system who flourished in the first half of the seventeenth century and wrote many independent books and commentaries such as the Siddhantakaumudī, the Praudhamanoramā, Vaiyākaraņasiddhāntakārikā, the Sabdakaustubha and others. The most reputed work out of these, however, is the Siddhantakaumudi which is very popular even today and which has almost set aside other works of its kind such as the Prakriyākaumudī and Bhattojī was a Telagu Brāhmana, as generally believed, and although he belonged to the

South, he made Vārānasī his home where he prepared a school of learned Grammarians. Although he carried on his work silently in Vārāņasī, he was envied by the reputed rhetorician of his time Pandita Jagannatha, who criticised his work (Bhattojis work) named Manoramā very severely. प्रौढमनोरमा above. The Siddhantakaumudī has got many commentaries of which the Tattvabodhinī written by Bhattoji's pupil Jnanendrasarasvatī is appreciated much by learned grammarians.

मत्व the nature or quality of being called भ which causes many grammatical operations which are given together by Pāṇini in VI. 4.129 to 175. See the word भ above.

भरतमञ्ज a grammarian of Bengal who lived in the sixteenth century and who wrote उपसर्गगृति, हुतबोध and other works on grammar.

भगोदि a class of words headed by भगे which are generally names of countries, the taddhita affixes अण् and others added to which are not elided; e.g. भागीं, केंकेयी, कास्मीरी; cf. Kāś. on IV. 1.178.

भतेहरि a very distinguished mmarian who lived in the seventh century A. D. He was a senior contemporary of the authors of the Kāśīkā, who have mentioned his famous work viz. The Vākyapadīya in the Kāśikā. cf. शब्दार्थसंत्रन्थीयं प्रकरणम्। वाक्यपदीयम् Kāś. on P. IV.3.88. His Vyākaraņa work "the Vākyapadiya' has occupied a very prominent position in Grammatical Literature. The work is divided into three sections known by the name 'Kāṇḍa' and it has discussed so thoroughly the problem of the relation of word to its sense that sub-

sequent grammarians have looked upon his view as an authority. The work is well-known for expounding also the Philosophy of Grammar. His another work "the Mahābhāsya-Dīpikā" is a scholarly commentary on Patanjali's Mahābhāsya. The Commentary is not published as yet, and its solitary manuscript is very carelessly written. Nothing is known about the birth-place or nationality of Bhartrhari. It is also whether he was the same person as king Bhartrhari who wrote the Satakatraya '.

भवत् (भवन्त्) ancient term for the present tense found in the Brhaddevatā and other works. The term 'vartamānā' for the present tense was also equally common. The word is found in the Mahābhāṣya, the Uṇādisūtravṛtti of Ujjvaladatta and in the Grammar of Jainendra cf. P.II.3.1 Vārt 11, Uṇadi III. 50 Jain Vyāk. I.1.471.

भवदेव a scholar of grammar who has written a commentary on the Brhacchabdaratna of Hari Diksita.

भवन्ती ancient term for the present tense or लट् according to Pāṇini cf. अस्तिर्भवन्तीपरः प्रथमपुरुषः अप्रयुज्यमानीप्यस्ति M. Bh. on P. II.3.1. Vārt. 4; cf. aiso प्रवृत्तस्याविरामे शासितव्या भवन्ती । इहाधीमहे । इह वसामः । इह पुष्यिमंत्रं याजयामः । M. Bh. on P. III. 2.123. See भवत् (भवन्त्).

मविष्यत् ancient term for the future tense in general; cf. भविष्यति गम्यादय:। भविष्यतीद्यनद्यतन्य उपसंख्यानम् P. III.3.3 Vārt.1; cf.also the words भविष्यत्काल, भविष्यत्प्रतिवेध, भविष्यदधिकार.

भविष्यन्ती ancient term for the future tense in general; cf. परिदेवने श्वस्तनी भविष्यन्त्यर्थे P. III.3.15. Vart.1; cf. also Kat. III.1.15; Hem. III. 3.15. भष् short term (प्रत्याहार) for the consonants म, ध्. हृ ६; (f. एकाची दशी भन् P. VIII.2.37.

भण्माच the substitution of the third consonants respectively for the fourth consonants म्, च्, द् and घ्; cf. P. VI.1.13 Vart. 13.

Hस्त्रादि a class of words headed by the word মদ্ধা to which the tad. affix হ্ল (ছন্) is added in the sense of 'carrying by'; e.g. মন্ধিক', মন্ধিকী cf. Kāś. on P.IV.4.16.

भसंज्ञा the term भ applied to the noun-base in contrast with the term पद.For details see the word भ.

भागवत हरिशास्त्री a modern scholar of grammar who has written a commentary named Vākyārthacandrikā on the Paribhāṣenduśekhara of Nāgeśa; he lived in the first half of the eighteenth century.

भागवृत्ति one of the oldest commentaries on the Sūtras of Pānini, which, although not available at present, has been profusely quoted by Purusottamadeva and other Eastern Grammarians twelfth and later centuries. The authorship of the work is attributed to Bhartrhari, but the point is doubtful as Sīradeva in his Paribhāsāvītti on Pari. 76 has stated that the author of the Bhagavrtti has quoted from Maghakavya; cf. अत एव तत्रेव स्त्रे भागवृत्तिः पुरातनमुनेमुनिता-मिति प्रातनीर्नदीरिति च प्रमादपाठावेती गतानु-गतिकतया कवयः प्रयुक्तते न तेषां लक्षणे चक्षरिति। Some scholars attribute its authorship to Vimalamati. Whosoever be the author, the gloss (भागवृत्ति) was a work of recognised merit; cf. काशिकाभागइत्योश्चेत् सिद्धान्तं वेतुमस्ति घी:। तदा विचिन्त्यतां भातभीषावृत्तिरियं मम Bhāsavitti at the end. सृष्टिघर in his commentary on the Bhasavrtti also says " सा हि द्वयोविंवरणकर्त्री."

Bhandarkar [Sir Ramakrishna Gopal Bhandarkar 1837–1925 A. D.] a well-known scholar of Sanskrit Grammar who has written learned articles on many grammatical topics. He was a distinguished Professor of Sanskrit in the latter half of the nineteenth century. He was one of the pioneers of Sanskrit studies in India.

भारद्वाज (1) an ancient grammarian quoted by Pāṇini in his rules to show differences of opinion; cf.ऋतो भारद्वाजस्य VII. 2.63; (2) name of a country in the days of Pāṇini cf. कुकणपणीद्धारद्वाज P. IV. 2.145.

भारद्वाजीय scholars and grammarians belonging to or following the Bhāradwāja School of Grammar whose views are often quoted in the Mahābhāsya; भारद्वाजीयाः पठन्ति M. Bh. on P. I.1.20Vārt. 1, I.1.56 Vārt.11; I.2.22 Vārt.3; I.3.67 Vārt. 4, III.1.38 Vārt.1, III 1.48 Vārt. 3; III 1.89 Vārt. 1, IV.1.79, VI.4. 47 and VI.4.155.

भाव (1) becoming; existence. word is used many times in the sense of धात्वर्थ- the sense of a root which is 'incomplete activity' or ' process of evolving '; cf. तदाख्यातं येन भावं स धातु: R. Pr. XII. 5; cf. also षड् भावांविकारा भवन्ति Nir. I. 36; पुर्वापरीभृतं भावमाख्यातेन आच्छे त्रजतिपच्ती-त्यपक्रमप्रभृति अपवर्गपर्यन्तम् Nir. I. 1; (2) activity as opposed to instruments (साधन or कारक); cf. भाव-गर्हायाम् । घात्वर्थगर्हायाम् Kās. on P. III. 1.24; cf. also भाव: किया, Kāś.on यस्य च भावेन भावलक्षणम् P. II. 3.37; (3) completed action which is shown, not by a verb, but by a verbal derivative noun; cf. धात्वर्थश्च धातु-नैवोच्यते । यस्तस्य सिद्धता नाम धर्मस्तत्र धञादयः प्रत्यया विधीयन्ते Kāś. on ' मावे ' P. III. 3.18; cf. also कुदमिहितो भावो द्रव्यवद्भवति M. Bh. on P. II. 2.19, III. 1.67, IV. 1.3, V. 4.19; cf. also भावस्त्वेकः M. Bh. on P. III. 1.67; (4) the radical factor for the use of a word; प्रश्वतिनिमत्त; cf. भवतो स्मादिभि-धानप्रत्यया इति भावः । शब्दस्य प्रवृत्तिनिाभित्तं भावराव्देनोच्यते । अश्वत्वम् । अश्वता । Kās. on P. 5.1.119; (5) thing, object cf. सिद्धशब्द: कृटस्येषु भावेष्वविचालिषु वर्तते M. Bh. I. 1. Ahnika 1; (6) transformation, substitution; change into the nature of another; cf. तत्र प्रथमास्तृतीयभावम् R. Pr. II. 4. cf. also the words मुर्घन्यभाव, अभिनिधानभाव etc. (7) possession of the qualities, nature; तदर्थस्य भावः तादर्थ्यम्; M. Bh. on P. II. 3.13; (8) relationship; cf. गुणप्रधानभाव, प्रकृतिविकृतिभाव etc.

भावकर्तृक having for its subject a verbal derivative in the sense of the भाव or the root activity. The word भाववचन is explained as भावकर्तृक in the Kāsikāvṛtti. e. g. the word रागः in चौरस्य रुजित रोगः Kās. on P. II. 3. 54: cf. भाववचनानां भावकर्तृकाणां Kās. on F II. 3.54.

भावदीप name of a commentary on the Sabdakaustubha by ऋणमिश्र.

भावदेव a grammarian who has written a commentary on the Brhacchabdaratna of Hari Dīkṣita; possibly the same as भवदेव.See भवदेव.

भावना effort, activity.

भावप्रकाश name of a commentary on the शब्दकौस्तुभ by वैद्यनाथ पायगुण्डे.

भावप्रत्यय an affix in the sense of quality such as त्व, ता etc.; cf. न ह्यन्तरेण भावप्रत्ययं गुणप्रधानो भवति निर्देशः.

भावप्रधान description of a verb or verbal form in which activity plays the main part as opposed to a noun in which completed activity (ধল) is predominant.

भावभेद the different activities such as igniting a hearth, placing a rice-pot on it, pouring water in

it etc., which form the different parts of the main activity viz. cooking; cf. उक्तो भावभेदो भाष्ये M. Bh. on P. III. 3.19, III. 4.67.

भावनचन (1) expressive of भाव or the completed verbal activity; e.g. the word भाव itself, as also इती, राग, and others; (2) having for their subject a verbal derivative in the form of the verbal activity. See भावकर्तृक.

भावविकार kinds of verbal activity which are described to be six in number viz. production, existence, transformation, growth, decay and destruction. These six modes of existence first mentioned by Varsyāyani and quoted by Yāska are explained philosophically Bhartrhari as a mere appearance of the Sabdabrahman or Sattā when one of its own powers, the time factor (কাল্ড্যাৰিন) is superimposed upon it, and as a result of that superimposition, it (i.e. the Sabdabrahman) appears as a process; cf. षड् भावाविकारा भवन्ति इति वार्घ्या-यणि: । जायते अस्ति विपरिणमते वर्धते अपक्षीयते विनस्यति इति । Nir.I.2; cf. also Vākyapadīya III.30.

भावरामेन the author of the कातन्त्रपरि-भाषावृत्ति, a work on the Paribhāṣās in grammar which are utilized in explaining the rules of the कातन्त्रज्याकरण by Sarvavarman.

भावसाधन (1) a word in the sense of भाव or completed verbal activity अस्ति भावसाधनो विधिशब्द: । विधानं विधिरिति M. Bh. on P. I.1.57; (2) an affix applied for the formation of a word in the sense of verbal activity; cf. प्रयतनं प्रयत्नः । प्रपूर्वाद्यत्तेर्भावसाधनो नङ् प्रत्ययः M. Bh. on I.1.9.

भावसेन a grammarian of the Kātantra school who wrote the works Kātantrarūpamālā and Kaumāra Vyākaraņa. भावित designated by a technical term; cf. किं पुनरिदं तद्भावितप्रहणं वृद्धिरित्येवं ये आकारैकाराकारा विहिता भाज्यन्ते तेषां प्रहणं आहोरिवद् आदेज्मात्रस्य, M.Bh.on P.I.11.

भाविन which is to come into being; of future time; cf. भावि कृत्यमासीत M. Bh. on III. 4.1; cf. भाविनः सुट आदेशो विधीयते M.Bh. on P. VII. 1. 33; cf. also एवं तर्हि भाविनीयं संज्ञा विज्ञास्यते M.Bh on P. I. 1.45.

भावेप्रयोग impersonal form of a sentence when there is no activity mentioned on the part of the agent nor resulting upon the object, but there is a mere mention of verb-activity.

भाव्य that which is to be produced; cf. Jain. Vyāk. I.1.72. See भाव्यमान.

भाव्यमान lit. which is to be produced; which is prescribed by a rule, like an affix; hence, an affix or an augment or a substitute prescribed by a rule as contrasted with the conditions or the original wording for which something is substituted, or after which an affix is placed, or to which an addition is made, or which is deleted; cf. भाव्यमानेन सवगीनां प्रहणं न Par. Sek. Pari. 19; also cf. M.Bh. on P.I. 1.50, I.1. 69, VI.1.85, VI.4.160.

भाषा spoken language as opposed to the archaic Vedic Language; cf. भाषायां सदवसश्चवः; P.III2.108; प्रत्यये भाषायां नित्यम् . P. VIII. 4. 45 Vārt. 1; cf. also R. T. 96, 212; cf. also निति प्रतिषेधार्थीयो भाषायाम् । उभयमन्वध्यायम् Nir. I.4.

भाषानुशासन a work on language attributed to यहाः कवि.

भाषामञ्जरी a small treatise on grammar written by Vyankața Subbā-Shastrī.

भाषावृत्ति a short gloss on the Astadhyāyī of Pāṇini in the 12th century

by Purușottamadeva, a reputed scholar belonging to the Eastern school of grammarians which flourished in Bengal and Behar in the 10th, 11th and 12th centuries. The gloss is very useful for beginners and it has given a clear explanation of the different sūtras without going into difficult niceties and discussions. The treatise does not comment upon Vedic portions or rules referring to Vedic Language because, as the legend goes, king Laksmana Sena, for whom the gloss was written, was not qualified to understand Vedic Language; cf. वैदिकभाषान हत्वात् Com. by Bhāsāvṛtti Sistidhara. There is a popular evaluation of the Bhasavitti given by the author himself in the stanza " काशिकाभागवृत्त्योश्चेत्सिद्धान्तं बोद्धमस्ति धीः। विचिन्त्यतां भ्रातभीषावृत्तिरियं मम् " at the end of his treatise; for details see पुरुषोत्तमदेव.

भाषावृत्तिदोका a learned commentary on Purusottamadeva's Bhāṣavṛtti by Sṛṣṭidhara a learned grammarian of the sixteenth century.

भाषिक belonging to, or used in spoken language as contrasted with the Vedic Language or निगम; cf. अथापि भाषिकस्यो धातुस्यो नेगमा: कृतो भाष्यन्ते Nir. II.2.

भाषितपुंस्क a word or a noun-base which has the same sense in the masculine gender as in the neuter gender; generally words of quality or adjectives like शुन्ति, मधु etc. fall in this category; cf. तृतीयादिषु भाषितपुंस्कं पुंवद्रालवस्य P. VII. 1. 74; cf. also भाषित: पुमान् यस्मन्नर्थे प्रवृत्तिनिमित्ते स भाषित-पुंस्कशब्देनोच्यते । तद्योगादिभधेयमि यनपुंसकं तदिष भाषितपुंस्कम्। तस्य प्रातिपादकं यन्छन्दरूपं तदिष भाषितपुंस्कम्। स्टं. on VII.1.74.

भाष्य a learned commentary on an original work, of recognised merit

and scholarship, for which people have got a sense of sanctity in their mind; generally every Sūtra work of a branch of technical learning (or Sāstra) in Sanskrit has got a Bhāṣya written on it by a scholar of recognised merit. Out of the various Bhasya works of the kind given above, the Bhāsya on the Vyākaraņa sūtras of Pānini is called the Mahābhāsya, on the nature of which possibly following definition is besed "सूत्रार्थी - वर्ण्यते यत्र पदैः सूत्रानुकारिभिः। स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदु: ।". books on Sanskrit Grammar the word भाष्य is used always for the Mahābhāṣya. The word भाष्य is sometimes used in the Mahabhasya of Patañjali (cf. उक्ती भावभेदी भाष्ये III.3.19, IV.4.67) where word may refer to a work like लबुभाष्य which Patanjali may have written, or may have got available to him as written by somebody else, before he wrote the Mahābhāsya.

भाष्यकार Pataājali, the author of the Pātañjala Mahābhāṣya; the term, in this sense, frequently occurs in works on Grammar. See মাখ.

भाष्यस्त्र the brief pithy statements in the Mahābhāṣya of the type of the Sūtras or the Vārttikas. These assertions or statements are named 'iṣṭi' also.

भाष्येष्टि the brief pithy assertions or injunctions of the type of Sūtras given by Pata jali in a way to supplement the Sūtras of Pāṇini and the Vārttikas thereon. See the word इष्टि above and the word भाष्यसूत्र also.

मास्करशास्त्री surnamed Abhyankar (1785-1870) a great grammarian in the line of the pupils of Nāgeša who was educated at Poona and lived at Sātārā. He taught many pupils, a large number of whom helped the spread of Vyākaraṇa studies even in distant places of the country, such as Vārāṇasi and others. For details see Vyākaraṇa Mahābhāṣya Vol. VII pp. 27-29, D. E. Society's Edition.

भिक्षादि a class of words headed by the word भिक्षा to which the tad. affix अ (अण्) is added in the sense of collection; e.g. भैक्षम, यौवतम, पादातम्; cf. Kās. on P. IV 2.38.

भिदादि a class of roots headed by the root भिद् to which the krt affix अ (always in the fem. gender as आ) is added in the sense of verbal activity; e.g. भिदा, गुहा, श्रद्धा, मेघा etc. cf. Kās. on P. III. 3.104.

before which the base is looked upon as a Pada and sometimes split up in the Padapatha, especially when the preceding word has got no change for its last letter or syllable.

भीमभट्ट writer of the commentary, named भैमी after him, on the Paribhāṣenduśekhara of Nāgeśa.

भीमसेन called भीमदास also, who flourished in the fourteenth century and wrote a treatise on grammar called भैमन्याकरण.

मीमादि a class of words headed by the word भीम in which the Uṇādi affixes म and others, as prescribed by specific Uṇādi sūtras, are found added in the sense of the 'apādāna' case-relation; e.g. भीम: in the sense ' विभेति अस्मात्'. Similarly भीष्म:, भूमि:, रजः etc. cf. Kāś. on P.III.4.74.

भुक्त lit. swallowed or eaten up; the term is used in connection with letters that are uttered imperfectly on account of the proximity of similar letters.

मुन्न name of a Samdhi or coalescence given by the writers of the Prātiśākhya works where the diphthong vowels ओ and औ, followed by any vowel which is not labial, are turned respectively into अब् and अब्; e. g. ऋतेन मित्रावरणाञ्चताञ्चधा- चृतस्प्रशा (R. Samh.I.2.8); cf. ओष्ठ्य्यो- न्योर्धुममनोष्ठये वकारोत्रान्तरागमः । यथा ऋतेन मित्रावरणाञ्चताञ्चधानृतस्प्रशा । अनोष्ठये इति किम् । वायो उक्थेभिः 2.2. (R.Samh. I.2.2). इत्यतः वाय उक्थेभि cf. R. Pr. II.11.

भूत lit, what has become or happened. The word is used in books on grammar in the sense of past tense in general, which has been subdivided into (a) unseen past (परोक्षमृत or छिट्), (b) past, not of today (अनद्यतनमूत or छङ्) and (c) past in general (सामान्यमूत or छङ्), cf. भृते P.III.2.84, परोक्ष छिट् P.III.2.116 and अनद्यतन छङ् P.III.2.111.

भ्तपूर्वगति lit. denotation of something which formerly was existing; a consideration of that form of a word which was formerly present. The word is used frequently by commentators when they try to apply a rule of grammar to a changed wording under the plea that the wording required by the rule was formerly there; cf. भूतपूर्वगत्या (पकारलोप कृतिप) दाप भविष्यति, M. Bh. on P.I.1.20 Värt. 9; cf. also M. Bh. on P.I.1.56, VII.1.9 and VII. 3.103; cf. also सांप्रतिकाभावे भृतपूर्वगति: Par. Sek. Pari. 76.

भूपाद name popularly given by Sîradeva and other grammarians to the third pāda of the first adhyāya of Pāṇini's Aṣṭādhyāyī as it begins with the Sūtra भ्वादयो धातव: P.I.3.1.

भूमन plurality of the individuals

referred to; cf. बहो नैञ्चदुत्तरपद्भाम्न P. VI.2.175.

भूगादि the limited senses भूमन् (plurality) and others in which मतुष् and other possessive taddhita affixes should take place, and not in the general sense of the 'presence at one place' as also 'the possession by some one individual;' cf. भूमनिन्दा- प्रशंसासु नित्ययोगीतशायने। संसर्गेस्तिविवक्षायां भवन्ति मतुबादय: M. Bh. on V. 2.94.

भ्यादि lit. headed by भू, or headed by भू and वा as some scholars like to explain; the term means roots; in general, which have भू as the first root in Pāṇini's list of roots; cf. भ्वादयो धातवः P. I. 3.1; The word भ्वादि denoting roots stands in contrast with the word स्वादि which stands for the roots of the first conjugation. भूवादीनां वकारोयं मङ्गलार्थः प्रयुज्यते । भुवो वार्य वदन्तीति स्वर्था वा वादयः स्मृताः Kāś. on P. I. 3.1.

भृशादि a class of nouns headed by भृश to which the denominative affix य is added in the sense of 'being or becoming what they were not before;' e. g. अभृशो भृशो भगित भृशायते; similarly शोव्रायते, मन्दायते, उन्मनायते, दुर्मनायते etc.cf. Kāś.III.1.13.

में t difference, differentiation; cf. सति मेदे किं वितसमानिमाते कृत्वा सवर्णसंज्ञा भविष्यति M. Bh. on P. I.1.9, Vart. 2.

भेदक (1) lit. distinguishing; differentiating; cf. भेदकत्वास्वरस्य । भेदका उदात्तादयः । M. Bh. on P. I. 1.1 Vārt. 13; (2) adjective; cf. भेदकं विशेषणं भेद्यं विशेष्यम् Kāś. on P. II. 1.57; (3) variety; kind; cf. सामान्यस्य विशेषो भेदक: प्रकार: Kāś. on P.V. 3.23; (4) indicating, suggesting, as contrasted with वाचक; cf. संबन्धस्य तु भेदक: Vākyapadīya.

भेच that which is distinguished; the word which is qualified; cf. मेद्र विशेष्यम् Kāś. on P. II. 1.57. भैमन्याकरण a grammar treatise written by भौमसेन in the fourteenth century A. D.

भैमी name of a commentary on the Paribhāṣenduśekhara of Nāgeśa written by Bhīmabhaṭṭa in the latter half of the eighteenth century.

भैरवामेश्र one of the reputed grammarians of the latter half of the eighteenth century and the first half of the nineteenth century who wrote commentaries on several prominent works on grammar. He was the son of भवदेव and his native place was Pravaga. He has written the commentary called Candrakalā on the Laghusabdendusekhara, Parīksā Vaiyākaraņabh**ū**sanasāra, called also Bhairavī or Bhairavīgadā on the Paribhāsenduśekhara commentaries (popularly named Bhairavi) on the Sabdaratna and Lingānusāsana. reported to have visited Poona, the capital of the Pesawas and received magnificent exceptional proficiency in Nyaya and Vyākaraņa. For details see pp. 24 and 25 Vol. VII. Pātañjala Mahābhāsya D. E. Society's Edition.

भैरवी name given to a commentary in general written by Bhairava-miśra, which see above. The commentary on the Paribhāṣen-duśekhara is more popularly known as Bhairavī.

भोगीनर् tad. affix भोगीनर् suggested by the Vārttikakāra to form words like राजभोगीन, आचार्यभोगीन which are derived by the rule आस्मन्विश्वजनभोगोत्तरपदात् खः P. V. 1.9.

भोज the well-known king of Dhārā who was very famous for his

charities and love of learning. He flourished in the eleventh century A. D. He is said to have got written or himself written several treatises on various śāstras. The work Sarasvatīkanthābharana which is based on the Asṭādhyayī of Pāṇini, but which has included in it the Vārttikas and Paribhāsās also, has become in a way a Vyākaraṇa or a general work in grammar and can be styled as Bhoja-Vyākaraṇa.

भोलानाथ a grammarian who has written a commentary named Samdarbhāmṛta on Bopadeva's Mugdhabodha.

भौतपूर्क्य the consideration that a thing was such and such a one formerly, and hence liable to undergo grammatical operations on that ground; cf. इत एन्वे भौत-पूर्वात् । भिस ऐस् । M. Bh. on P. VII. 1. 9.

भौवादिक belonging to the class of roots headed by भू; a root of the first conjugation; cf. अझ न्यातौ भौवादिक: Kās. on P. III. 1.75.

म्यस् case-affix of the dative and ablative plural; cf. स्वाजसमीट्• P. IV. 1. 2.

भ्याम् case-affix of the instrumental, dative and ablative dual; cf. स्वौजसमौट्- P. IV. 1. 2.

भ्रटच् tad. affix भ्रट applied to the prefix अव in the sense of depression of the nose; e.g. अवभ्रट: पुरुष: अवभ्रटा नासिका अवभ्रटम् (depression of the nose नासिकाया नतत्वम्);cf. Kāś. on नते नासिकायाः संज्ञायां टीट्य् नाट्य् भ्रटचः P. V. 2.31.

अधावसर lit. a person or a thing of which the proper occasion has passed; the word is used in connection with the application of a rule even though the proper time

of its application is gone, on the analogy of a man who is paid his Dakṣiṇā although the proper time has gone (भ्रष्टावसस्यायेन दक्षिणा दीयते); cf. न च पुनर्छक्शास्त्रं प्रवर्तते भ्रष्टावसस्वात् Kāś. on P. VII.2.101.

সাজ stray or spurious verses or stanzas whose authorship cannot be traced, but which are commonly quoted by scholars; cf. স্নাজা নাম স্টাকা: M.Bh. on I.1 Āhnika 1; the word সাজ is explained as 'composed by Kātyāyana' by Nāgesabhatta in his Uddyota.

भ्रमध्य lit.centre of the brows, or eyebrows which is described as the place of air (which produces utterance or speech) at the time of the evening soma-pressing or sacrifice; cf. प्रातःसवनमाध्यन्दिनसवनतृती-यसवनक्रमेण उरःकण्डभूमध्यानि त्रीणि स्थानानि वायोर्भवन्ति । Vāj. Prāt. I. 30; cf. also भुवोर्मध्ये प्राणमावस्य सम्यक्.

भ्वादिगण the class of roots headed by भू; the first conjugation of roots.

H

- म् (1) fifth letter of the labial class of consonants which is possessed of the properties नादानुप्रदान, घोष, कण्ठसंत्रतस्य, अस्पप्राणस्य and आनुनासिक्य; (2) substitute म् (मह्म्) for अम् of the lst. pers. sing. in Vedic literature; e.g. वधी वृत्रम्। टा. अमी मह्म् P. VII. 1.40;
- म (1) the consonant म with the vowel अ added for facility of utterance; cf. T. Pr. I.2.1; (2) The substitute म for मस् of the 1st pers. pl. in the perfect tense cf. P परस्मेपदानां ... णल्वमा: III. 4.82 and in the present tense also in the case of the root बिद; (3) tad. affix म added to the word मध्य in the Saisika senses, and to the words

द्य and g in the sense of possession; cf. P.IV.3.8,V.2. 108.

मकरन्द (1)name of a commentary by Ranganātha on the Padamañjarī of Haradatta: (2) name of a commentary on the Supadma Vyākaraņa by Visņumiśra.

मकार the consonant ম with the vowel ea and the affix কাৰ added for facility of use and pronunciation; cf. T.Pr.I.17 and 21.

मङ्गलार्थ for the sake of auspiciousness at the beginning of a treatise or work; cf. भ्वादीनां वकारोयं मङ्गलार्थः प्रयुज्यते M.Bh. on P.I.3.1.;cf.मङ्गलादीनि हि शास्त्राणि। M.Bh. on P.I.1.1.

मट् tad. affix म applied to a numeral, not preceded by another numeral in the sense of completion; e.g. पञ्चम:, सतमः; cf. नान्तादसंख्यादेर्मट् Pān. V.2.49.

मण् tad. affix म, causing viddhi for the word मध्य, in the sense of 'present therein' (तत्र भवः); e.g. माध्यमः; cf. मण्मीयौ चापि प्रत्ययौ, P.IV. 3.60 Vart. 2.

मण्डूकाति lit.the gait of a frog; jump; the continuation of a word from a preceding Sūtra to the following Sūtra or Sūtras in the manner of a frog by omitting one or more Sūtras in the middle; the word मण्डूकण्डति is also used in the same sense especially by later grammarians; cf. अथवा मण्डूकगतयोधिकाराः । यथा मण्डूका उत्खुत्योत्खुत्य गच्छन्ति तद्वद्विकाराः ॥ M. Bh. on P.I.1.3 Vārt.2, II.3.32, II. 4.34, VI.1.16, VI.3.49, VII. 2.117.

मण्डूकर्न्छाति the same as मण्डूकगति which see above; cf. अथवा मण्डूकप्छतयोधिकाराः MB.h. on P. V.2.4.

मঙ্গুৰা a popular name given to the work परमञ्ज्ञसञ्ज्ञा of Nāgeśa on अर्थ-দঙ্গিयা (science or method of interpretation) in Vyākaraņa, which is generally read by advanced students. Nāgesa has also written a bigger work on the same subject তথুমচজুৱা which sometimes is also referred to by the word মচজুৱা.

मतु the same as मतुष् a tad. affix showing possession; the word is frequently used in Pāṇini's rules for मतुष्. cf. मतोश्च बहुजङ्गात् । P. IV 2.72; cf. also, P.IV. 4.125, 136; V. 2.59, VI.1.215, VI.3.118,130; VIII. 2.9; for the sense of मतु see मतुष् below. The affix मतु (instead of मतुष् of Pāṇini) is found in the Atharva Prātiśakhya.

मतुप् tad. affix मत् changed in some cases to वत् (cf. माद्पधायाश्च मतोवींऽ यवादिभ्यः P. VIII. 2.9), applied to any noun or substantive in the sense of 'who possesses that,' or 'which contains it,' or in the sense of possession as popularly expressed. The affix is called possessive affix also, and is very commonly found in use; e. g. गोमान्, वृक्षवान्, यवमान्, etc. cf. तदस्या-स्त्यस्मित्रिति मतुप् P. V. 2.91. very general sense of 'possession' is limited to certain kinds of possession by the Varttikakara in the following stanza; **भूमानेन्द्राप्रशंसास्** नित्ययोगेतिशायने । संसर्गेऽस्तिविवक्षायां भवन्ति मतुबादयः cf. Kāś. on P. V. 2.94. There are other tad. affixes prescribed in the same sense as #लुप, such as the affixes ভৰু (V. 2.96-98), इलच् (99, 100, 105, 117), হা and न (100), ण (101), विनि (102, 121, 122), इनि (102, 115, 116, 128, 129-137), अण् (103, 104), उरच् (106), ₹ (107), Ħ (108), Ħ (109, 110), ईरन् and ईरच् (111), वलच् (112, 113), ठन् (115, 116), ठञ् (118, 119), यप् (120). युस् (123, 138, 140), ਮਿਜਿ (124), आਲच and आटच (125), अच् (127), and ब, भ, यु, ति, तु, त and यस each one applied to specifically stated words. मतुष् is also specially prescribed after the words headed by स्त (cf. रसादिम्यश्च P. V. 2.95) in supersession of some of the other affixes mentioned above which would take place in such cases, if मतुष् were not prescribed by the rule रसा-दिम्यश्च. The portion of the Astādhyāyī prescribing the possessive affixes is named मतुबिधकार (P. V. 2.92 to 140).

मतुष्पाद a conventional name given by grammarians to the third pada of the eighth Adhyaya of Panini's Astadhyaya as the pada begins with the sutra मतुवसीर संबुद्धी छन्दिस P. VIII. 3.1.

मतुबर्थिक affix in the sense of मतुप् i. e. in the sense of possession. For these affixes of which इनि (इन्) is very common see the word मतुप्, cf. शैषिकान्मतुवर्थीयाच्छेषिको मतुब-र्थिक;। सरूपः प्रत्ययो नेष्टः सन्नन्तान्न सनिष्यते॥ . M. Bh. on III. 1.7; V. 2.94.

मतुबर्थीय affix in the sense of मतुष्; see मतुबर्थिक.

मतुन्छोप elision of the affix मतुष् specially prescribed after words of quality, or words meaning quality, such as शुक्क, कृष्ण which originally mean the white colour, the black colour etc. e. g. शुक्क: पट: cf. गुणवचनेभ्यो मतुषा लुक् P. V. 2.94 Vart. 3.

मतोन्मज्जा name of a commentary on Kondabhatta's Vaiyākaraņabhūṣaṇa written by a grammarian named बनमाल्लिन.

मत्वर्थ sense in which the affix मतु (मतुष्) is affixed; the sense of 'possession' in general; see the word मतुष् above.

मत्वर्थीय an affix which has got the sense of मतु (मतुष्). See the words मतुबर्थिक and मतुबर्थीय above. मध्य lit. middle; middling variety. The word is used in the sense of the middling effort between the open (विवृत) and the close (संवृत) external efforts which technically is called हकार; cf. मध्ये हकार: । मध्ये भवः मध्यः । अ सांप्रतिके । तदयमर्थः । सांप्रतिके प्रकृतिस्थे कण्ठे सित हकारो नाम बाह्यः प्रयत्नः कियते । तेन च ब्यञ्जनेषु घोषो जायते । T. Pr. Bhāsya on II.6.

मध्यकोमुदी called also मध्यमकोमुदी a work on grammar which is an abridgment, to a certain extent, of Bhattoji's Siddhāntakaumudī. The treatise was written by Varadarāja, a pupil of Bhattojī for facilitating the study of the Siddhānta-kaumudi.

मध्यपतित lit. fallen in the middle; the word is used generally in the sense of an augment which is inserted in the middle of a word. Sometimes an affix too, like अकच् or a conjugational sign like अम् is placed in the middle of a word. Such a middling augment is technically ignored and a word together with it is taken as the original word for grammatical operations; e.g. उच्चक:, नीचक: etc. of. तन्मध्यपतितस्तद्ग्रहणेन ग्हाते Par. Sek. Pari. 89.

मध्यम (1) the middle person (मध्य-मपुरुष), cf. युष्मद्यूपपदे... मध्यम: P. I. 4.105; cf. also Nir. VII. 7; (2) middling tone or effort. cf. मध्यमेन वाक्ययोगः T. Pr. XVIII. where the commentator explains word as उचनीचसमाहारविलक्षण: वाक्प्रयोग: I the word मध्यमा is used qualifying in this sense as utterance. वृत्तिः mode of अभ्यासार्थे द्रुतां वृत्ति प्रयोगार्थे तु मध्यमाम् । R. Pr. XIII. 19; cf. also चतुष्कला मध्यमायाम् R. T. 32; (3) one of the seven modes of speech or tones. cf. सत वाचः स्थानानि भवन्ति । उपांशुःखान-निमदोपव्दिमन् मन्द्रमध्यमताराणि T. Pr. XXIII.4 and 5 and also कण्ठे मध्यमम् XVIII.11 where the commentator explains मध्यम as यत्र कण्ठे स्थाने प्रयोग उपलम्यते तन्मध्यमं नाम षष्ठं वाचरस्थानम्। (4) one of the seven musical notes originating or proceeding from the Svarita accent cf. स्वारित-प्रमवा होते षड्जमध्यमपञ्चमाः Pāņ Śikṣā..

मध्यमकोमुदी (1) name of a treatise on grammar by Rāmasarman; (2) the same as मध्यकौमुदी.

मध्यमपद्लोप lit. the dropping of the middle word or member (of a compound generally) as for instance in ज्ञाकपार्थिक for ज्ञाकप्रियपार्थिव: the word मध्यमपदलोप is also used in the sense of a compound. compounds which The the middle word dropped are enumerated by the Varttikakāra under the Vārttika शाकपार्थवा-दीनां मध्यमपदलापश्च Bh. Vr. II.1.60 Vārt.; cf. also Kāt. II.6.30.

मध्यमा or मध्यमत्रृत्ति See मध्यम (2). मध्यासिद्धान्तकौमुदी See मध्यकौमुदी.

मध्येपवाद a rule forming an exception to other general rules being placed between them, one or many of which are placed before and the others afterwards. Such a rule sets aside the previous rules and not the succeeding ones. The statement laying down this dictum is मध्येपवादाः पूर्वान् विधीन् बाधन्ते नीत्तरान् Par. Śek.Pari. 60, also M. Bh. on P.VI.4.148 Vārt. 5.

मध्येपवादन्याय the maxim of the middle rule of exception; see

मध्योदात्त the acute or udatta accent to the मध्य vowel which is neither the initial (आदि) nor the final one (अन्त) as laid down by the rule उपात्तमं रिति P. VI.1.217; cf. मध्यो- दात्तमपि यमिन्छिति तत्र रेफमनुबन्धं करोति M. Bh. on III.1.3.

मध्वादि a class of words headed by the word मद्य to which the taddhita affix मत् (मतुष्) is added as a Cāturarthika affix; e. g. मधुमान्, विसमान् etc.; cf. Kāś. on P.IV. 2.86.

मन् (1) the affix मनिन् generally found in Vedic Literature added to roots ending in आ and preceded by a noun; e.g. मुदामा, अश्वत्यामा; cf. आतो मनिन् क्रनिब्बनिपश्च P.III.2.74,75; (2) Uṇādi affix in ओइ; cf. औइ इति उन्देरीणादिके मन्प्रत्येय नलोपो गुणश्च निपाल्यते Kāś. on P. VI.4.29.

मनिन् See मन्.

मनोज्ञादि a class of words headed by the word मनोज, to which the taddhita affix अक (बुज्) is added in the sense of 'nature' or 'duty'; e.g. मानोज्ञकम्, काल्याणकम्, आढयकम् etc. cf. Kaś. on P. V. 1.133.

मनोरमा (1) the popular name given to the commentary प्रौढमनोरमा on the Siddhantākaumudī of महोजीदीक्षित by the author himself; the commentary is a scholarly one and very extensive; and its first portion only upto the end of Kāraka is generally read in the Sanskrit Pāthaśālās; (2) name of a commentary on the Madhyasiddhantakaumudī by Rāmasarman; (3) name given to a treatise discussing roots given in the Katantra Grammar written by रमानाथशर्मा in the sixteenth century. The work is called कातन्त्रधातुवृत्ति also.

मनोरमाकुचमर्दनname given in a bantering tone to the treatise प्रोडमनोरमा-खण्डन written by जनन्नाथपण्डित.

मन्तुदेव known also as मन्तुदेव, a famous grammarian of the eighteenth century who has written a commentary named दर्गणा on the Vaiyākaraṇabhūṣaṇasāra of Koṇḍa-

bhatta and a commentary named दांगोद्दण on Nāgeśa's Paribhāṣenduśekhara.

মন্স name given to the Samhitā portion of the Veda works especially of the Rgveda and the Yajurveda as different from the Brahmana, Aranyaka and other portions of the two Vedas as also from the other Vedas; cf. मन्त्रशब्द ऋक्शब्दे च यज्ञ:शब्दे च: M. Bh. on P.I. 1.68 Vart. 4. The word मन्त्र occurs several times in the rules of Pānini (cf. P. II. 4. 80, III.2.71, III.3.96, VI. 1. 151, VI.1.210, VI.3.131, VI.4.53, VI. 4.141) and a few times in the Vārttikas. (cf. I. 1. 68 Vārt. 4, IV.3.66 Vart. 5 and VI. 4. 141 Vart. 1). It is, however, doubtful whether the word was used in the limited sense by Panini and Kātyāyana. Later on, the word came to mean any sacred text or even any mystic formula, which was looked upon as sacred. later on, the word came to mean a secret counsel. For details see Goldsuucker's Panini p. 69, Thieme's 'Pāṇini and the Veda' p. 38.

मन्द्र onc of the three places of the origination of articulate speech which is described as situated in the throat; cf. त्रीण मन्द्र मध्यममुत्तमं च। तेषु मन्द्रमुरसि वर्तते Uvvata on R. Pr. XIII. 17; cf. also मन्द्रमध्यमताराणि स्थानानि भवन्ति। T.Pr.XXII.11.

मन्तुदेव See मन्तुदेव.

मप् tad. affix म always added to the krt. affix त्रि (क्रि) prescribed after roots characterized by the mute syllable डु; e.g. क्रुत्रिमम्, पक्तिमम् etc. क्रेमीम्नत्यम् P.IV. 4.20.

मय् abbreviated term or pratyāhāra for all the consonants of the five classes or Vargas excepting the consonant ज्; cf. मय उन्ना वा वा P.VIII.3.33.

मय tad. affix मयट् (1) in the sense of proceeding therefrom (तत आगत: P. IV.3.92) added to words showing cause or meaning human being; e.g. सममयम्, देवदत्तमयम्; (2) in the sense of product(विकार)or part(अवयव) added optionally with अण् to any word, e.g. असमयम्, आस्मनम् मूर्वामयम् मॉर्वम्, and necessarily to words beginnwith आ, ए and ओ, words of the class headed by word शर and the words मी, पिष्ट, त्रीहि, तिल and some others; cf. P. IV. 3. 143-150; (3) in the sense of proportion, added to a numeral; e. g. द्विसयमदिश्वद्यवानाम् ; cf. P. V. 2.47; (4) in the sense of 'made up of 'added to the thing of which there is a quantity; e.g. अन्नमयम्, large अपूपमयम्cf;तत्प्रकृतवचने मयट्P.V.4.21,22.

मयद् see मय.

मयूरव्यंसकादि a class of compounds of the type of मयूरव्यंसक which are somewhat irregular formations and hence mentioned as they are found in use. The compounds are called simple tatpurusa compounds; e.g. मयूरव्यंसक: हस्तेग्रह्म, एहिपचम्, उच्चावचम्, खादतमोदता etc.; cf. मयूरव्यंसकादयश्च P.II.1.72.

मरीस tad. affix मरीसच् /added to the word अवि in the sense of milk; e.g. अविमरीसम्; cf. अवेर्दुग्धे सीढदूसमरीसच: P. V. 2.36 Vart. 5.

माञ्चिनाथ a reputed commentator on many classical poetic and dramatic works, who flourished in the fourteenth century. He was a scholar of Grammar and is believed to have written a commentary on the Sabdendusekhara and another named न्यासोद्योत on the न्यास of जिनेन्द्रबुद्धि.

मञ् personal ending म substituted

for अम् in Vedic Literature; e.g. वर्षा वृत्रम्; cf. अमो मश् P. VII. 1.40; See म्.

मस् personal ending of the first person (उत्तमपुरुष) plural; e.g. भवाम:, दुर्भ:; cf. तिप्तस्झिसिप्o III. 4.78.

मासे personal ending formed by adding इ to मस् of the 1st person (उत्तमपुरूष) pl. in Vedic Literature दीपयामिस, भजयामिस, cf. Kas. on इदन्ती मिस P.VII.1.46.

महादेव a grammarian of the Kātantra school who has written a gloss on the कातन्त्रज्ञात्ते of दुर्गसिंह.

महानन्द a grammarian of the eighteenth century who has written a gloss on Kondabhatta's Vaiyākaraņabhūsanasāra.

महान्यास name of a commentary on the Kāśikāvivaranapanjikā (popularly named Nyāsa), mentioned by Ujjvaladatta in his Unādisūtravṛtti.

महात्राण lit. hard breathing, aspirate characteristic (बाह्मप्रस्त) of consonants possessed by the second and fourth consonants of the five classes, and the sibilants হা, ঘ and स which letters are also called महात्राण on that account.

महाभाष्य lit. the great commentary. The word is uniformly used by commentators and classical Sanskrit writers for the reputed commentary on Pāṇini's Sūtras and the Varttikas thereon by Patanjali in the 2nd century B. C. commentary is very scholarly yet very simple in style, and exhaustive although omitting a number of Panini's rules. It is the first and oldest existing commentary on the Astādhyāyi of Pānīni, and, in spite of some other commentaries and compendia, glosses and other written later on to explain the

Sūtras of Pāņīni, it has remained supremely authoritative and furnishes the last and final word in all places of doubt; cf. the remarks इति भाष्ये स्थितम्, इत्युक्तं भाष्ये, इत्युक्तमाकरे etc. scattered here and there in several Vyākaraņa treatises forming, in fact, the patent words used by commentators when they finish any chain of arguments. commenting on the Sutras of Pāṇīni, Patanjali, the author, has raised many other grammatical issues and after discussing them fully and thoroughly, given his conclusions which have become the final dicta in those matters. The work, in short, has become an encyclopaedic one and hence aptly called खनि or आकर. work is spread over such a wide field of grammatical studies that not a single grammatical issue appears to have been left out. The author appears to have made a close study of the method and explanations of the Sūtras of Pāṇīni given at various academies all over the country and incorporated the gist of those studies given in the form of Vārttikas at the various places, in his great He has thoroughly scrutinized and commented upon the Vārttikas many of which he has approved, some of which he has rejected, and a few of which he has supplemented. Besides the Varttikas which are referred to above, he has quoted stanzas which verily sum up the arguments in explanation of the difficult sūtras, composed by his predecessors. There is a good reason to believe that there were small glosses or commentaries on the Sūtras of Pānīni, written by learned teachers at the various

academies, and the Varttikas formed in a way, a short pithy summary of those glosses or Vittis. explanation of the word वृत्ती साधु वार्तिकम given by Kaiyata may be quoted in support of this point. Kaiyata has at one place even stated that the argument of the Bhāṣyakāra is in consonance with that of Kuni, his predecessor. The work is divided into eightyfive sections which are given the name of lesson or আह्निक by the author, probably because they form the subject matter of one day's study each, if the student has already made a thorough study of the subject and is very sharp in intelligence. cf. अह्ना निर्वृत्तम् आह्निकम्, (the explanation given by the commentations). Many commentary works were written on this magnum opus of Patanjali during the long period of twenty centuries upto this time under the names टीका टिप्पणी, दीपिका, प्रकाशिका, रत्नावली, स्फूर्ति, वृत्ति, प्रदीप, व्याख्यान and the like, but only one of them the 'Pradipa' of कैयटी-पाध्याय, is found complete. learned commentary by Bhartyhari, written a few centuries before the Pradipa, is available only in a fragment and that too, in a manuscript form copied down from the original one from time to time by the scribes very carelessly. Two other commentaries which comparatively modern, written by Narayanasesa and Nilakantha are available but they are also incomplete and in a manuscript form. Possibly Kaiyatabhatta's Pradipa threw into the background the commentaries of his predecessors and no grammarian after Kaiyata dared write a commentary superior to Kaiyata's Pradīpa or, if he

began, he had to abandon his work in the middle. The commentary of Kaiyaṭa is such a scholarly one and so written to the point, that later commentators have almost identified the original Bhāṣya with the commentary Pradīpa and many a time expressed the two words Bhaṣya and Kaiyaṭa in the same breath as भाष्यकेयटयो: (एतदुक्तम् or स्पष्टमेतत्).

महाभाष्यदीपिका a very learned old commentary on the Mahābhāsya of Patanjali written by the reputed grammarian Bhartrhari or Hari in the seventh century A. D. The commentary has got only one manuscript preserved in Germany available at present, of which photostat copies or ordinary copies are found here and The first page of the manuscript is missing and it is incomplete also, the commentary not going beyond the first seven For details see page Āhnikas. 383 Vol. VII Vyākaraņa Mahābhāsya D. E. Society's edition.

महाभाष्यप्रदीप a very scholarly commentary on Patanjali's Mahabhasya written by Kaiyatabhatta in the eleventh century. The commentary has so nicely explained every difficult and obscure point in the Mahābhāsya, and has so thoroughly explained each sentence that the remark of later grammarians that the torch of the Mahabhasya has been kept burning by the Pradipa appears quite apt and justified. Kaiyata's commentary has thrown much additional light on the original arguments and statements in the Mahābhāsya. There is a learned commentary on the Pradipa written by Nagesabhatta which is named 'vivaraṇa' by the author but which is well known by the name 'Uddyota' among students and teachers of Vyākaraṇa. For details see pp. 389, 390 Vol VII, Pātañjala Mahābhāṣya, D. E. Society's Edition.

महाभाष्यप्रदीपटीका name given to each of the various commentaries on the Pradīpa of Kaiyaṭa written by grammarians, out of which the commentaries of चिन्तामणि, रामचन्द्रसरस्वती, नारायण, नित्यानन्दपर्वतीय and one or two more are available in a manuscript form and those too quite incomplete.

महाभाष्यप्रदीपप्रकाश called also ক্ষ্যুদ্দ কাহা, name of the commentary on the Pradipa of Kaiyata by Nilankanthamakhi a versatile writer of the 17th century.

महाभाष्यप्रदीपविवरण (1) original name of the learned commentary on the 'Pradīpa' of Kaiyata written by Nāgeśabhaṭṭa, a stalwart and epoch-making grammarian of the 18th century. The commentary is known popularly by the name 'Uddyota' or Pradīpoddyota; (2) name of the commentary on Kaiyaṭa's Pradīpa by Nityānanda Parvatīya. The commentary is also known by the name दीपप्रमा.

महाभाष्यलघु होति name given to the short gloss on the Mahābhāṣya written by the famous eastern grammar-scholar Maitreya-Rakṣita of the twelfth century.

महामाध्यव्या name given to each of the explanatory glosses on the Mahābhāṣya written by grammarians prominent of whom were Puruṣottamadeva, Nārāyaṇa Seṣa, Viṣṇu, Nīlakaṇtha and others whese fragmentary works exist in a manuscript form.

महामिश्र name of a granimarian who wrote a commentary on Jinen-drabuddhi's Nyāsa. The commentary is known by the name Vyākaraṇaprakāśa.

महाविभाषा a rule laying down an option for several rules in a topic by being present in every rule; cf. महाविभाषया वाक्यमपि. विभाषा (P.II.1.11) and समर्थानां प्रथमाद्वा (P. IV.1.82) are some of the rules of this kind.

महासज्ञा a long term, as contrasted with the very short terms हि, बु, इत and others introduced by Pāṇini in his grammar the sake of brevity. These long terms such सर्वनाम. as परस्मैपद, आत्मनेपद, and many others were widely in use at the time of Pāṇini and hence he could not but pick them up in his grammar in spite of his strenuous attempts at brevity. The commentators, however, find out a motive for his doing this viz. that appropriate words only could be understood by those terms and not others; cf. महासंज्ञाकरणेन तदनुगुणानामेव अत्र संनिवेशात् । S. K. on सर्वाद्योन सर्वनामानि P. I.1.27.

माहेङ् personal ending of the Atmanepada first person (उत्तमपुरुष) plural; cf. तिप्तरिझ ... बहिमहिङ् P. III.4.78.

महिष्यादि a class of words headed by the word महिषी to which the tad. affix अ (अण्) is added in the sense of 'proper for' (धम्बीम्); e.g. माहिषम् पौरोहितम् , हौत्रम्; cf. Kāś. on P.IV. 4. 48.

महीधर a grammarian of the sixteenth century who, besides many small treatises on other subjects, wrote a commentary on the Sārasvata-Prakriyā Vyākaraņa.

महेशनन्दिन a Jain Grammarian who has written a work on the kāraka topic of grammar, named बद्कारक.

माञ्चन्य name of an ancient writer of Prātišākhya works mentioned in the Rk Prātišākhya; cf. R. Pr. I.2.

ancient writer of माचाकीय an Prātisākhya work, who is quoted in the Taittirīya Prātiśākhya as one, holding the view that य and ब preceded by अ and followed by उ and ओ respectively, are dropped provided they stand at the beginning of a Pada (word). माचाकीय, who belonged to the Yajurveda school, is said to have held this view which is generally held by the followers of the Rgveda; cf. उकारीकारपरी खप्येते माचा-कीयस्य (T. Pr. X.29) on which the commentator adds वहवृचानामये पक्ष:.

माणिष्यदेव a Jain writer who has written a gloss on the Unadisutras consisting of ten chapters popularly called उणादिस्त्रदशपदी.

माण्ड्रकेय name of an ancient writer of a Prātiśāhhya work referred to in the Rk Prātiśākhya, cf. R.Pr.I.2.

मातृकाचर्ण letters of the alphabet. See अक्षरसमाम्नाय.

मात्रच् a tad. affix in the sense of measure applied optionally with इयस and दन्न to a noun; e.g. ऊरुमात्रम् प्रस्थमात्रम् ; cf. प्रमाणे इयसज्दन्नज्ञ्मात्रचः P. V.2.37 and Kāśikā thereon which remarks that इयस and दन्न are applied in the sense of height, while मात्र is applied in the sense of any measure; cf. प्रथमश्च द्वितीयश्च ऊर्ध्वमाने मतौ मम Kāś. on P. V.2.37.

मात्रा (1) measure, quantity; cf. भवति हि तत्र या च यावती च अर्थमात्रा M. Bh. on P.I.2.45 and II.1.1; (2) mora, prosodial unit of one instant i.e. the length of time required to pronounce a short vowel; cf. भूयसी मात्रा इवर्णीवर्णयोः, अल्पीयसी अवर्णस्य, M.Bh. on I.1.48 Vārt. 4; cf. मात्रा इस्त्रस्तावद-वम्रहान्तरं, द्वे दीर्घः, तिस्वः प्टुत उच्यते स्वरः

R. Pr.I.16; cf. also R. Pr. I.34, Г. Pr.I.37, V.Pr.I.59, R.T.28; also cf. अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Sek. Pari. 132. The instant is taken to be equal to the throbbing of the eye, or a flash of lightning, or a note of a wood-cock.

মাঘৰ the well-known epoch-making scholar of the 14th century who has written a number of treatises in various Śāstras. His খাৱৰূমি is a well-known work in grammar.

माधवीया-धातुत्रृति a learned gloss on the घातुपाट of Pāṇini by माधव. See माधव.

माध्राज्ञाने a gloss not composed by, but simply explained by an inhabitant of Mathurā or Madhurā. Such a gloss is referred to in the Mahābhāsya on P.IV.3.101 Vārt.3, which possibly might be referring to an existing gloss on the Sūtras of Pāṇini, which was being explained at Mathurā, at the time of Patañjali. The term मध्रा was used for मध्रा in ancient times and the word माध्रा वृत्ति is also used for माध्रा वृत्ति.

मान krt affix आन of the present participle with the augment म् prefixed to it by आने मुक् P.VII.2.82; e. g. यजमान:, एधमान:, याचमान: etc.

मार्कण्डेय an old grammarian, who wrote a grammar of Prakita languages which is known by the name प्राकृतसर्वस्त्र.

माद्व softness of the voice characterizing the pronunciation of a grave vowel; cf. मार्दव स्वरस्य मृदुता रिनम्बता; also cf. अन्ववसर्गो मार्दवमुस्ता खस्येति नीचैःकराणि शब्दस्य M.Bh. on P.I.2.29, 30; cf. also, T. Pr. XXII.10.

মাতা a variety of the utterance of the Veda-Samhita (ব্ৰুঘত); a kind of Krama-Pātha, one of the eight artificial recitations.

माहेन्द्र name of a very ancient, pre-Pāṇinian grammar ascribed to इन्द्र of which some references only are available. The grammar work is also referred to as ऐन्द्र; cf. यान्युज्ञहार महेन्द्राद् व्यासो व्याकरणार्णवात् । पदरत्नानि किं तानि सन्ति पाणिनिगोष्पदे Devabodha's com. on the Mahābhārata. For details see p. 124-27 Vol. VII Mahābhāṣya, D. E. Society's Edition.

माहेशसूत्र the fourteen sūtras अइउण्, क्लूक् etc. which are believed to have been composed by Siva and taught to Pāṇini, by means of the sounds of the drum beaten at the end of the dance; cf. न्सावसाने नट-राजराजा ननाद दक्कां नवपञ्चवारम् । उद्धर्तुकामः सनकादिसिद्धानेतद्विमशें शिवसूत्रजालम् Nandi-keśvara-kārīkā 1. For details see Vol. VII Vyākaraņa Mahā,bhāṣya, D. E. Society's edition.

मাहेश्वर প্রেষ the Sūtras, the authorship of which is attributed to Siva; the sūtras অহ্তেশ্ etc. giving the alphabet. See माहेशमूत्र.

मि (भिप्) personal ending of the first person (उत्तमपुरुष) singular; cf. तिप्तरिझ॰ P.III.4.78.

ामेत् (1) characterized by the mute letter म; augments so characterized such as नुम, अम् and the like, are inserted after the last vowel of a word to which they are to be added; cf. मिदचोन्त्यात् पर: P. I. 1.47; (2) a technical term applied to the fifty-five roots which are headed by the root वर् and which belong to the first conjugation, to the roots ভৰক্ত etc., as also to the roots जन, जू, कम्, रञ्ज् and roots ending in अम्, These roots are not really characterized by the mute letter म, but they given are designation मित्. The use of the designation मित् is (a) the shortening of the penultimate vowel which has been lengthened by Vṛddhi before the causal sign णि, and (b) the optional lengthening of the penultimate vowel before the affix चिण् and णमुल. For a complete list of 'mit' roots see Dhātupātha.

मितवृत्यर्थसंग्रह name of a grammatical work on the Sūtras of Pāṇini by Udayana.

मिताक्षरा name of a commentary on the Sārasvatasāra, written by Harideva.

मिन् tad. affix in the sense of possession added to the word गो; e.g. गोमिन्, cf. ज्योत्झातमिस्रा...गोमिन्मलिन-मलीनसा: P.V.2.114.

मिप् personal ending मि of the first person (उत्तमपुरुष) sing. Parasmai pada; cf. तिप्तस्झि...महिङ् P. III.4.78.

मिश्र roots taking personal endings of both the Padas; Ubhayapadin roots; this term মিশ্ব is given in Bopadeva's grammar.

मिश्री a popular name given to the commentary written by भैरवामेश्र on the Paribhāsendusekhara in popular use by grammarians.

मीय tad. affix मीय along with म (मण्) applied to the word मध्य in the sense of a case-affix (locative case-affix) e.g. मध्यमीय; cf. मण्मीयौ च प्रत्ययौ वक्तव्यौ Kāś. on P. IV.3.60.

मुक् augment म् prefixed to the affix आन (i.e. शानच्, चानश्, and शानन्) of the pres. part. Atmanepada; e. g. एधमानः, वर्धमानः पवमानः, यजमानः, etc.; cf. आने मुक् P. VII. 2. 82. See मानः

मुख aperture of the mouth; the main place of the utterance of a letter.

मुखनासिकावचन definition of अनुनासिक, a letter which is pronounced through both—the mouth and the nose—as contrasted with नासिक्य a

letter which is uttered only through the nose; e.g. ङ्, ञ्, ण्, न्, म् and the nasalized vowels and nasalized यु, वृ and ऌ; cf. मुखनासि-कावचनोऽनुनासिक: Pān. I. 1.8; cf. also अनुस्वारोत्तमा अनुनासिकाः (T. Pr. II.30), where the fifth letters and the anusvāra are called anunāsika. According to Bhattoji, however, anusvāra cannot be anunāsika as it is pronounced through the nose alone, and not through both—the mouth and the nose. As the anusvara is pronounced something like a nasalized ग according to the Taittirīyas it is called a consonant in the Taittirīya Prātisākhya; cf. अनुस्वारोप्युत्तमवद्यञ्जनमेव असम्ब्याखायाम् । अर्धगकाररूपत्वात । Com. on T. Pr. II.

मुखसुखार्थ a mute letter added to an affix or a substitute or the like, which does not really form a part of the affix etc., but which simply facilitates the utterance of it; cf. अथ मुखसुखार्थस्तकारः दकारोपि । M. Bh. on I.1.1, VI.1.87; cf. also आदिति तकारो मुखसुखार्थः, न त्वयं तपरः Kas. on P. III.2.171.

मुख्य main, principal, primary substantive as contrasted with a qualifying substantive; cf. गौणमुख्ययो-मुख्ये कार्यसंप्रत्ययः Par. Sek. Pari. 15.

मुख्यविशेष्य the principal word in a sentence which comes last in the technical expression of the import or शान्दवीय. It is described as primary and not subordinated to any other thing (अन्याविशेषणीम्न). This मुख्यविशेष्य is, in a way, the crucial point in the various theories of import; e.g. according to the grammarians the verbal activity is the principal word while, according to the Mīmamsakas the bhāvaṇā is the principal word and accord-

ing to the Naiyayikas it is the subject that is the principal word. मृग्धबोध lit. instructions to the ignorant; a treatise on grammar similar to the Astadhyayî of Panini but much shorter, written by Bopadeva or Vopadeva an inhabitant of the greater Mahārāstra in the Vardhā district, in the thirteenth century. After the fall of the Hindu rulers in Bengal, treatises like भाषानुति and others written by eastern grommarians fell into the back-ground and their place was taken up by easier treatises written by Bopadeva and others. Many commentaries were written upon the Mugdhabodha, of which the Vidyānivāsa is much known to grammarians.

मुग्बबोघदीका a commentary work on Mugdhabodha; the name is given to commentaries written by Rāmatarkavāgīśa (called मुग्बबोधपरिशिष्ट), by Rādhāvallabha (called मुग्बिनी), by Gangādhara (called सेतुसंग्रह), by Durgādāsa, by Dayārāma and by Rāmānanda.

मुत्व the substitution of मु for the syllable beginning with द in certain cases; cf. अदसोसेदाँदु दो म: P. VIII.2. 80.

मुद् a technical term for the sibilants श्, ष् and स् given in the Vājasaneyi-Prātiśākhya; cf. मुच V. Pr. I.52, cf. also V. Pr. III.9, III.13,IV. 122.

मुनिश्रय the popular and honorific term for the three prominent grammarians of the Pāṇinian system of grammar viz. पाणिनि, कात्यायन and पतञ्जलि who were the pioneers of 'hat system; cf. मुनिश्चयं नमस्कृत्य Siddhānta-Kaumudī beginning.

सुम् the augment म inserted immediately after the final vowel of the

word for which it is prescribed; cf. अरुद्धिषदजन्तस्य मुम् P.VI.3.67; cf. also P.III.2.26, V. 4.7 and VI.3.69-72.

मूर्घन the top of the orifice of the mouth; the place of utterance (स्थान) of the letters ऋ, ऋ, इ, इ, इ, इ इ and ण, र and ब्; cf. ऋदुरणणं मूर्घा S. K. on P. I. 1.9; cf. also घटो मूर्घान V.Pr.I.67,R.T.6,R.Pr.I.19, and T.Pr. II.37 where र appears excluded.

मूर्धन्य letters pronounced at the place called मूर्धन्; cerebral or lingual letters, the letters ऋ, ऋ,ट्,ठ्,ड्,ड्, ण्.

मूल (1) the root of the teeth given as the place of origin for the letter र् in the Rk Tantra; cf. रेफरतु दन्त्या दन्तमूले वा. R. T. 8; (2) the main instrument of the utterance of letters known as मूलकरण or अनुप्रदान.

मুন্তসহানি the original base of the word used in language; the root and the prātipadika; the word থ্যমূহনি is also used in the same sense.

मृत् the crude base of a declinable word; the prātipadika; the term is found used in the Jainendra Vyākaraṇa; cf. Jain. Vyāk. I..1.5.

मृद् (1) soft in utterance; the term is used in the Vājasaneyi Prātisākhya for the क्षेत्र, प्रश्लिष्ट, तैरोज्यञ्जन, and पादवृत्त varieties of the circumflex accent (स्वरित) out of which the पादवत is the softest (मृद्तम) and consequently always called मृद, while the others are called मृद् only with respect to the preceding one in the order given above; viz अभिनिहत, क्षेप्र etc.cf.सर्वेतीक्ष्णोभिनिहतः,प्राश्वष्टस्तदनन्तरम्। ततो मृद्तरौ स्वौरा जात्यक्षेत्रावुमों स्मृतौ॥ ततो मृदुतर: स्वारस्तैरोव्यञ्जन उच्यते । पादवृत्तो मृदुतमस्त्वेतत्स्वारवलावलम् Uvvata on V. Pr. I.125; (2) soft, as opposed to hard; the term is used in connection with the first, third and fifth consonants of the five classes.

मॅक्डोनेल [MACDONELL,ARTHUR ANTHONY] a deep scholar of Vedic Gram. and Literature who has written an exhaustive Vedic Grammar; in treatment, at places he differs from Pāṇini and follows a different method, but the manner of thinking and argument is on original lines.

मेघविजय a Jain grammarian of the seventeenth century who has written a grammar work, similar to the Siddhanta Kaumudi, on the Sabdanusasana of Hemacandra. The grammar work is called हैमकोमुदी, or चन्द्रप्रमा also.

मैत्रायणीय प्रातिशाख्य a Prātisākhya or Pārṣada work giving the peculiarities of Sandhi, accent and the like, in changing the Maitrāyanīya-Samhitāpāṭha into the Padapāṭha.

मैत्रेयरक्षित a recognised scholar of Pāniniś grammar who belonged to the Eastern part of India and flourished in the beginning of the twelfth century. As it appears from the name Maitreya Raksita he appears to have been a Buddhist grammarian. Subsequent writers in their works refer to him by the name Raksita alone, as also by the name Maitreya, but very rarely by the name Maitreya Raksita. He wrote many works on grammar of which the 'tantrapradipa' a learned commentary on Jinendrabuddhi's Nyāsa on Kāśikā was a reputed one, which, although available in a fragmentary manuform today, has been script profusely quoted by prominent grammarians after him.

मोक्षेश्वर a grammarian of the fourteenth century who has written a commentary on the Katantra Vitti of Durgasimha. He has written a commentary on the Akhyātavṛtti of the Kātantra school as also a short treatise dealing with the kṛt affixes called Kṛdvṛtti.

भ्लेच्छ (1) a word although correct, yet looked upon as incorrect owing to its faulty utterance; (2) a person like the uncultured people, who is not able to pronounce words correctly; cf. म्लेच्छा मा भूमेत्याचेय ज्याकरणम् M. Bh. I. 1, Ahnika 1.

य

य् (1) a consonant of the palatal class, called semivowel or अन्तःस्थ (spelt as अन्तस्थ also), possessed of the properties संवृतस्व, नाद, घोष and अनुनासिकत्व in addition: (2) a substitute for H when that H is followed by ह which is followed by य. e. g. कियँहाः; cf. यवलपरे यवला वा. P. VIII. 3. 26 Vārt.1; (3) य looked upon as possessed of a very little effort in production i. e. which appears as almost dropped but not completely dropped when its elision is prescribed at the end of a word. e. g. भोय् अच्युत; cf. ब्योर्लघुप्रयत्नतर: शाकटायनस्य P. VIII. 3.18.

य (1) the consonant य with अ added to it merely for the sake of facility in pronunciation; यकार is used in the same sense; e. g. ਲਿੰਟਿ वयो यः; P.VI.1.38 cf. T.Pr.I; 17.21: (2) kṛt affix (यत्) prescribed as कृत्य or potential passive participle; e.g. चेवम्, गेयम्, राप्यम् , रास्यम् , गद्यम् , अजर्यम् पण्यम् etc.; cf. अचा यत्...अजये संगतम् P. III. 1.97–105; (3) kṛt. affix क्यप which is also an affix called kṛtya; e. g. ब्रह्मोद्यम् , भान्यम् , घात्यम् , स्तुत्यम् , कल्प्यम् , ख्यम् , भृत्यः, भिद्यः, पुष्यः, कृत्यम् also कार्यम् ; cf. P. 1II. 1.106-123; (4) krt affix ण्यत् (which is also कृत्य), e. g. कार्यम् , हार्यम् , वाक्यम् , लान्यम्, कुण्डपाय्यम्, etc., cf. P. III.

1.124-132; (5) tad. affix a affixed (a) in the sense of collection to पाश, वात etc., as also to खड, गो and रथ, e. g. पाक्या, रथ्या etc.; cf. P. IV. 2. 49, 50; (b) in the चातुरर्थिक senses to बल, कुल, तुल etc. e. g. बल्यः, कुल्यम् cf. P. IV. 2. 80, (c) as a Saīṣīka tad. affix to ग्राम along with the affix खञ् e. g. ग्राम्य:, ग्रामीण:; cf. P. [V. 2.94; (d) in the sense of 'good therein ' (तत्र साधः) and other stated senses affixed to समा, सोदर, पूर्व, and सोम; e. g. सम्य:, पूर्व्य:; etc. cf. P. IV. 4.105, 109, 133, 137, 138; (e) in the sense of 'deserving it' to दण्ड and other words, e. g. दण्ड्य, अर्ध्य, मेच्य, मेच्य, etc.; cf. P. V. 1.66; (f) in the sense of quality or action to सखि e.g. सख्यम् ; cf. P. V. 1.126; (6) tad. affix यत् applied to (a) राजन् श्वशुर, कुल, मनु in the sense of offspring, (b) মূল, ওলা, वायु, ऋतु and others, under certain conditions; cf. P. IV. 2.17, 31, 32, 101, (c) to अर्घ, परार्घ, words in the class headed by दिश, छन्दस् and others in specific senses; cf. P. IV. 3-46, 54 etc. and (d) in specific senses to specific words mentioned here and there in a number of sūtras from IV.4. 75 to V.4.25; (e) to शाखा, मुख, जवन and others in the sense of হ্ব (similar to) e.g. হাাড্য:, मुख्य:, etc.: cf. P. V. 3. 103; (7) case-ending य substituted for के of the dative sing; e.g. रामाय ef. P. VII. 3.102; (8) verb-affix यक् applied to the nouns কডু and others to make them (denominative) roots; e. g. कण्डूय,मन्त्य etc. cf. P. III. 1.27; (9) कण्ड्वादिभ्यो यक् Vikarana य (यक्) applied to any root before the Sārvadhātuka personal endings to form the base for the passive voice as also the base for the 'Karmakartari' voice e. g. क्रियते, भूयते, cf. सार्वधातुके यक् P. III. 1.67; (10) Uṇādi affix य (यक) applied to the root हन् to form the Vedic word अद्भ्य; cf. अद्भ्यादयश्च: (11) augment य (यक्) added to the affix क्ला in Vedic Literature: e. g. दत्त्वायः cf. क्लो यक् P. VII.1.47; (12) verb affix यङ् added to a root to form its Intensive base (which sometimes is dropped) and the root is doubled. e. g. चेकीयते, चर्करीति; cf. P. III. 1.22,24; (13) short term (प्रत्याहार) supposed to be beginning with य in the affix यङ in the sūtra धातीरेकाची ... यङ् III. 1.22, and ending with ভু in the sūtra তিভ্যা-হিছ্যুভ III. 1.86, with a view to include the various verb affixes and conjugational signs.

यक् the affix य; see य (8), (9), (10) and (11) above.

यक्षवर्मेन् author of the commentary called चिन्तामणि on the Śabdānuśāsana of Śakaṭāyana.

यङ् see य (12) and (13) above.

य**ड**न्त a secondary root formed by adding the affix यङ् in the sense of repetition and intensity, to roots having one syllable and beginning with a consonant; cf. घातोरेकाचा हलादे: कियासमाभिहारे यङ् P. III. 1.22, 23,24. See य (12) above.

यङ्कुगन्त a secondary root formed by adding the affix यङ् to roots specified in P. III. 1.22,23,24, which affix is sometimes dropped; cf. यङ्गिच च; P. II. 4. 74. The yanluganta roots take the parasmaipada personal endings and not the ātmanepada ones which are applied to yananta roots.

यङ्क्षुगन्तशिरोमाणि a grammar work dealing with the frequentative roots written by Pandita Sesakisna.

यजादि roots headed by the root यज् which take the samprasāraņa substitute for their semivowel before terminations marked with the mute letter क्; e.g. इज्यते, इप्टि: cf. विचित्विपियजादीनां किति P.VI.1.15. These roots are nine in number, यज्, वप्, वर्, वस् and others which are of the first conjugation given by Pāṇini in his Dhātupaṭha at the end of the roots of the first conjugation.

यञ् (1) short term (प्रत्याहार) formed by the letter य of ह्यवरट् and the mute letter সূ of ব্লমস্ including semi-vowels and the third and the fourth consonants excepting घ्, ढ् and ঘু of the five consonant groups; cf. अतो दीर्घो यात्र P. VII. 3. 101; (2) tad. affix added (a) in the sense of गोत्र (grand-children and their descendants) to words of the गर्ग class and some other words under specific conditions, e.g. गार्यः वात्स्यः, काप्यः etc., cf. गर्गादिभ्यो यत्र and the following P.IV. 1. 105-108; (b) in the sense of collection to केदार, गाणिका, केश and अध, cf. P.IV.2.40 and the Varttika thereon and IV. 2.48; (c) in the Saisīka senses to the word द्वीप, cf. P.IV.3.10; (d) to the word कंसीय e. g. कांस्यम् cf. P.IV.3,168, and (e) to the words अभिजित्, विदम्त् and others when they have the tad. affix अण् added to them e.g. आभिजित्यः cf. P. V. 3. 118.

यण a brief term for letters यु, व्, र् and छ i.e. the semi-vowels; cf. इको यणान्द P. VI. 1.77; cf. also I. 1.45 and VI. 4.81.

यण्वत् containing a semi-vowel inside it; cf. संयोगादेरातो घातोर्यण्वतः P. VIII. 2.43.

यत् see य (6).

यस्त (1) effort in the utterance of a letter; the word which is generally used for such an effort is प्रयस्त. This effort is described to be of two kinds आभ्यन्तर internal i.e. below the root of the tongue and बाह्य above the root of the tongue i.e. inside the mouth; cf. यत्नो द्विघा। आम्यन्तरो बाह्यश्च। S. K. on P. I. 1.9; (2) specific effort, by adding a word to a rule for drawing some inference, with a view to removing some technical difficulty; cf. तेन पयो घावतीन्त्यादो यत्नान्तरमास्थेयम् Kāś. on P. VIII. 2. 25. The phrase कर्तव्योत्र यत्नः often occurs in the Mahābhāṣya.

यस्प्रकरण lit. the topic or the section of यत; the section where the tad. affix यत is prescribed. This tad. affix यत is prescribed in the fifth adhyāya of Pāṇini in a number of rules in different and different senses; cf. यस्प्रकरणे स्थाच P.V. 1.6 Vārt.1; यस्प्रकरणे वस्त्रचन्द्री प्रचाच P.V.1.39 Vārt. 1.

यथागृहींतं as they are actually found in Vedic recital with some irregularties of euphonic changes, lengthening of the vowel and the like. Specimens of such phrases are given in R.Pr.II.33 to 39.

यश्वान्यासं as it is actually put in the rule or a treatise by the author. The phrase is often used in the Mahābhāṣya when after a long discussion, involving further and further difficulties, the author reverts to the original stand and defends the writing of the sūtra as it stands. सिच्यत्वेनमपाणिनीयं तु मनति or स्त्रं भिद्यते । तिईं यथान्यासमेवास्तु is the usual expression found in the Mahābhāṣya; cf, M.Bh. I.1. Āhnika 1, I.1.1, 9, 20, 62, 65 etc.

यथालक्षणं as formed according to rules. The phrase यथालक्षगमप्रयुक्ते is very often found in the Mahā-bhāsya as a general guiding remark that noun-forms or word-forms which are not found in use in the language of the people or in literature should be understood

as they are derived by observing all the rules that are applicable.

यथावत् as it is in the original Samhitāpātha without any change of accent, etc. when cited in the Padapātha; the word अन्ययवत् (not allowing any change or reduction) is given by Uvvaṭa in explanation of यथावत्; cf. हश्यते पदं यथावत् R. Pr. XI.31.

यथाश्रुतार्थग्राहिन one who grasps the sense as given by the actual wording without going into details re: the use or application etc.; cf. यथाश्रुंतग्राहिप्रतिपत्त्रपेक्षोयं यथोदेशपक्ष: इति कैयट: Par. Sek. Pari. 2.

यथासंख्यं in respective order, the first for the first, the second for the second, and so on; when the number of subjects and predicates is the same, they should be connected in the respective order; cf. यथासंख्यमनदेश: समानाम P.I.3.10.

यथोद्देश (परिभाषा) a short phrase or term for the Paribhāṣā or guiding statement यथोद्देशं संज्ञापरिभाषम्: 'technical terms and Paribhāṣās are to be interpreted at the place where they are stated, and not at the place or places of their application or utility.'

यदागम (परिभाषा) short familiar wording for the dictum or Paribhāṣā 'यदागमास्तद्गुणीभूतास्तद्ग्रहणेन रहान्ते।' Par. Sek. Pari. 11.

यहच्छाशब्द lit. a chance-word; Samjñā-śabda or proper noun which is given accidentally without any attention to derivation or authority; cf. अयं तर्हि यहच्छाशब्दोऽपरिहायै: । लक्षिड: लक्ष्ट्र: M. Bh.on Śiva Sūtra 2.

यद्योग a connection with the word (pronoun) यत् by its use in the same sentence and context, which prevents the anudatta (grave) accent for the verb in the sentence; cf. निपातैर्यदादिहन्तकु विने चेचण्कचिद्यत्रयुक्तम् P. VIII. 1.30; cf. also the usual expression यद्योगादिनिघातः found in commentary works.

यहुत्त lit. a word formed from यत्; a word which contains the pronoun यत् in it which prevents sarvānudātta for a verb which follows; cf. यदिसम्बर्तते यद्भ्तम् M. Bh. on P. VIII. 1.66; cf. also यद्भत्तापपदाच V. Pr. VI. 14, where Uvvaṭa explains यद्भत्त as यदो वृत्तं यद्भृतं सर्विभित्तयन्तं सर्वप्रत्यान्तं च ग्ह्यन्ते । V. Pr. VI. 14 com.

यम् a short term (प्रत्याहार) for the consonants which begin with य् (in ह्यवरट्) and end (in जमङ्गनम्) before the mute स् i.e. all semivowels, and fifth consonants of the five classes; cf. हलो यमां यमि लोप: Pān. VIII.4.64.

यम (1) one of a pair, a twin letter available in pronunciation before a nasal letter and similar to it, when the nasal consonant is preceded by any one of the four consonants of the five classes; a transitional sound intervening between a non-nasal and the following nasal as a counterpart of the non-nasal; cf. वर्गेष्वाद्यानां चतुर्णी पञ्चमे परे मध्ये यमो नाम पूर्वसहशो वर्णः प्रातिशाख्ये प्रसिद्ध: S.K. on P.VIII. 1.1; given to the seven (2) name notes, found in the musical singing of Saman; cf. मन्द्रमध्यमतारा-ख्येषु त्रिषु वाचः स्थानेषु प्रत्येकं सत स्ररमेदा भवन्ति । कृष्प्रथमदितीयतृतीयचतुर्थमन्द्रातिस्वायाः यमाः । T. Pr. XXIII. 13,14.

यमन्त्रा an obscure term found used in the Phit-sūtras राजिवशेषस्य यमन्त्रा चेत् (आद्युदात्तो भवति) Phit-sūtra II. 42, where the word यमन्त्रा is explained as वृद्ध by the commentator. For the meaning of वृद्ध, see वृद्धिर्यस्याचा-मादिस्तद् वृद्धम् P. 1.1.73.

थय् short term (प्रत्याहार) for the consonants beginning with य् (in

हयनस्) and ending before the mute letter य (in ऋष्य) i. e. all consonants except इ, ब्, स्, and ह्; cf. अनुस्वास्य यि परसर्वणे: P.VIII 4. 58 by which an auusvāra is changed into a cognate letter of the following which is a letter included in यय.

यर् a short term (प्रत्याहार) for any consonant except हू, which, (1) standing at the end of a word is optionally changed to the nasal consonant of its class if followed by a nasal letter; cf. यरोनुनासिकेनुनासिके वा P. VIII.4.45; and (2) is doubled if preceded by र or ह as also if preceded by a vowel but not followed by a vowel; e.g. अक:, दद्वयत्र; cf. अची रहाभ्यां हे; अनीच च P. VIII.4.46,47.

यल tad. affix य in the sense of possession found in Vedic Literature added optionally with the affix ख (ईन) to the words वेशोभग and यशोभग; e. g वेशोभग्यः, वेशोभगीनः यशोभग्यः, यशोभगीनः; cf. P.IV.4.131.

यलोप dropping of the consonant य which prevents the validity of a changed letter (स्थानिक्द्राव); cf. न पदान्तद्विवंचनवरेयलोप.....विधिषु P.I.1.58.

यवमध्या lit. having the centre bulging out like the Yava grain; name given to a variety of the Gāyatrī which has 7 letters in the first and third (last) feet and 10 letters in the second i.e. the middle foot; the name is also given to a Mahābṛhatī having the first and the last feet consisting of 8 letters and the middle one consisting of 12 syllables; cf. R.Pr.XVI.18 and 48.

यवर्ग the class of the consonants headed by य i.e. the semi-vowels य, व, र and लृ.

यवादि a class of words headed by the word यव, the taddhita affix मत्

after which does not get the consonant म changed into च although the affix मत् be added to a word ending in म or अ, or having म or अ as the penultimate letter; e.g. यवमान, ऊर्मिमान, भूमिमान etc.; cf. Kāś. on P.VIII.2.9. This यवादिगण is looked upon as आकृतिगण.

यহা:কবি a grammarian, the author of a treatise named Bhāṣānuśāsana.

यशःसागर a Jain grammarian, the author of a work named Samāsa-sobhā.

यशोवर्भदेव the same as वक्षवर्मन the author of 'चिन्तामणि' a commentary on the Śabdānuśāsana of Śākatāyana.

यस् tad. affix य with mute स to indicate the application of the term पद to the preceding base as a consequence of which the final म of the words कम् and राम, after which यस is prescribed, gets changed into anusvāra; e.g. कंयु:, रायु:; cf. P.V.2.138.

यस्कादि words headed by the word यस्क, the affixes in the sense of 'a descendant' placed after which are elided and the words are to be used in the plural number in the masculine gender; e. g. यस्का:; cf. Kāś. on P. II.4.63.

या substitute for a case affix in Vedic Literature; e.g. उस्या, धृणुया for उरणा, धृणुना, cf. सुपां सुलुक्o P.VII. 1.39.

यान् substitute for a case affix found in Vedic Literature; e. g. साधुया for साधु; cf. सुपा सुछक् याजाल: P. VII. 1. 39.

याजकादि a class of words headed by the words याजक, पूजक, परिचारक and others with which a word in the genitive case is compounded, in spite of the prohibition of compounds with such words, laid down by the rule क्तीरे च P. II. 2.16; e.g. ब्राह्मण-याजक: ब्राह्मणपूजक: etc.; cf. Kas. on P. II.2.9. These words, याजक and others standing as the second members of compounds have their last vowel accented acute; cf. P.VI. 2.151.

याद् augment या prefixed to the caseaffixes marked with the mute letter इ (i.e. the dat. sing. the abl. sing, the gen. sing. and the loc. sing.) after a feminine base ending in आ; e. g. रमाये, रमाया:, रमायाम्; cf. याडापः P.VII.3.113.

याचादि a class of words headed by the word याव to which the taddhita affix क (कन्) is added without any specific sense assigned to it; e.g. यावक: मणिक: etc.; cf. Kāś. on P. V.4.29.

यासुद् augment यास् prefixed to the parasmaipada case-endings of लिङ् (the potential and the benedictive) which is accented acute; e.g. कुर्यात, कियात.

श्राह्म a reputed ancient Niruktakāra or etymologist, of the 6th century B.C. or even a few centuries before that, whose work, the Nirukta, is looked upon as the oldest authoritative treatise regarding derivation of Vedic words. Yāska was preceded by a number of etymologists whom he has mentioned in his work and whose works he has utilised. Yāska's Nirukta threw into the back-ground the older treatises on etymology, all of which disappeared gradually in the course of time.

थिट् augment य् prefixed to the tad. affix इष्ठ when it is applied to the word बहु, in which case बहु is changed into भ्; e.g. भूषिष्ठ; cf बहोलोंपो भूच बहो:; इष्ठस्य थिट्च; P. VI. 4.158,159. य general wording including the affixes युच्, युद्, टयुत्, टयुल् and ण्युट् of which only यु remains as the affix, which is changed into अन by the rule युवोरनाकौ P.VII.1.1.

युक् augment यू (1) added to a verbbase or a root ending in आ before the affix चिण् and krt affixes marked with mute ज or ण्; e.g. अदायि, दायक:: cf. आतो युक् चिण्कृतोः, P.VII.3.33; (2) added to the roots शा, (शो), छा (छो), सा (सा), ह्या (ह्वे), न्या (न्ये), वा (वै) and पा (पा and पै) before the causal affix णिच्; e. g. निशाययति पाययति etc. cf. शान्छासाह्वाब्यावेपां युक् P. VII.3.37; (3) added in Vedic Literature to the frequentative base of the root मृज् of which मर्मृज्य is the form of perf. 1st and 3rd pers. sing. instead of ममार्ज: cf. दाधर्ति...मर्मुज्यागनीगन्तीति च P.VII.4.65. युक्त (1) proper, appropriate, justified; the word is very frequently used in the Mahabhasya and other grammar works; (2) the sense of the original base which is connected with the sense of the affix; cf. अथवा युक्तः प्रकृत्यथेः प्रत्ययार्थेन संबद्धः, Kāś. on P. I. 2.51; (3) connected

युक्तवत् the sense of the original base, the affix after which is dropped by means of the term छुप as contrasted with the terms छाप and छुक् which are used in the same sense; cf. छुतविदिति निष्ठाप्रत्ययेन चवतुना प्रकृत्यर्थ उच्यते । स हि प्रत्ययार्थमात्मना युनिक Kas. on P. I. 3.51.

with; cf. उकारश्चेतिकरगेन युक्त: R. Pr. I. 29; तथायुक्तं चानीप्सितम् P. I. 4.50.

युक्तवद्भाव lit. behaviour like the original base. The term is used in the sense of possession of, or getting, the same gender and number as was possessed by the base to which the tad. affix was added and subsequently dropped by a rule of Pāṇini in which the word ङ्गा is put in the sense of

dropping; e. g. कुरयः देशः or अङ्गाः देशः in the sense of कुहणां or अङ्गानां निवासो जनपदः cf. जनपदे छुप् P. IV.3.81 and छुपि युक्तवद् ब्यावितवचन P.I.2.51; cf. also M.Bh. on P. I. 2.51 and 52.

युक्तारोह्यादि a class of compound words headed by the word युक्तारोही which have their initial vowel accented acute in spite of the general dictum that a compound word except a Bahuvrihi compound word, has its last vowel accented acute; cf. Kāś. on P. VI. 2.81.

युक्तार्थ the sense possessed by the original word to which the affix, subsequently dropped by means of the word छुप, was added.

युक्ति (1) argumentation; reasoning; (2) current maxim; cf. युक्तिसिद्धमेतत्.

युगपत्प्रसङ्ग simultaneous possibility of the application of two rules or operations, when in grammar no option re: their application is admissible as it is admissible according to Mīmāmsa rules re: two operations enjoined by Vedic behests. In Grammar, only one of such rules applies, the priority of application being based upon the criteria of परस्त, नित्यस्त, अन्तरङ्गस्त and अपवादस्त; cf. शब्दपरविश्रतिषधो नाम भवति यत्रोमयोर्गुगपद्धसङ्गः। M.Bh. on VI. 1.158 Vārt. 12.

युगपद्धिकरणवचनता denotation of two or more things by one single member by virtue of their being put together in a dvandva compound of two or more words; the grammarians advocate this doctrine stating that in a dvandva compound such as घरपरो or घरपरम्, the word घर has the capacity of expressing the sense of both घर and घर, which in a sentence घर परस्, it does not possess. Similarly पर also

has the capacity of conveying the sense of both पट and घट. Possibly this theory is advocated by grammarians, on the analogy of words like पितरा or मातरा for मातापितरा, चावा for चावाप्रथियो and so on; cf. सिद्धं तु युगपदिधकरणवचने द्वन्द्वचनात् P. II 2.29 Vārt. 2. For details see Vyākaraņamahābhāṣya on चार्षे द्वन्द्व: P. II. 2.29.

युगपद्धिकरणविवक्षा desire to express two or more senses simultaneously (by one word); cf. सर्वाण इन्द्रे बहुर्थानि । युगपद्धिकरणविवक्षायां द्वन्द्रे। भवति M. Bh. on P. II.4.62. See युगपद्धिकरणवचनताः

युगपद्भचनता expression of the senses of two words together by one word; cf. निग्रहे खत्निष युगपद्भचनता दस्यते। दाना ह क्षामा। चाना चिदस्न पृथियी नेमेते। M. Bh. on P. II. 2.29 Vart 6.

युग्म (1) lit, pair; the word is used for the second and fourth consonants ন্তু, হু, হু etc. of the five classes which, in a way are combinations of two consonants; cf. युग्मा; सोध्माण: R. T. 16; cf. also युग्मी सोष्माणी where the word साम्मन is explained as उद्मा वायुस्तेन सह वर्तन्त इति सोष्माण: । स्वच छङ्ग टढ थघ फम; cf.also युग्मयोर्द्धितीयचतुर्थयो:; (2) even, as opposed to odd, referring to the vowels आ and औ which are even in the enumeration ए ओ ऐ औ. The consonants called युग्न viz. ख, ঘ and others which are defined as युम्म are also the even consonants in their classes.

युच् krt affix यु changed into अन, (1) applied in the sense of 'a habituated agent' to intransitive roots in the sense of movement or utterance, to Ātmanepadi roots beginning with a consonant, to the roots जु, चंकम, स्, गुच्, कुष्, as also to roots in the sense of decoration; e.g. चळन:, शब्दन:; cf. P.III. 2. 148-151; (2) applied to causal roots, as also

to the roots आस প্রন্থ and others in the sense of verbal activity when the word so formed has always the feminine gender; e.g. कारणा, हारणा, आसना, घट्टना, वेदना etc.; cf. P.III.3.107 and the Vārttikas thereon; (3) applied to roots ending in 31 and preceded by the indeclinables इषद्, दुस् or H in the sense of easy or difficult for obtainment and, wherever seen to any root in the Vedic language, as also to some other roots as found in actual use in the classical literature; e. g. ईषद्दानी गौभैवता, दुष्पानः, सुपानः etc. सूपसदनः, दुर्योघनः, दुर्मर्षण: etc., cf. P.III.3.128-130.

युद् augment य prefixed to the tad. affix फिन् (आयिन) after the words दगु, कोसछ, कर्मार, छाग and वृष; e.g. दागन्यायिन:, कौसख्यायिन:, कार्मार्यायणि:, वार्ष्यायणि:; cf. P. IV. 1.155 Vart. 1.

युवन lit. young person; masculine; the word is given as a technical term in grammar in the sense of one, who is the son of the grandson or his descendant, provided his father is alive; the term is also applied to a nephew, brother, or a paternal relative of the grandson or his descendant, provided his elderly relative, if not his his father, is alive; it is also applied to the grandson, in case respect is to be shown to him; cf. P. IV. 1.163-167. The affixes prescribed in the sense of युवन् are always applied to a word ending with a tad. affix applied to it in the sense of an offspring (अपत्य) or grandson (गोत्र), in spite of the ruling that in the sense of grandson or his descendant (गोत्र), one affix only इञ् or अण् or the like is added to the base; e.g. गार्ग्यस्यापत्यं गार्ग्यायण:, दाक्षरपत्यं दाक्षायणः; गार्ग्ये जीवति तस्य भ्राता सपिण्डो वा गाग्यायणः तत्रभवान् गार्थः; गार्ग्यायणो वा.

युवपाद a conventional term used for the first pada of the seventh adhyaya which begins with the sutra युवोरनाको P.VII.1.1.

युवभत्यय tad. affix फक् (आयन), फिल् (आयनि) or any other in the sense of युवन which is to be applied to a base ending with an affix in the sense of offspring (अपत्यप्रत्ययान्त) or with an affix in the sense of a grandson (गोत्रप्रत्ययान्त). The affix is not applied when a female offspring is meant.

युवसंज्ञा the technical term युवन which is given to persons described or mentioned in P.IV.1.163 to 167.

युनादि a class of words headed by the word युनन् which have the taddhita affix अ (अण्) added to them in the sense of 'duty' or 'nature'; e.g. यौननम् स्थानिरम्, हौत्रम् etc.; cf. Kāś. on P.V.1.130.

युष्मत्पाद conventional name given to the third pada of the fourth adhyaya of Panini's Astadhyayi which begins with the sutra युक्मदरमदोरन्यतरस्यां सत्र च P. IV. 3.1.

graf designation of the second person, used in the Jainendra Vyākaraņa.

युस् tad. affix y in the sense of possession applied to (1) the word ऊर्णा; e.g. ऊर्णायु:; cf. P. V. 2.123; (2) to the words कं, कं, अहं and शुमं; e.g. कंयु:, रांयु:, अहंयु:, शुमयुं:, cf. P.V.2.138-140.

यननापासन्याय a term used by grammarians and commentators very frequently for the maxim "येन नाप्राप्ते यो विधिरारम्येत स तस्य बायको भवति" Par. Sek. on Pari. 57. The term अपवादन्याय is used in the Mahābhāṣya which is the same as येननाप्राप्तन्याय of later grammarians.

योगः (1) a rule of grammar; the word योग in this sense is very fre-

quently found used in the Mahābhāṣya; cf. the frequent statements अयं योगः शक्योऽकर्तुम् M. Bh. on P.I.1. 6, 62, etc. or कान्यस्य योगस्य ध्योजनानि M. Bh. on P. I. 1.31 Vart. 6, I.1. 57 etc.; (2) grammatical connection; cf. शास्त्रकृतो योगश्च Nir. I.2; cf. also षश्ची स्थानेयोगा P.I.1.49.

योगरूढ a word that can be derived, but is always used in a specific sense, the derivative sense which is wider being limited; e.g. पङ्कजम्.

योगवाह a technical term used for phonetic elements or letters which are mentioned in the alphabet of Pāṇini, viz., the Māheśvara sūtras in contrast with the term अयोगवाह which is used by grammarians for the phonetic elements अनुस्वार, विस्मी and others which are not mentioned. See अयोगवाह; cf. also M. Bh. on Siva sūtra 5.

योगविभाग division of a rule which has been traditionally given as one single rule, into two for explaining the formation of certain words, which otherwise are likely to be stamped as ungrammatical formations. The writer of the Varttikas and the author of the Mahābhāsya have very frequently taken recourse to this method of योगीयभाग; cf. P.I.1.3 Vārt. 8, I.1.17 Vārt.1,I.1.61, Vārt. 3; I. 4.59 Vārt. 1, II. 4. 2. Vārt.2, III.1.67 Vart. 5, III.4.2. Vart. 6, VI.1. 1 Vārt. 5, VI.1.33 Vārt.1 etc. Although this Yogavibhaga is not a happy method of removing difficulties and has to be followed as a last recourse, the Varttikakara has suggested it very often, and sometimes a sūtra which is divided by the Vārttikakāra into two, has been recognised as a couple of sūtras in the Sütrapātha which has come down to us at present.

योगाङ्ग a part or portion of the rule of the grammarian; cf. सति च योगाङ्ग योगविभाग: करिष्यत M.Bh. on P.I.1.30, II.1.4 etc.

योगापेक्ष concerning only that particular rule to which it refers. The word is many times used in connection with a deduction (ज्ञापक) which is not to be applied in general, but which is restricted to the functions of that rule from which the deduction is drawn; cf. योगोपेक्ष ज्ञापकम् M.Bh. on P. I.1.23 Vārt.10, P.III.1.95 Vārt.2, P.IV. 187 Vārt. 2, cf. also M. Bh. on P.I.3.62 and V.1.1.

योगारम्भ laying down or citing a rule as done by the writers of sūtras;cf. नैकं प्रयोजनं योगारम्भं प्रयोजयित M. Bh. on P. III.1.67 Vārt. 5; P. VII. 1.96 Vārt. 2.

थोंग्यता compatibility of sense; cf. असत्यि च गोहनने तस्य योग्यतया गोन्न हत्यिमधीयते Kāś. on P. III.4.73.

योजक causal instrument or causal agent; the word is used in the sense of प्रयोजक in the Jainendra grammar; cf. Jain.I.2.125.

योनि place of origin; cf. तप: श्रुतं च योनिश्च एतद् ब्राह्मणकारणम्, M. Bh. on P. V.1.115; cf. also M.Bh. on P.IV.1. 48 Vārt. 9; cf. also ओहयोनिरोष्टच:.

योग a woman; the word is used in the sense of feminine as applicable to gender.

यौगपद्य simultaneity of occurrence; simultaneous possibility of the application of two rules which evidently cannot apply simultaneously, but scope has to be given to one of the two, the priority being decided on the criteria of परत्व, नित्यत्व, अन्तरङ्गत्व and अपवादत्व; cf. न चास्ति यौगपद्यन संभव: M. Bh. on P.

I.1.57; cf. also M.Bh. on I. 4.1, I. 4.2, II.1.3 etc.

यौगिक based on derivation; etymological; one of the kinds of words हट, यौगिक, योगहट and योगिकहट; cf. सैन्यवशब्दो लवणे उभयलिङ्गः। यौगिकस्या-भिन्नयविङ्गङ्गम् l Kās. on P.II.4.31.

शौधेयादि a class of nine words headed by the word योधेय, a taddhita affix applied to which is not to be elided even though the word be used in the plural number.

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र (1) second letter of the यण् class (semi-vowels) which has got the properties नादभागित्व, घोषवत्त्व, संवृतत्व and अल्पप्राणता i. e. it is a sonant, inaspirate consonant. Regarding its स्थान or place of production, there is a difference of opinion: generally the consonant z is looked upon as a cerebral or lingual letter (मुर्धन्य); cf. ऋदुरवाणां मुर्घा S.K.also Pān. Sīksā; but it is called by some as दन्त्य or दन्तम् लीय; cf. रेफस्त, दस्त्ये दन्तम् ले वा RT. 8, by others as दन्तम्लीय and and by still others as वलर्य gingival. In the Vājasaneyi-Prātiśākhya it is described as दन्तमूळीय; cf. री दन्तमूळ I. 68, while in the Taittiriya Pratisākhya it is said to be produced by the touch of the middle part of the tip of the tongue just above the root of the teeth; cf. रेफे जिह्नाग्रमध्येन प्रत्यग्दन्तमुलेभ्य: T. Pr. II. 41; (2) sub-`stitute र् (रेफ) for the final letter of the word अहन्, as also for the final of अम्रस्, ऊधस्, अवस् and भुवस् optionally with &, which (&) is dropped before vowels, and changed to ओ before अ and soft consonants, while it is changed into visarga before hard consonants and surds. e.g. अम्नरेव, अम्र एवः ऊधरेव, ऊधएव: cf. Kāś. on P. VIII, 2-70; (3) the consonant ₹ (technically called ₹ in

Panini's grammar) which is substituted for the consonant H and for the consonant न of the word अहन when the consonant स or न stands at the end of a word. This substitute &, unlike the substitute & is liable to be changed into visarga, or the consonant य, or the vowel उ by P. VIII.3.15, 17, VI.1.113, 114. ₹ (1) the consonant ₹, generally cited as रेफ; the vowel अ is added to र for facility of utterance; cf. T. Pr. I.21; (2) short term (प्रत्याहार) for र् and ऌ; cf. उरण् रपरः, P. I. 1.51: (3) krt affix ₹ applied to the roots नम्, कम्प् etc. in the sense of agent who is habituated to, or expert in the action expressed by the root; e. g. नम्र:, कम्प्र:; cf. निमकिम्पिरम्यजसकम-हिंसदीपो र: P. III. 2. 167; (4) tad. affix z as a Cāturarthika affix applied to the words headed by अभ्मन्; e. g. अभ्मर:; cf. बुङ्छण् • P. IV. 2.80; (5) tad affix in the sense of possession affixed to the words ऊष, सुषि, मुष्क, मधु, and तमसु with अ of तमस् changed to इ; e.g. ऊषरम्, सुषिरम्, मधुरः, तामिस्ना; cf. Kāś. on. P.V. 2.107 and 114; (6) tad. affix t in the sense of diminution affixed to the words कुटी, शमी and शुण्डा; e.g. कुटीर:, शमीर:, शुण्डार:; cf. Kās. on P. V. 3. 88; (7) tad. affix रक which see below; (8) krt affix (乘 which see below; (9) a term for द्विग्रसमास in

the Jainendra Vyākaraņa.
रक् (1) tad affix र proposed by the Vārtikakāra instead of आरक् for being affixed to the word गोधा to form the word गोधारः; cf. आरखननमनर्थकं रका सिद्धत्वात् P.IV.1.130 Vārt. 1; (2) kṛt affix रक् applied to the root ज्या; cf. रिक ज्यः प्रसारणम् P.I.1.4 Vārt. 6.

रक्त lit. coloured i.e. coloured by nasalization; a term used by ancient grammarians for a nasalized letter (अनुनासिक); cf. रक्तसंज्ञो

नुनासिक: R.Pr.I.17on which Uvvata comments:— अनुनासिको वर्णो रक्त इत्युच्यते; also cf. अरक्तसंध्यत्यात्राद्येत पदं R. Pr. XI. 18, where unnasalized आ is stated as अरक्तसंधि and illustrated by the commentator by quoting the passage मन्द्रमा- वरेण्यम् as contrasted with अभ्र आँ अपः।

रक्तपाद conventional name given to the second pada of the fourth Adhyaya of Panini's Astadhyayi as the Pada begins with the Sutra तेन स्वतं रागात् P. IV. 2.1.

रिश्चित named मंत्रेयरिश्चित or मैत्रेय also; a famous grammarian of the Eastern school of grammarians which flourished in Bihar and Bengal in the ninth, tenth, eleventh and twelfth centuries, claiming मेत्रेयरिश्चत, पुरेशाचमदेव, सीरदेव and others as prominent grammar scholars among others. See the word मैत्रेयरिश्चित.

য্যুনাথ a grammarian of the seventeenth century, who was a pupil of Bhattojī Dīkṣita and who wrote a small gloss (তয়ুমাছ্য) on the topic named ' पञ्चसंधि' of the Siddhāntakaumudī.

रङ्ग nasalisation; colouring of a letter by its nasalisation; cf. रङ्गचर्ण प्रयुङ्गीरन् नो प्रसेत् पूर्वमक्षरम् Pāṇ. Sīkṣā. 27.

रङ्गनाथ a grammarian,son of नारायणयज्ञा, who wrote a commentary named मकरन्द on Haradatta's Padama श्रेंबरा.

रजतादि a class of words headed by the word रजत to which the taddhita affix अ (अञ्) is added in the sense of 'a product' or 'a part'; e.g. राजतम्, लोहम्, औदुम्बरम् etc.; cf. Kāś. on P. IV.3.154.

रब्र tad. affix र causing vṛddhi, applied to the word अन्नीध् in the sense of Saraṇa i.e. a room or a place; e.g. आन्नीम् cf. अन्नीध; शर्ण रज् मं च P. IV.3.120 Vārt. 9.

रण same as ख being only a variant. See ख.

रत्नपाणि a grammarian of the eighteenth century who wrote a short treatise on the Kāraka relations named षट्कारकविवरण.

रत्नाणींच name of a commentary on the Siddhāntakaumudī written by Kṛṣṇamitra, a famous grammarian and Naiyāyika who lived in the eighteenth century and wrote many commentary works on books in the Vyākaraṇa and Nyāya Sāstras.

रतेश a grammarian who wrote a grammar work named लक्षणसंग्रह.

recitals of the Veda Samhitā by dividing it into the component words (पद) and reciting the component words by repeating them, in their regular order and reverse order too.

रदानु क् krt affix रदानु applied to the root जीव्; e.g. जीरदानु:;cf. जीवे रदानुक् । जीरदानु: M. Bh. on Siva Sūtra 5, Vārt. 5.

रचादि a class of eight roots headed by the root रच् which allow the addition of the augment इ (इट्) optionally to the ārdhadhātuka affix beginning with any consonant except च, placed after them; e.g. राधेता रखा, त्रता तर्मी तार्पता etc. cf. P.VII.2.35 and VII.2.45.

रन personal ending सन् substituted for the personal ending झ of the प्रथमपुरुष (third person) Atmanepada of 'lin' (potential and benedictive); cf. झस्य रन् P.III. 4.105.

krit scholar of France of the present time who has written some treatises and many articles on Sanskrit grammar out of which his works on the Terminology of Sanskrit Grammar, Kāsikā and Durghațavetti require a special mention.

रपर with the letter र inserted after it; the term is used in connection with the guna and viddhi substitutes for क. These substitutes are respectively and आ, which, by the addition of र, always become अर and आर; cf उरण् रपरः P.I. 1. 51, cf. ककारस्य गुणवृद्धी रेफशिखा अगरावेवेति cf. also चुद्धिर्भवति गुणो भवतीति रेफशिया गुणवृद्धिसंज्ञकोभिनिर्वतते; M.Bh. on P.VI. 4.121, VIII.2.42.

रत्रत्याहारखण्डन a small article showing that the short term र for the consonants and ल need not be advocated as done by the learned old grammarians. The treatise was written by Vaidyanātha Pāyaguṇḍe, the prominent pupil of Nagesabhatta.

रप्रत्याहारमण्डन an anonymous work, comparatively modern, refuting the arguments advanced in the প্ৰেয়াহাংকেण্डন by Vaidyanātha Pāyagunde.

रम् augment र inserted after the vowel अ of the root अरज्, when the letter र which is already present in अरज् (before अ) and the penultimate स are dropped; the result is that the word मर्ज्, in short, becomes substituted in the place of अरज्; cf. अरजो रोपधयो रमन्यतरस्याम् P.VI. 4.47, and अरजो रोपधयोलीप आगमी रम् विधियते as Bhāradvājīya Vārttika thereon.

মানাথকামী a grammarian of the Kātantra school who lived in the fifteenth century and wrote a commentary named Manoramā on the Kātantradhātuvṛtti and Sabdasādhyaprayoga.

रह a short term (प्रत्याहार) used for all consonants excepting य and व्; cf. रले ब्युपधादलादे; संश्च, P.I.2.26.

re personal ending of the third pers.

(प्रथमपुरुष) substituted for the affix क्षि in the first future (छुट्); cf. छुट: प्रथमस्य डारोरस: II.4.85.

रसवती name of a commentary on his own work 'Sanksiptasāra Vyākaraṇa' by Kramadīśvara, a sound scholar of grammar in the thirteenth century A.D.

रसादि a class of words headed by the word रस which have the tad. affix मतुष् added to them in the sense of possession in preference to other affixes like इन्; e.g. रसवान्, रूपवान् etc.; cf. Kaś. on P.V. 2.95.

राघवेन्द्रस्वार्य (गजेन्द्रगडकर) a famous scholar of Grammar in the nineteenth century, who taught many pupils and wrote some commentary works, the well-known being प्रभा on the Sabdakaustubha, विषमपदन्याख्या on the Laghusabdendusekhara and त्रिपथगा on the Paribhāṣendusekhara. For details see p. 27 Vyākaraṇa Mahābhāṣya Vol. VII D. E. Society's Edition.

राजदन्तादि a class of compound words headed by राजदन्त in which the order of words or the constituent members is fixed. There are about 50 words in the class; some of them are tatpurusa compounds such as राजदन्त or अग्रेवण in which the subordinate word which ought to have been placed first is placed second. There are some karmadhāraya compounds in which one particular word is always placed first and not any one of the two; e.g. लिनवासितम्, सिक्तसंमृष्टम् etc. There are some dvandva compounds such as उन्द्रखलमुसलम्, चित्रास्वाती, भार्यापती etc. in which a definite order of words is laid down. For details see Kāsīkā on राजदन्तादिषु परम् P. II. 2.31.

राजन्यादि a class of words headed by the word राजन्य to which the taddhita affix अक (बुच्) is added in the sense of 'the place of residence'; e. g. राजन्यक:, ऑहुम्बरक: etc. This class named राजन्यादि is called आक्वातिगण and similar words can be included in this class such as मालव, विराद, त्रिगत and others from which the words मालवक: वैराटक: त्रेगतिक: etc. can be arrived at: cf. Kās. on P. IV. 2.53.

राजारामशास्त्री (कालेंकर) a reputed scholar of Sanskrit grammar who resided at Vārāṇasī and established a school of Sanskrit Grammarians there in the nineteenth century. He wrote a treatise on grammar named शब्दब्युल्पत्तिकौमुदी.

राधाकृष्ण (गोस्वामी) a grammarian who wrote two elementary grammar treatises (1) अन्ययार्थ and (2) वैयाकरणसर्वस्वसूची.

राधावल्लम titled तर्कपञ्चानन, who wrote a commentary named सुनोधिनी on the Mugdhabodha Vyākaraņa.

राम or रामभद्द who wrote a commentary on the Prakriyākaumudī of Rāmacandra Śesa.

राम inhabitant of Mithila who wrote a commentary by name निद्रत्पनोधिनी on the Sarasvata Prakriya.

रामार्केकरसरस्वती a grammarian who wrote a small grammar treatise named आशुबोधन्याकरण which is different from the well-known आशुबोध of तारानाथतर्कवाचस्पति.

হামাকিহাাই (चक्रवर्ती) author of (1) প্রচমন্ধকা a commentary on the कातन्त्रवृत्ति of Durgasimha, as also of (2) যাত্র্বাদসকায়িকা, a small work on the import of words.

रामकृष्ण a grammarian who wrote a treatise on Kāraka relations known by the name शाब्दबोधप्रक्रिया.

रामकृष्णभट्ट a grammarian of the 17th century who wrote वैयाकरणसिद्धान्त-स्नाकर, a commentary on the different portions of the Siddhanta Kaumudī.

रामकृष्णानन्द writer of a commentary on the Mahābhāsya which is available in a fragmentary form.

रामचन्द्र (1) रामचन्द्राचार्य (son of कृष्णाचार्य) the well-known author of the Prakriyākaumudī. He belonged to the Sesa family and the latter half of the fifteenth century is assigned as his date. He is believed to have been a resident of Andhra. work, the Prakrivakaumudi, was a popular grammar treatise for some time before Bhattoji's Siddhanta-Kaumudī got its hold, and it had a number of commentaries written upon it especially by his descendants and members of his family which became well-known as the Sesa family of grammarians. The Prakriyākaumudī is named কুভারি-करप्राक्रिया also. (2) There was a grammarian named Rāmacandra who wrote a small treatise on grammar named विदग्धवोध. (3) There was another grammarian of the same name who was a pupil of Nagesabhatta of the eighteenth century and who wrote a small commentary called वृत्तिसंप्रह on Pānini's Astādhyāyī. (4) There was also another Rāmacandra who was a scholar of Vedic grammar and who wrote the commentary named ज्योत्स्ना on the Vajasaneyi-Prātisākhya.

रामचन्द्र दीक्षित a grammarian who wrote (1) Uṇādikośa, (2) Maṇi-dīpikā, a commentary on the Uṇā-disūtras, and (3) Sabdabhedanirūpaṇa.

रामचन्द्रभद्ध तारे one of the senior pupils of Nāgešabhaṭṭa who was a teacher of Vaidyanātha Pāyagunḍe. He wrote a small gloss on the Aṣṭādh-yāyī which i named पाणिनिस्त्रवृत्ति.

He lived in the first half of the eighteenth century and taught several pupils at Vārānasī.

रामचन्द्रशेष See रामचन्द्र (1).

रामचन्द्रसरस्वती pupil of वासुदेवेन्द्रसरस्वती of the sixteenth century who has written a gloss named विवरण on the Mahābhāsyapradīpa of Kaiyata.

रामतर्कवागीश a learned grammarian who held the titles महामहोपाध्याय and महाचार्य. He was an advocate of the Mugdhabodha School and wrote commentaries on (1) the Mugdhabodha, (2) the Kavikalpadruma, (3) the Amarakośa and (4) the Uṇādi sūtras. He also wrote a short gloss on case-relations, his treatise on the subject being named कारकिटपणी.

रामदास (चकवर्ती) a follower of the Kātantra school of grammar who wrote (1) चित्रका, a commentary on Kātantraparišiṣṭa and (2) कातन्त्रव्याख्यासार.

रामनाथ (चक्रवर्ती) who wrote short glosses on the Kātantra and the Kālāpa Vyākaraņas.

रामनाथ (चोबे) a grammarian of the nineteenth century who wrote (1) राब्दन्दुरोखरटीका, (2) वैयाकरणभूषणटीका and (3) वैयाकरणसिद्धान्तमञ्जूषाटीका.

रामनाथ (विद्यावाचरपति) a Sanskrit scholar of the 17th century who studied Vyākaraņa, Dharma, Alamkāra and other Śāstras and wrote a grammar work कातन्त्ररहस्य, besides many books on other Ṣāstras.

रामनारायण writer of a commentary on the Sārasvataprakriyā.

रामभद्ध writer of a commentary on the Prakriyākaumudī.

रामभद्र दीक्षित son of यज्ञराम दीक्षित, a grammarian of Tanjore of the seventeenth century who wrote a commentary on the Paribhāṣāvṛtti of Sīradeva named परिभाषात्रत्तिव्याख्या. He has also written the 'life of Patañjali' (पतञ्जलिचरित) and many miscellaneous works, such as उणादिमणिदीपिका and others.

বাসবাদ a grammarian who has written a commentary on the Kavikalpadruma of Bopadeva.

रामरामी the same as रामतर्कवागीश. See रामतर्कवागीश.

रामसिंहनमी possibly the same king of Sringaberapura who patronised Nagesabhatta. He is said to have written some small comments on the Rāmāyaṇa and a small grammar work named वातुरत्नमञ्जरी.

रामानन्द a grammarian of the seventeenth century who wrote a commentary on Bopadeva's Mugdhabodha. He was possibly the same as Rāmarāma (see above) and Rāmānandatīrtha who wrote the Kātantrasamgraha, although different from the well-known रामानन्द-तार्थ of the sixteenth century who was a samnyāsin and who wrote many philosophical and religious booklets.

(see above) who wrote Dhātudīpikā, a commentary on the Kavikalpadruma of Bopadeva.

रাमাস্সম a grammarian of the seventeenth century who wrote a commentary named Siddhāntacandrikā on the Sārasvata Vyākaraņa.

रामेश्वर a grammarian who wrote a small compendium on grammar named ग्रह्मागुनीय.

হাহা usually used in the sense of a collection or a heap or a lunar constellation; the word is often used after the word and when it means the traditional collection of

letters or the alphabet. The words अक्षरराशि, ब्रह्मराशि and अक्षरसमाम्राय are also used in the same sense.

रिक् an augment added optionally with स्क and रीक to the reduplicative syllable of the frequentative root from a primitive root which ends in 来 or has a penuitimate 来; e.g. चरिकार्ति, नरिनार्ति भरिभ्रत् etc.; cf. रुग्निको च लाके, P.VII. 4.91 and ऋतश्च VII.4.92.

रिङ् substitute रि for a verbal base ending in ফ before হা (the sign of the 6th conj.) यक् (sign of the pass. voice) and a लिङ् affix beginning with य which is not a Sārvadhātuka रिङ् शयग्लिङ्क्ष P.VII.4.28.

रित (1) characterized by the mute consonant & signifying the acute accent for the penultimate vowel;cf. रिति P. VI. 1. 217; (2) उपोत्तमं the same as रिकित or रेकि, a visarga which is changeable into 3 when euphonically combined: विसर्जनीयो रिफित: V.Pr.I.160; cf. also माब्युपधं च रिद्धिसर्जनीयान्तानि रेपेण; V.Pr. VII.9. The terms रिफित, रेफि and रित् are given in the Padapatha to a पद or word which ends in a Visarga which has originated from in the Samhitāpātha; e.g. the Visarga in क:, प्रात: etc.; cf. R.Pr.I.30 to 32.

रिफित (1) a Visarga in the Padapāṭha which has originated from ₹ in the Samhitā-pātha; (2) a word or pada which has got a रिक्ति at its end; cf. क:, स्व: प्रात: etc. (which in the Samhita patha are कर्, स्वर्, प्रातर् etc.;) cf. R.Pr. I.30 to 36 V.Pr.IV. 18,192.

रिल tad. affix रि added optionally with रिष्टात् to the word ऊर्ध्व which becomes changed into उप; e.g.उपरि, उपरिष्टात्; cf. ऊर्ध्वस्य उपभावो रिल्रिशतिलौ 7 P.V.3.31 Vārt. 1.

रियातिल् tad. affix रियात् added to ऊर्घः; see रिल.

रोक augment रा added optionally with हक and रिक to the reduplicative syllable (अभ्यास) of the frequentative base of roots having as their penultimate vowel; e.g. वरीबुश्चचते वरीवृश्चीति, नरीनर्ति, चरीकर्ति; cf रीगरद्पधस्य ਰ P.VII. 4.90.

भोंड् substitute री for the vowel क at the end of a base (अङ्ग) before the affix चि as also before य which does not belong to a krt or Sarvadhātuka affix; e.g. मात्रीमूतः, मात्रीयते; cf. शङ् ऋत: P.VII.4.27.

affix; e. g. आद्रियते, क्रियते, क्रियात्; cf. र (1) substitute र् for the consonant स् at the end of a word as also for the ब of सजुबू, न of अहन and optionally with र् for the final स् of अम्रस, ऊधम् and अवस् in Veda; e.g. अग्निरत्र, वायुरत्र, सजूदेवोभि: cf. P.VIII. 2.66; the ₹ of this ₹ (as contrasted with the substitute (which see above) is further changed into 3 before a soft consonant and before the vowel 왜 provided it is preceded by the vowel अ, while ₹, prescribed as substitute \(\forall \) (which see above), remains unchanged; e.g. शिवीच्ये: शिवो वन्द्य: as contrasted with अहरत्र, अहर्गण:; (2) substitute र for the final ज् of अवयज् (e.g. अवयाः), for ह् of श्वेतवहू (e.g. श्वेतवा:), and for द्य of पुरोडाद्य (e.g. प्राहा:) before the case affix स: cf.P.VIII.4.67;(3)substitute र् (or द्) for the final स् or द् of a verb-form ending with the personal ending सिष् of the 2nd pers. sing; cf. P. VIII.2.74,75;(4)substitute \(\) for the final न् of words ending with the affix मत् or वस् in Veda; e.g. मरुत्व: हरिव:; cf. Kāś. on P.VIII.3.1; (5) substitute र for the final न at the end of a word when it is followed by a छब् letter i.e. the first or a second consonant excepting ख and

- प्; e.g. भवांश्चिनोति; cf. P.VIII. 3.7; (6) substitute ् for the final न् of नृन् before the letter प् as also for the final न् of स्वतवान् and कान् under certain conditions; cf. P.VIII.3. 10.12.
- रक् augment tadded optionally with रिक् to the reduplicative syllable; (see रिक् above); e.g. चर्कार्त, नर्नार्त्त; cf. P. VII. 4. 91, 92 as also VII. 4.65.
- रुम्मन् the primary Yama letter; a term used in the Siksa treatises.
- हर् augment र्, prefixed to the pers. ending झ of the प्रथमपुरुष (3rd pers. plural) after the root शी, विद् and in Vedic literature after a few other roots e.g.शरते, संविद्रते,अदुह्न;cf. शीङो स्ट्: P.VII. 1.6-8.
- च्दादि a term used for the five roots headed by the root च्ह्, which have the augment इ added to a Sārvadhātuka affix in certain cases; e.g. रादिति, श्वासति, अरोदीत्, अस्वपीत् etc.; cf. P.VII. 2. 76, VII.3.98.
- रहदेव a grammarian who has written a commentary on the Vaiyākaraṇa-Siddhānta-Bhūṣaṇa of Koṇḍabhatta.
- হয়াই a class of roots headed by the root হয় which take প্লম্ (ন্) as the conjugational sign inserted after the final vowel, e.g. ফাব্লি (where হয় becomes ফায়). These roots are popularly called roots of the 8th conjugation.
- ह्व conventional; traditional; one of the four senses in which words are used. The senses are यौगिक (derivative), हद (conventional), योगहद and यौगिकहद; The term हद is also used in the sense of 'a conventional word' cf. प्रथमाशब्दो विभक्तिविशेष हद: Kās. on P. VI. 1.102.
- Samhitāpātha, as contrasted with the Padapātha.

- रुद्धि convention; usage; custom. The word रुद्धि is given along with योग (derivation) as the basis of the use of words which are described to be of four kinds; see रुद्ध above. cf. नैगमरूद्धिमयं हि सुसाधु P. III 3. 1. Vart. 1.
- रूप (1) word-form which is complete with प्रकृति (the base) and प्रत्यय, i.e. the affix which is attached to it: cf. रूपनिर्प्रहश्च शब्दस्य नान्तरेण लौकिकं प्रयोगम् M. Bh. on P. I. 1.22 Vart. 3; cf. also the usual expression का रूपसिद्धिः in the Mahābhāsya; cf. M. Bh. on I. 1.51, 1.2.58 etc.; the word is also used in the sense of a word-base (धातु or प्रातिपदिक); cf. स्वं रूपं शब्दस्याशब्दसंज्ञा $\mathbf{P.~I.~1.68}$; (2) the word form as characterized by its derivation and properties: cf. तस्य रूपान्यत्वे वर्णान्यत्वम् explained as तस्य शब्दस्य अनुप्रदानादिभिः कारणे रूपभेदे जन्यमाने वर्णभेदः संपद्यते $\mathbf{T.\ Pr.\ XXII.\ 2.}$
- रूपनारायण a grammarian of Bengal of the fifteenth century who wrote short comments on some sections of the Supadma Vyākaraṇa under the names सुवद्माष्ट्कारक and सुवद्मसमास-संग्रह.
- स्तप् tad. affix in the sense of 'praise' which is, in fact, possessed by the word to which the affix रूप् is added, without making any change in the sense of the word, the affix being called 'स्वार्थे' i. e. an affix in the sense of the base or प्रकृति टि.स्वार्थेकाः प्रत्ययाः प्रकृत्यर्थविशेषस्य द्योतका भवन्ति । प्रशस्तो वैयाकरणो वैयाकरणरूपः । याज्ञिकरूपः । प्रकृत्यर्थस्य वैशिष्ट्ये प्रशंसा भवति । वृष्ठरूप्ये यः प्रलाण्डना सुरा पिवति । चोरह्मः । Kāś. on P. V. 3.66.
- Sanskrit grammar composed by Vimalasarasvatī, in which the Sūtras of Pāṇini are arranged in different topics many of which are

called माला, such as अजन्तमाला, हलन्तमाला, छान्दसमाला, अञ्चयमाला and so on.(2) the name रूपमाला is also found given to a work giving collections of formed words written by Punyanandana.

रूपसिद्धि lit. the formation of words; the name रूपसिद्धि is given to a small literary work on the formation of words written by Dayanandasarasvatī.

रूपातिदेश the actual replacement of the original in the place of the substitute by virtue of the rule स्थानिवदादेशोनिल्वधो P. I. 1. 56; one of of the kinds स्थानिवद्धाव wherein the word-form of the original (स्थानी) is put in the place of the substitute (आदेश); the other kind of स्थानियद्धाव being called कार्योतिदेश by means of which grammatical operations caused by the original (स्थानी) take place although the substitute (आदेश) has been actually put in the place of the original. About the interpretation of the rule द्विवचनीचे P. I.1.59, the grammarians accept the view of रूपातिदेश; cf. रूपातिदेशश्चाय नियतकालस्तेन कृते द्विर्वचने पुनः आदेशरूपमे-वावातिष्ठते । पपतुः पपुः । आतो लोप इटि च इत्याकारलोपे कृते तस्य स्थानिवद्भावात एकाचो द्वे॰ इति द्विवैचनं भवति Kās on P.I.1.59; cf. also रूपातिदेशश्चायम् । द्विवेचनेचि इत्य-त्रास्य भाष्ये पाठात । Pari. Bhaskara Pari. 97. For details see Mahābhāsya on P.VII.1.95 96.

हपानतार a well-known work on word formation written by चर्नकीर्ति a Jain grammarian of the twelfth century. Scholars believe that this work was the first work of the form of topics which was taken as a model by the authors of the Prakriyākaumudī and the Siddhāntakaumudī.

रूप (1) a tad. affix applied to a word

meaning 'a cause' or expressing 'a human being' in the sense of 'proceeding therefrom' e.g. समादागतं समस्प्यम्: देवदत्तरूप्यम्; cf. हेतुमनुष्येभ्योन्यतस्यां रूप्यः P. IV. 3.81; (2) a tad. affix applied to a word in the genitive case in the sense of भृतपूर्व, 'formerly belonging to'; e.g. देवदत्तरूप्य मृतपूर्वों गौ: देवदत्तरूप्यः; cf. Kāś. on षष्ट्रया रूप्य च P. V. 3.54.

के word-form of the ajbhakti or svarabhakti (a term used in the ancient Prātiśākhya works), where क्र is looked upon as the consonant र surrounded by, or followed by the nature of a vowel. क्र as a vowel is possessed of one mātrā of which in svarabhakti, the consonant र possesses half and the svarabhakti possesses half; cf रेफात स्वरोपहिताह्यज्ञनोदयाद् क्रकाखणीं स्वर्भाकिरक्य R. Pr. VI.13.

रे (रेश्) personal ending in Vedic Literature, substituted for त of the प्रथमपुरुष (3rd pers.) plural in the Perfect tense; cf. लिटस्तझयो रेश इरेच् P. III. 4.81.

रेखा termed also 'लेखा'; one of the subdivisions of the krama-pāṭha.

रेफ the consonant र; generally the word रेफ is used for र and not रकार; cf. वर्णात्कार: । रादिफ: P.III.3.108 Vārt. 3,4. The consonant र is described as one pronounced like the tearing of a piece of cloth and resembling a snarl or a growl; cf. रिस्यते विपाटयते वस्त्रादिपाटनध्वनिवदुचार्यते इति रेफ: ।

रेफिशिरस् (the guna or the vrddhi substitute for क viz. अर् or आर्) with the letter र represented in script by a sign on the top; e. g. अर्क:, आर्जवम्; cf. वृद्धिभैवति गुणा भवतीति रेफिशिरा गुणवृद्धिसंज्ञकां अभिनर्वर्तते M.Bh. on P. VI.4,121.

रेफिन a term applied(1)to the Visarjasniya letter preceded by any vowel excepting अ and आ, (2) to the Visarjanīya preceded by अ in some specified words such as श्रातः, भाः, अविभः, आदः, कः etc. under certain conditions, as also, (3) to the Visarjanīya in हातः, सनितः etc. For details see R. Pr. I.30-36.

रेवत्यादि a class of words headed by the word रेवती to which the affix ठक् is added in the sense of 'an offspring'; e. g. रैवतिक:, आध्यालिक:, द्वारपालिक; etc.cf.Kās. on P. IV.1.146.

रैनितकादि a class of words headed by रैनितक to which the taddhita affix ईय (छ) is added in the sense of 'belonging to'; e. g. रैनितकीय:, औदनाहीय:, नैजनापीय: etc. cf. Kaś. on P. IV. 3.131.

रोमरा one of the faults in pronunciation; cf. प्रगीत उपगीत; क्ष्मिणो रामश इति M. Bh I. 1. Ah. 1.

रो personal ending substituted for the प्रथमपुरुषद्विवचन (3rd pers. dual affix तस्) in the periphrastic or first future; e. g. कतारी; cf. छुट; प्रथमस्य डारीरस: P. II. 4.85.

रौढीय a term jocularly used with the word घृत preceding it, for students of a famous scholar named घृतरौढि; cf. ओदनपाणिनीयाः घृतरौढीयाः M.Bh. on P. 1.1.73.

राह्यादि another name given to the कौड्यादि class of words which are headed by क्रोडि and which take the affix घ्यङ् to form their base in the feminine; e. g. कौड्या लाड्या; cf. सिद्धं तु रोड्यादिणूपसंख्यानात् । के पुना रोड्यादय: । ये कीड्यादय: M. Bh. on P. IV. 1.79.

रोधादिक a root belonging to the class of roots headed by रुच् which take the conjugational sign न् (अम्). See रुधादि above.

हिंस् (1) a tad. affix termed also विभक्ति which is applied to the word इदम् in the sense of the locative case, the word इदम् being changed into एत;

e. g. एताईं: cf. इदमो हिंऌ P. V. 3.16 and एततो रथा: P. V. 3.4. (2) tad. affix applied in Veda to तत् and other pronouns; e.g.ताईं, काईं, याईं, cf. P. V. 3.20, 21.

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छ (1) a consonant of the dental class which is a semi-vowel (यण्) with liquid contact in the mouth, and which is inaspirate (अल्पप्राण),voiced (घोष) and both nasalised and unnasalised; (2) name in general (लकार) given to the personal endings applied to roots in the ten tenses and moods which take different substitutes ति, तः, अन्ति etc. and have various modifications and augments in the different tenses and moods; (3) substituted as a semi vowel (यण) for the vowel ल followed by any other vowel in the euphonic combinations: (4) applied at the beginning of nontaddhita affixes as a mute letter indicating the acute accent for preceding the affix: the vowel ਲਿਗਿ; P. VI. 1.193; substituted for त, थ, द्, घू or न् before of cf. P.VIII.4. 60; (6) substituted under certain conditions for the consonant र् (a) of the root ऋप्, (b) of prefixes प्र and प्रा before the root अयु, (c) of the root ग in frequentative forms and optionally before affixes beginning with a vowel, and (d) of the word परि before च and अहः; cf. P. VIII. 2. 18 to 22.

ल (1) consonant ल; see ल above'
(2) a general term usually used by ancient grammarians to signifyलोप (elision or disappearance) of a letter or a syllable or a word; cf. सर्वसादेदिंगाश्च ल: । स्वार्तिकः, द्वितन्त्रः M. Bh. on P.IV.2.60; (3) tad. affix

six dia-

ল added to the word ক্লিল when चिल् and पिल् are substituted for the word क्लिन; e.g, चिल्ल:, पिल्ल: cf. P.V. 2.33 Vārt 2.

তকাৰ (1) the consonant ভূ.; see ভূ (1) above; (2) the personal endings affixed to roots; see ल् (2).

छक्षण (1) a rule or a sūtra composed ancient Sūtrakāras; the word is very frequently used in this sense by the Bhasyaand later commentators; cf. लक्ष्यलक्षणे ब्याकरणम् ;cf. also लक्षणं हि नाम ध्वनति, भ्रमति महर्तमपि नावतिष्ठते M.Bh. on P.I.1.3 Vart 10; (2) characteristic or sign; cf. लक्षणनामिप्रती आमिम्ख्ये P. II. 1. 14; cf. also P.I.4.90 and III. 2.12; (3) indirect way of expression; cf. लक्ष्णप्रतिपदोक्तयोः प्रतिपदोक्तस्यैव प्रहणम् Par Sek Pari 105.

लक्षणप्रातेपदोक्त a short term used for the well-known Paribhasa लक्ष्मप्रति-पदोक्तयोः प्रतिपदोक्तस्यैव महणम् Par. Sek. Pari. 105, laying down that when a question arises as to which of the two words लक्षणोक्त (arrived at by certain changes or modifications) and प्रतिपदोक्त, (directly expressed) be accepted, the latter should be preferred.

लक्षणसंग्रह work on grammar written by a grammarian named रत्नेश.

लक्षण implication; potentiality of implication; this potentiality of words viz. তশ্বলা is not recognised by grammarians as a potentiality different from the अमिधाराक्ति or the power of denotation. Later grahowever, mmarians, like the Alamkārikas, have used the word in the sense of potentiality implication as different from that of denotation; cf. अन्त्यशब्दे लक्षणा न च Paribhāsendusekhara.

स्थमणसूरि a grammarian who has j

written a booklet on the lects, which is named षड्भाषाचिन्द्रका. लक्ष्मोन्सिंह a grammarian of the eighteenth century who (1) Siddhantakaumudivilāsa, a commentary on the Siddhāntakaumudī and (2) Trišikhā, a commentary on Nāgeśa's Paribhasendusekhara.

लक्ष्य lit. target; illustration; example of a grammatical rule; cf. ন্তঃথ নুস্থা सकृदेव प्रवर्तते Paribhāsā; also लक्ष्यानुसारि Paribhāsendusekhara; cf. also शब्दो लक्ष्य: सूत्रं लक्षणम् M. Bh. on P.I.1.1 Vart. 14.

लक्ष्याथे implied sense. See the word लक्षणा.

ਲਬੂ (1) a term used in the sense of light or short as contrasted with To meaning heavy or long, which is applied to vowels like अ, इ etc. cf. ह्रस्थं लव P.I. 4. 10; (2) brevity; brief expression;cf. रुघ्वर्थे हि संज्ञाकरणम् M.Bh. on P.I.2.27 Vart. 6 also संज्ञा हि नाम यतो न लवीय:; (3) small, as qualifying an effort in writing or explaining something as also in utterance; cf. ब्योर्लघुप्रयत्नतरः शाकटायनस्य P.VIII.3.18.

लघुकौम्दी known as लघुसिद्धान्तकौमुदी also, an abridged work based upon the Siddhantakaumudi of Bhattojī Dikșita, written Bhattoji's pupil Varadarāja. The work is very valuable and helpful to beginners in grammar. It has got the same topics as the Siddhäntakaumudi. but arranged differently. The work, named सार-सिद्धान्तकौमुदी is the same as लघुसिद्धान्त-कौमदी.Possibly सारसिद्धान्तकोमदी was the original name given by the author.

लघुता smallness of effort as contrastwith गुरुता; cf. तत्राप्ययं नावश्यं गुरुञ्घुतामेवोपलक्षयितुमईति, M.Bh. on P. I.1.3 Vart. 7.

(1)लघुन्यास short writing, brief putting in, brief expression; cf. सोयमेवं लघुना न्यासेन सिद्धे etc.; (2) the word is given as a name to grammatical work, written by देवेन्द्रस्रि on the शब्दानुशासन of Hemacandra, possibly in contrast with the बृहन्त्यास written by Hemacandra himself or with Kāsikāvivaranapañjikā popularly called written by Jinendrabuddhi on the Kāśikāvrtti of Jayaditya Vāmana. See न्यास.

लघुपरिमाषात्रात्ते an independent work on Paribhāṣās written by Puruṣottamadeva in the twelfth century A. D. called लघुपरिमाषात्रित in contrast with the बृहत्परिमाषात्रित of सीरदेव. The Vṛtti is named 'Lalitā' also, by the author.

लघुमिनेया name of a grammar treatise based on the Sabdānuśāsana of Hemacandra written by Vinayavijaya where the sūtras of Hemacandra are arranged in different topics as in the Siddhāntakaumudī of Bhottojī.

लघुमयत्नतर requiring still less effort for utterance than that required for the usual utterance; the term is used in connection with the utterance of the consonant य which is substituted for Visarga following upon long आ and followed by any vowel. In such cases य is not pronounced at all according to Sākalya, while it is somewhat audibly pronounced according to Sākatāyana; cf. ब्योलंग्रुप्यस्ततरः शाकटा-यनस्य P. VIII. 3.18.

लघुभूषणकान्ति name of a commentary work by Harivallabha on Kondabhatta's Vaiyakaranabhū-saṇasāra.

लघुभूषणदर्पण or लघुद्पेणा name of a commentary by Mannudeva on

Kondabhatta's Vaiyākaraņabhūṣaṇasāra.

लघुमञ्जूषा name of an independent work on the meaning of words and their interpretation written by Nāgeśa of which the परमलघुमञ्जूषा is a popular short extract by the author himself.

ठघुराज्यरन name of a commentary on Bhattoji's Manoramā by his grandson Hari Dīkṣita, which is generally read together with the Manoramā, by students upto the end of the Kāraka Chapter after they have completely read and mastered the Siddhāntakaumudī. The commentary is called लघु- याज्यरन which differentiates it from the युह्न्छन्दरन written by the same author viz. Hari Dīkṣita.

लघुशब्देन्दुशेखर name of a commentary on Bhattojī's Siddhāntakaumudī written by Nagesa Bhatta, the stalwart Grammarian of the eighteenth century. The work is named लघुशब्देन्द्रशेखर which differentiates it from the author's another work बृहच्छन्देन्द्रशासर of which the former is an abridgment. As the study of the Laghusabdenduśekhara is very common and as the Brhatsabdendusekhara is seldom studied, it is always the Laghusabdendusekhara that is understood by the simple and popular name Sekhara.

लघुरान्देन्दुरोखरच्याख्या a commentary on the Laghusabdendusekhara. There are more than a dozen commentary works on the popular Laghusabdendusekhara called by the usual names टीका or न्याख्या the prominent among which are गदा, भैरनी and निजया. A few of them have special names e. g. चिदस्थिमाला, चन्द्रकला, ज्योत्स्ना, विषमी etc.

उधुसारस्वत an epitome of the Sarasvata Vyakaraṇa, by कल्याणसरस्वती. **उधुसिद्धान्तकोमुदी** see लघुकोमुदी.

खड् name given to the affixes of the imperfect tense; cf. अनद्यतेने लङ् P. III. 2.111, explained by Bhaṭṭojī as भूतानद्यतेन लङ् स्यात् in his Siddhānta-Kaumudī.

ख्य tad. affix छ applied optionally with the affix मतुष् to words ending in आ and meaning a detachable or undetachable part of an animal, as also to words mentioned in the group headed by the word सिम, as also to words बस and अस showing affection and strength respectively; e. g. चूडाल:, सिमल:, बसल;, etc.; cf. P. V. 2. 96-98.

छद् general personal ending applied to roots (1) to show the present time for which the personal endings ति तः...महि are substituted for the formation of verbs and अत् (रातृ) and आन or मान (शानच्) for the formation of the present participle; (2) to show past time when the indeclinable स्म is used in the sentence along with the verbal form or when the indeclinables नन, न, न, पुरा,यावत्, कदा,कांहै etc.are used along with the verbal form under specific conditions; e. g. कटं करोति देवदत्तः, यजति रम युधिष्ठिरः, अहं नु करोमि, वसन्तीह पुरा छात्रा:, यावद् भुङ्के etc.; cf. P. III. 2.118-123, III. 3.4-9.

लंदा change of र into ल. See ल above. लिखावृत्ति name given to the Paribhāṣāvṛtti written by Puruṣottamadeva, a famous grammarian of the Eastern branch of Pāṇini's system which prevailed in Bengal from the eighth to the end of the twelfth century A.D. See पुरुषोत्तमदेव.

लसार्वधातुक a personal ending substituted for ल which in certain cases gets the grave accent in spite of the general rule that affixes (which include personal endings) are acute; cf. तास्यनुदारि-न्छिददुपदेशाह्नसार्वधातुकमह्निङ्: P. VI. 1. 186.

लाक्षणिक (1) secondary; taken or understood in the secondary sense; (2) stated by a rule (रुक्षण); cf. एवं तिहं न लाक्षणिकस्य स्वरस्य प्रतिषेधं शिष्मः M.Bh. on P. I. 4,2 Vārt. 9.

लाघव brevity of expression; expressing in as few words as possible; brevity of thought and conception. About brevity of expression, rules or sūtras of the ancient Sūtrakāras are noteworthy especially those of the grammarian Pāṇini, whose brevity of expression is aptly extolled in the familiar expression अर्धमात्रालाघवेन पुत्रोत्सव मन्यन्ते वैयाकरणा: Par. Sek. Pari. 122; cf. also in contrast पर्यायहादानां लाघवगौरवचर्चो नाद्रियते Par. Sek. Pari.115.

लाघवन्याय law of minimisation, parsimony in the use of words or parsimony in expression, followed generally by the Sūtra writers.

लादेश substitutes तिप्, तस् झि (अन्ति) सिप्
.....महिङ् for ल्, signifying the ten
ल् affixes or lakāras लट्, लिट्, लुट् etc.,
applied to roots in the senses of
the different tenses and moods; cf.
P.III.4.78.

लालविद्यारिच a grammarian of the nineteenth century who wrote a gloss on Nagesa's Paribhasendusekhara.

लावस्था the original condition of ल or the personal endings before the affixes तिप्, तस् and others are substituted for them in accordance with the time or mood, as also the person and the number in view;cf. लावस्थायामेव स्थादयः, सार्वधातुके स्थनादयः M. Bh. on P.III. 1. 33.

তি a common term used (1) for the aorist vikaraņa affix ভিত for which सिच्, वस, अङ् etc. are substituted as prescribed; (2) for छिट् and छिङ् affixes; e.g. मन्त्रे घसहरणशबृदहाद्-वृच्क्रगमिजनिम्यो छ: P.II.4.80.

लिङ् general term for the affixes called িল্ড্ (optative) which includes the potential (विधिलिङ्) and the conditional (আহাার্লিঙ্) affixes; .cf. विधिनमन्त्रणामन्त्रणाधीष्टसंप्रक्षप्रार्थनेषु लिङ् and आहाषि लिङ्लोटो P. III. 3. 161 and 173.

তিঙ্ক (1) sign or characteristic mark; generally the mute letter prefixed or suffixed to roots, affixes, or augments and their substitutes with a specific purpose; cf. किंचिलिड्डमासच्य बक्ष्यामि M. Bh.on I.l.l Vart.7, अवयवे कृतं लिङ्गं समुदायस्य विशेषकं भवति M. Bh. on P.I.3.62 Vārt. 5; (2) proof, evidence (प्रमाण); the word is often used in the Paribhāsenduśekhara and other works in connection with a rule or part of a rule quoted as an evidence to deduce some general dictum or Paribhāsā; (3) gender; cf. लिङ्गं स्त्रीलिङ्गपुंलिङ्गनपुंसकानि Kāś. on P. II. 3. 46; cf. प्रातिपादिकप्रहणे लिङ्गविशिष्टस्यापि प्रहणम्. Par. Sek.Pari.71.The gender of a word in Sanskrit language does not depend on any specific properties of a thing; it simply depends on the current usage; cf. लोकाश्रयत्वालिङस्य which is often quoted Mahābhāsya; cf. M. Bh. on P. II. 1.36, II.2.29, II.4.12, IV. 1.3, V.3.66, V.4.68, VIII.1.15. details see Mahābhāṣya on P.IV.1. 3 where after a long enlightening discussion the definition संख्यानप्रसवी लिङ्गम् is given.

िक्किनिणयभूषण a work on genders by a southern grammarian अणीयाचार्य.

लिङ्गवाचकप्रत्यय an affix such as आ (टापु, डापु, चापु) or ई (डीपु, डीघु, डीन्) which is added to a masculine base; cf. P.IV. 1.3 to IV.1.77. তিত্ববিহান্তমন্ত্ৰ inclusion of the feminine form of a word when a word in the masculine gender is used in a rule, for certain operations such as the application of affixes and the like;cf. the usual dictum regarding this practice viz. the Paribhāṣā মানিপবিক্সন্থ তিত্ববিহান্ত্ৰণি সূত্ৰ্পন্ Par. Sek. Pari. 71. as also M. Bh. on P. IV. 1. 1 Vārt. 5 to Vārt. 15 for places of the application of the dictum and those of its rejection.

लिङ्गविशिष्टपरिभाषा the dictum to include the feminine form of a when in a rule word is used in the masculine gender: प्रातिपदिक्रमहणे *छि*ङ्गविशिष्टस्यापि प्रहणम् Par. Sek. Pari. 71. See लिङ्ग-विशिधग्रहण.

छिङ्गच्यत्यय transposition of genders, as noticed often in Vedic language; e. g. मधोर्गह्यात or मधोरतृप्ताः for मधुनः; cf. M.Bh. on P. I. 4.9.

िङ्गानुशासन lit. science of genders; a short comprehensive old treatise on the gender of words attributed to Pāṇini as its author. Other works with the same designation are attributed to वामन, दुगोंचम and others.

िछङ्गानुशासनटीका name of a commentary on Pāṇini's लिङ्गानुशासन; some commentaries of this kind are the लिङ्गार्थचन्द्रिका by सुजनपण्डित,लिङ्गार्थचन्द्रिकाप्रकाश by चकोर, लिङ्गानुशासनटीका by दुर्गोत्तम and लिङ्गानुशासनटीका by तारानाथ.

लिङ्गार्थचन्द्रिका see लिङ्गानुशासनटिका.

छिङ्गत्ययाथे sense of the optative and the potential moods given or expressed by affixes under the common name हिङ् prescribed by P.III.3.161, 164, 173.

खिद् an affix of the perfect tense; cf. परोक्षे छिट् P.III.2.115 for which the specific affixes पल्, अतुस् उस् etc. are substituted after roots which take Parasmaipada affixes. Before the lit

affixes, a monosyllabic root reduplicated while dissyllabic roots denominative and other secondary roots, formed by adding an affix to an original root, take the affix आम् after which all 'lit' personal endings are dropped and the forms of the roots कृ, भू and अस with the necessary personal-endings, are placed immediately after the word ending in आम, but often with the intervention of a word or more in the Vedic language and rarely the classical language; cf. ਹੋ पातयां प्रथममास पपात पश्चात: cf. कारप्रत्यया-दाममन्त्रे लिटि P.III.1. 35 to 42.

खित् an affix marked with the mute letter ल such as ल्युट्, तातिल, तल, तांसेल, विघल, भक्तल etc. where the mute ल signifies the acute accent for the vowel of the base which immediately precedes the affix; e.g. चिकीषंक:; in which the vowel ई is acute; cf. लिति VI.1.193.

खिल्स्बर the acute accent for the vowel immediately preceding the affix caused by that affix being marked with the mute consonant ल्. See लित् above; cf. अनुदात्तलं क्रियतां लिल्बर इति किमन कर्तन्यम् M. Bh. on P. II. 4.33.

European grammarian belonging to Breslau who lived in the last quarter of the nineteenth and the first quarter of the twentieth century. He made a critical study of Sanskrit grammar and edited the Cāndra Vyākaraņa and the Kṣīrataraṅgiṇī.

প্ত elision of an affix or its part in the process of the formation of a word as prescribed by the specific mention of the words স্তুদ্ধ, মন্ত্ৰ and স্তুদ্ম which have the syllable স্তু as common. The specific feature of

the elision by the use of these letters is the prohibition of any such operation for the preceding base as is conditioned by the elided affix; cf. प्रत्ययलेष प्रत्ययलक्षणम् । न लुमताङ्गस्य P.I.1.62,63.

ন্তুক্ (1) disappearance (लुन्यते इति छक्); a term used by Pāṇini for the disappearance of an affix or its part under specified conditions as prescribed by a grammar rule with the mention of the word छक्; e,g. प्रत्ययस्य छक्श्छलुप: P.I.i.61; (2) augment ल added to the root ला in the sense of melting (an oily thing); cf. घृतं विलालयति. See Kāś. on P.VII.3. 39.

छुग्विकरण a term used by grammarians especially in the Mahābhāsya; (cf. M.Bh. on P.I. 2.4, I.2.12, II.4. 77 etc.) for such roots as have their Vikaraṇa (conjugational sign) dropped by a rule with the mention of the word ढुक्;e.g. the roots of the second conjugation as contrasted with other roots; cf. छुग्विकरणाळु- चिकरणसे एक्टिकरणस्य Par. Sek. Pari. 90

लुङ an affix applied to a root, showing action of immediate past time as contrasted with affixes called The affix 愛要 is found ਲਿਟ੍ਰor ਲ**ੁ**ਦ੍ਹ. used, however, in the sense of the past time in general, and irrespective of time in Vedic Literature; cf. छन्दिस छुङ्लङ्किट: P. III. 4.6. The conjugational affixes ति, तः, etc. are substituted for প্ৰভু as for the lakaras of other tenses and moods the distinguishing sign or विकरण is added to a root before the affix called ন্তভ্; cf. ভিন্ন ন্তুঙ্জি and the following P. III. 1.43 etc.

खुद् general name for affixes of the first future which are added to roots when the future time is not the present day, but the next and the succeeding ones; cf. अनदाती खुद्

P. III. 3.15. The affixes ति, तः etc. replace the affix हुट् in accordance with the number and person in view; cf. तिप्तस्झिसिष् P. III. 4 78.

छुप् disappearance (खुप्यते इति लुप्); a term used by Panini with reference to the disappearance of an affix or its part under specified conditions by the express mention of the word ভুণু. Although after the disappearance of an affix no operation for the base before, can take place as conditioned by the affix, i. e. although there is no प्रत्ययलक्षण, still, when the disappearanee is mentioned as छप्, the base gets the gender and number of that original form of it which existed before the affix, has disappeared, was applied; cf. कुरवः देशः, चञ्चेव पुरुषः चञ्चाः cf. लूपि युक्तवद् व्यक्तिवचने. P. I. 2.51 and Kāśikā thereon.

द्वा that which has been elided or dropped during the process of the formation of words. As elision or लेप is looked upon as a kind of substitute, in short a zero-substitute, the convention of the substitute being looked upon as the original one, viz.the sthānivadbhāva, applies to it.

स्तानीदें प्र supposed to be mentioned although not seen or heard in a particular rule, for the sake of bringing about some grammatical operation with a view to arriving at some desired forms; cf. ल्रान्तस्येत्य वकारोऽपि निर्दिश्यत । किं वकारो न श्र्यते । स्त्रानिर्दिशे वकारः । M. Bh. on P. I.1.3. Vart. 10, cf. also M. Bh. on I.3.7, III. 1.44 etc.; also cf. क्कित च P. I. 1.5 where the consonant ग is supposed to be present in the word क्किति.

द्धप्तिवकरण a term applied to roots after which the conjugational sign is dropped; e. g. roots of the second and third conjugations; cf. न लुप्तविकरणेभ्योनुदात्तत्वं भवति, M. Bh. on P. VI.1. 186.

सुमत् lit. possessed of the syllable or wording g. The word is applied to the terms लुक्, श्लु, and लुप् which contain the letter g and which all mean the disappearance of a word-element; cf. न हमताङ्गस्य । हुक् श्लु हुप् एते लुमन्त: S.K. on P. I. 1.63.

ন্ত common term for the affixes ন্তৃহ (second Future) and নুজ (conditional), the remnant being ন্তৃ after the mute consonants জ্ and z have been dropped.

लुङ् general term for the personal affixes of the conditional, which are applied to a root to show the happening of an action only if there was another preceding action, both the actions being expressed by लुङ् or conditional affixes; e.g. देवश्रेदवर्षिष्यत् सुभिक्षमभिविष्यत्: cf. लिङ्निमित्ते लुङ् कियाति पत्ती P. III.3.139, 140. लुङ् is also used under certain other conditions when some specific particles are used; cf. P.III.3.141-146, 151.

लूट् a general term for the general affix লু of the second future which is applied in the sense of future time in general, without any specific conditions, the affixes ति, तः, अन्ति being substituted for the ल and the sign (vikarana) स्थ being added to the root; cf. P.III.3. 3 and III. 3. 133. The terminations अत and आन are substituted for the affix लूट् to form future participles; e.g. भिव-ध्यत, एधिध्यमाण, cf. लूट: सद्वा P.III.3.14.

होसा one of the varieties or developments of the ऋमपाठ or the artificial recitation of the separate words of the Samhitā, रेट् a general term for the affixes of the Vedic subjunctive, the usual personal-endings ति, तस् etc. being substituted for छेट् as in the case of other tenses and moods. The augments अट् and आट् are sometimes prefixed to the छेट् affix and the sign (विकरण) स् (सिष्) is sometimes added to the roots. The forms of छेट् are to be arrived at as they are found actually used in Vedic language, even by placing personal-endings of a person or number different from what is actually required.

लेश such a slow or indistinct utterpronunciation of the ance or letter यु or वृ preceded shows that it is almost dropped. This indistinct or slurred utterance of य or व, which is described as advocated by the Prātisākhyakāra Vātsapra, corresponds to the utterance of य or व with a very low tone as mentioned by Pāṇini in the rule ब्योर्लघुप्रयत्नतर: शाकटायनस्य; e.g. आप उन्दन्तु; या जाता ओषधयः etc.; cf. लेशो वात्सप्रस्य एतयोः T.Pr. 10.23; cf.also लेशेन प्रयत्नशैथिल्येन ब्यञ्जनानां वचनम्चारणं कियते Uvvata on R.Pr. XIV.5.

रेंद्र a grammatical operation or a rule of grammar concerning gender; cf. यदि तींह कृत्यः पदार्थोभिधीयते रुद्धाः सांख्याश्च विधयो न सिध्यन्ति M.Bh. on P.II.2.24 Vart. 8, 9.

लोक a term used in the Mahābhāṣya in contrast with the term वेद, signifying common people speaking the language correctly; the term लोक is also used in contrast with the term शास्त्र or its technique; cf. यथा लोके or लोकत: M. Bh. on P.VII. 1. 9, I.1.44 Vārt. 3; also cf. न यथा लोके तथा ज्याकरणे M. Bh. on P.I.1.1 Vārt. 7.

लोकविज्ञान use or understanding of a word current among the people; cf. अन्तरेणैव वचनं लोकविज्ञानात्मिद्धमेतत् M. Bh. on P. I.1.21 Vart. 5.

ন্তীমাপ্সথলৰ dependence upon the people for the use. The phrase ভাষাপ্ৰথলান্তিব্ধন্য, referring to the fixation of gender depending entirely on the people's usage, is very common in the Mahābhāsya; cf. M.Bh. on P. II.1.36, II.2.29, etc.

होंद् a term for the affixes of the imperative mood or आजार्थ, applied to roots in the same sense in which the 'hin' affixes are applied; cf. विधिनिमन्त्रणामन्त्रणामीष्टसंप्रक्षप्रार्थनेषु लिङ्। लोट् च P. III.3.161, 162. These affixes, specifically the affixes of the second person singular and plural, are also applied in the sense of frequency or collection, to a root when that root is repeated to show that frequency; e.g. लुनीहि लुनीहि इति लुनाति; भ्राष्ट्रमट मठमट खतूरमट इति अटित; cf. Kās. on P. III. 4. 2,3.

लोप disappearance of a word or part of a word enjoined in grammar for arriving at the required forms of a word; cf. अदर्शन लेप: P. I.1.52; cf. अदर्शनमश्रवणमनुष्चारणमनुपलन्धिरभावे। वर्णवि-नाश इत्यनर्थान्तरम् । एतैः शब्दैर्योथोभिधीयते तस्य लोप इतीयं संज्ञा भवति Kās. on P.I.I. This disappearance in the case of an affix is tantamount to its notional presence or imaginary presence, as operations caused by it do take place although the word disappeared; cf. element has प्रत्ययलोपे प्रत्ययलक्षणम् । प्रत्यये लुप्तेपि तद्धेतुकं कार्य भवति Kāś. on P. I.1.62.

होपबरुगियस्त्व the superior strength or superiority of elision as a grammatical operation in contrast with other operations, by virtue of which the elision, which is prescribed, takes place first and then other operations get a scope for their application; cf. सर्वविधिभ्यो लोपविधिवेलीयान् Par. Sek. Pari. 93.

छोमस्य the utterance of an aspirate letter rather harshly, with a stress on it, when that utterance is looked upon as a fault; cf. ऊष्मणां घोषाणां छोमस्यमसौकुमार्य क्षेडनम् अधिको वर्णस्य व्वनिः Uvvata on R. Pr. XIV.6.

लोमादि a class of words headed by the word लोमन् to which the tad. affix, ज्ञा, in the sense 'possessed of' is added optionally along with the usual affix मत् (मतुष्); e.g. लोमज्ञ:, लोमनान्, रोमगः रोमनान् बभ्रुशः, हरिशः, किपशः etc. cf. Kāś. on P. V.2.100.

स्रोहितादि(1)a class of words headed by लोहित to which the affix क्यव् (य) is added in the sense of 'becoming', to form a denominative root-base which gets the verb-endings of both the padas; e. g. लोहितायति, लोहितायते; निद्रायति, निद्रायते; the class लोहितादि is considered as आकृतिगण so that similar denominative verb-bases could be explained; cf. Kas. on P.III.1. 13; (2) a class of words headed by लोहित, to which the fem. afflx ष्फ (आयनी) is added after they have got the taddhita afflx যুসু added to them in the sense of 'a grandchild'; e. g. लौहित्यायनी, कात्या-यनी etc.; cf. Kāś. on P. IV. 1.18.

लोकिक prevalent in common utterance of the people as contrasted with वैदिक; cf. यथा लौकिकवैदिकेषु कृतान्तेषु M.Bh.on Ahnika 1.See लोक above.

ह्मण् kit affix य substituted for the gerund termination क्ला when the root, to which ला has been applied, is preceded by a prefix with which it (the root with the affix) is comcompounded; cf. समासेडनज्यून क्लो ल्यप् P. VII. 1. 37.

ल्यु kit affix य changed into अन in the sense of an agent applied to the root नन्द् and others (after which it is seen actually used in language); e.g. नन्दनः, दूषणः, साधनः, रोचनः cf. नन्दिप्राहिपचादिस्यो ल्युणिन्यचः P.III.1.134.

ल्युद् kit affix अन in the sense of verbal activity as also in the sense of an 'abode' or 'an instrument'; cf. P. III.3.113,115, 116, 117.

ल्वादि a class of roots, headed by the root छ, the past. pass.part. affix त placed after which becomes changed into न; e.g. छन:, छनवान; जीन:, जीनवान;, etc. cf. Kāś.onP.VII. 2.44.

व

ब् (1) fourth letter of the class of çonsonants headed by यु, which are looked upon as semi-vowels; व is a dental, soft, non-aspirate consonant pronounced as ब् in some provinces and written also sometimes like ब्, especially when it stands at the beginning of a word; (2) substitute for उ which is followed by a vowel excepting उ; e. g. मधु+अरि: = मध्वरि:; cf. इको यणचि P. VI, 1. 77; (3) the consonant q, which is sometimes uttered with very little effort when it is at the end of a word and followed by a vowel or a semivowel, or a fifth, fourth or third consonant or the consonant &. In such cases it is called लघुच्चारणः cf. यस्योच्चारणे जिह्वाग्रोपाग्रमध्यमूलानां **देशिय**ल्यं जायते स लघुच्चारण: S. K. on P.VIII.3. 18;(4) solitary remnant of the affixes किंपु,किन्, ण्वि and the like, when the other letters which are mute are dropped and the affix the or the like becomes a zero affix. This ৰু also is finally dropped; वेरपृक्तस्य P. VI.1.67.

the sense of an agent applied to the | व (1) the semivowel व; see व; (2)

personal-ending substituted for वस् in the perfect (लिट्) first person (उत्तमपुरुष), and in the present tense in the case of the root विद; cf. परस्मैपदानां णलतुसुस् and विदो लटे। वा. P. III. 4.82,83; (3) krt affix किप्, किन् or वि of which only व् remains; cf. आनगन्तोञ्चतौ वप्रत्यये P. VI. 2.52; cf. also विष्वग्देवयोश्च टेरद्यञ्चतौ वप्रत्यये VI.3.92 the affix is mentioned as वप्रत्यय by Pānini, but, in fact, it is ब्, अ being added for ease in pronunciation; (4) tad. affix in the sense of possession added along with the other affixes इन, इक, and वत to the word केश and to some other words such as मणि, हिरण्य, राजी, अर्णस् etc. as also to गाण्डी and अजग: cf. P. V. 2. 109, 110.

चैशादि a class of words headed by the word वंदा, the word भार placed after which gets the taddhita affixe added to it, as prescribed in the senses 'takes it', 'carries it' or 'produces it'; e.g. वांदाभारिक:; cf. Kās. on P.V. 1.50. The tad. affixes as prescribed in the senses mentioned above are added to the words वंदा etc. and not to भार according to some commentators; e.g.वांदिक:, कोटजिक: etc.; cf. Kāś. on P.V. 1.50.

चकार the consonant ব with the vowel স and কাৰ being added for facility of utterance; cf. T. Pr. I. 17, 21, also বৃগল্পিয়: P. III.3.108, Vart. 3.

or prescribed; the word is frequently found used by the Vārttikakāra when he suggests any addition to, or modification in Pāṇini's rules. Sometimes, the word is added by the author of the Mahābhāṣya in the explanation of a Vārttika after stating what is lacking in the Vārttika.

वक्त्र mouth, or orifice of the mouth which, in general is the place of utterance for all letters, but especially for the vowel अ; cf. सर्व- मुख्तस्थानमवर्णस्य केचिदिच्छन्ति l

वङ्गसेन a grammarian who wrote a grammatical work on verbs named आख्यातप्रकरण.

वचन (1) lit. statement; an authoritative statement made by the authors of the Sūtras and the Vārttikas as also of the Mahābhāsya; cf. अस्ति ह्यन्यदेतस्य वचेन प्रयोजनम् M. Bh. on Siva Sūtra 1 Vārt. 1. The word is also used predicatively in the sense of वक्तन्यम by the Varttikakara; cf. ल्रित ल वावचनम् , ऋति ऋ वावचनम् ; (2) number, such as एकवचन, द्विवचन, बहुवचन etc.; cf. वचनमेकत्वद्वित्वबहुत्वानि Kāś.on P.I.2.51; cf दुपि युक्तिवद् ब्यक्ति-वचने । लुकि अभिधयविल्रङ्गवचनानि भवन्ति। लवणः सुपः। लवणा यवागः। M.Bh.on P.I. (3) expressive word; cf. गुणवचनब्राह्मणादिभ्यः कर्मणि च P. V.1.124 where the Kāśikā explains word गुणवचन as गुणमुक्तवन्ता गुणवचनाः; cf. also the terms गुणवचन, जातिवचन, कियावचन etc. as classes of words; cf. also अभिज्ञावचेन लूट् P.III.2.112; (4) that which is uttered; cf. मुखना-मुखरहिता नासिका सिकावचनोनुनासिकः । मुखनासिका । तया य उच्चार्यते असौ वर्णः Kās. on P. I.1.8.

चज्राञ्चिति the form of वज्र or thunderbolt, in which (form) the Jihvămūliya (letter) is shown in writing; cf. वज्रावृःतिजिह्नामूलीय: Kāt. I.1.17. See जिह्नामूलीय.

वत् substitute for मत् of मतुप्. See मतुप्.

चाति (1) tad. affix वत् in the sense of similar activity or thing; e.g. राजवद्दतेते, मथुरावत् सुन्ने प्राकारः; cf. तेन तुस्यं किया चेद्दतिः । तत्र तस्येव P.V.1.115, 116; (2) tad. affix वत् in the sense of deserving; e.g. राजवत् पालनम्; cf. तदहम् P.V.1.117; (3) tad. affix वत्

applied to prefixes in Vedic Literature without any sense of its own; e.g यदुद्धतो निवतो याति बप्सत्; cf. उपसर्गा-च्छन्दिस धात्वर्थे P.V. 1. 118.

वातिनिर्देश specific statement by putting the word वत् for the sake of extended application (अतिदेश); e.g. ब्राह्मणवदधीत; cf. स तर्हि वतिनिर्देश: कर्तव्यः। न ह्यन्तरेण वतिमतिदेशो गम्यते। M.Bh. on P. I.1.23 Vart. 4.

वती the posssssive affix वत् (मतुप्) with fem. ई added; cf. विश्वदेव्यसोमो वत्याम् (दीर्बमापद्यते) V.Pr.III.117.

वतु or बतुप् tad. affix बत् applied to the pronouns यत्, तद्, एतद्, किम् and इदम् in the sense of measurement; e.g. यावान्, तावान्, एतावान्, कियान्, इयान्, कीवान् ; टि. यत्तदेतेम्यः परिमाणे बतुप्, किमिदंम्यां वो घः P. V. 2.39,40. Words ending with this affix बतु are designated संख्या; cf. बहुगणवतुडति संख्या P.I.1.23.

वनमालिन् a grammarian of the seventeenth century who wrote a commentary named मतोन्मजा on Kondabhatta's Vaiyākaraṇabhūṣaṇa and a grammar work named सिद्धान्ततत्त्विवेक.

वनस्पत्यादि a class of compound words headed by वनस्पति which retain the original accent of the members of the compound, as for example, in the compound word वनस्पति both the words वन and पति have got their initial vowel अ accented acute; cf. Kāś.on P.VI.2.140.

विनेष् kit affix वन् applied in the sense of agent in Vedic literature to a root ending in आ and in spoken language to any root where forms are seen; e.g. भूरिदावा, विजावा; cf. आतो मनिन्कानिन्छ। निन्धा । अन्येभ्योपि दृक्यते P. III. 2. 74, 75.

चर or वरच् krt affix वर applied to the roots स्था, ईश्, भास, पिस् and कस्, as also to the intensive base of या in the sense of a habituated agent; e. g. स्थावर, ईश्वर, यायावर etc. cf. स्थेशभास- पिसकसो वरच् । यश्च यङ: P. III. 2, 175, 176.

वरणादि a class of words headed by वरण which have the taddhita affix elided, if it is added to them in the four senses mentioned in P.IV.2.67-70; cf. वरणानामदूरमवं नगरं वरणा; । कहुकबदर्श अदूरमवो प्राम: कहुकबदरी । cf. Kāś. on P.IV.2.82.

वरदराज a scholar of grammar and a pupil of Bhattojī Dīksita who flourished in the end of the seventeenth century and wrote abridgments of the Siddhanta-kaumudi for beginners in grammar named लघुसिद्धान्तकोमुदी and मध्यसिद्धान्तकोमुदी as also धातुकारिकावली and गीवाणपदमञ्जरी. The work under the name सार-सिद्धान्तको भदी, which is the shortest abridgment, is, in fact, the ভদ্ৰ-सिद्धान्तकौमुदी itself. It is possible that the auother first prepared the सार-सिद्धान्तकौमुदी and then, he himself or a pupil of his, put additional necessary matter and prepared the Laghusiddhanta-kaumudī.

वररांचे (1) a reputed ancient grammarian who is identified with Kātyāyana, the prominent author of the Varttikas on the Sutras of Pānini. Both the names व्यक्ति and कात्यायन are mentioned in commentary works in connection with the Vārttikas on the Sūtras of Pānini, and it is very likely that Vararuci was the individual name of the scholar, and Kätyāyana his family name. The words कात्य and कात्यायन are found used in Slokavārttikas in the Mahäbhäsya on P.III.2.3 and III.2.118 where references made are actually found in the prose Vārttikas (see कविषो सर्वत्र प्रसाराणभ्यो ङ: P.III. 2. 3 Vart. ! and स्मपुरा भूतमात्रे न स्मपुराद्यतने P.III.2.118 Vārt. 1) indicating that the Slokavarttikakāra believed that the Vārttikas were composed by Kātyāyana. There is no reference at all in the Mahābhāşya to Vararuci as a writer of the Varttikas; there is only one reference which shows that there was a scholar by name Vararuci known to Patanjali, but he was a poet; cf. वाररन्वं काव्यं in the sense of · 'composed' (कृत and not प्रोक्त) by वरहाचि M. Bh. P. IV. 2.4. (2) वरहाचि is also mentioned as the author of the Prakrta Grammar known by the name प्राकृतप्रकाश or प्राकृतमञ्जरी. वरहाचे, who also was कात्यायन by Gotra name, was a grammarian later than Patañjali, who has been associated with Sarvvarman. (the author of the first three Adhyāyas of the Kātantra Sūtras), as the author of the fourth Adhyaya. Patanjali does not associate वरहाचे with Kātyāyana at all. His mention of वरहीच as a writer of a Kavya is a sufficient testimony for that. Hence, it appears probable that Kätyāyana, to whom the authorship of the Vājasaneyi Prātiśākhya and many other works allied with Veda has been attributed, was not associated with Vararuci by Patañjali, and it is only the later writers who identified the grammarian Vararuci, who composed the fourth Adhyāya of the Kātantra Grammar and wrote a Prākrit Grammar and some other grammar 'works, with the ancient revered Kātyāyana, the author of Varttikas, the Vajasaneyi Pratisakhya and the Puspasūtra; (3) There was a comparatively modern grammarian

named वरहन्ति who wrote a small treatise on genders of words consisting of about 125 stanzas with a commentary named Lingavṛtti, possibly written by the author himself. (4) There was also another modern grammarian by name वरहान्ति who wrote a work on syntax named प्रयोगमुखमण्डन discussing the four topics कारक, समास, तदित and कृदन्त.

वरवर्णिनी name of a commentary on the Paribhasendusekhara written by Guruprasada Sastri, a reputed grammarian of the present cenutry.

चराहाँ a class of words headed by वराह which have the taddhita affix क (कक्) added to them in the four senses mentioned in P. IV. 2.67-70 e.g. वाराहकम्, पालाशकम् etc.; cf. Kāś. on P. IV. 2.80.

वरी feminine form of the affix वनिप्; e.g. कतावरी, शर्वरी; etc.; cf. वनो र च P. IV. 1.7.

वर्गे name given to the different classes of consonants which are headed by an unaspirate surd; e. g. क्वगं, च्वगं, ट्वगं, त्वगं and प्वगं. The several consonants in each group or class, are, in their serial order, named वंगप्रथम, वंगद्वितीय etc. On the analogy of these five classes, the semivowels are called by the name य्वगं and sibilants, are called by the name श्वगं.

वस्योदि a class of words headed by the word वर्ष्य which have their initial vowel accented acute when they stand as second members of a tatpurusa compound other than the karmadhāraya type of it; e. g. वासुदेववर्ग्य:, अर्जुनपस्य:; cf. Kās: on P. VI. 2.131.

वर्ण phonemic unit; a letter. The term was in use in ancient times and found used generally in the

masculine gender, but occasionally in the neuter gender too; e. g. उपादिष्टा इमे वर्णा: M. Bh. Āhnika l. also मा कदाचिदवंण मूत् M.Bh. on Śiva Sūtras 3, 4.

वर्णप्रहण mention of a grammatical operation concerning a single letter or caused by a single letter; cf. न वर्णप्रहणेषु (एषा अर्थवत्परिभाषा प्रवर्तते). Sīradeva Pari 10.

चर्णपाठ serial mention or enumeration of letters in the fourteen Siva Sutras. The word is also used in the sense of the alphabet given in the Prātiśākhya and grammar works; cf. एवं तर्हि वर्णपाठ एव उपदेश: करिष्यते M. Bh. on P. I. 1.69.

वर्णमकाश a minor work upon letters and their nature by a grammarian named Ghanasyāma.

वर्णराशि the collection of letters as mentioned in works on grammar and Prātiśākhyas; cf. इति वर्णराशिः कमक्ष R. Pr. I. 10.

वर्णविकार change of one letter into another (in the formation of a word) the discussion of which is looked upon as one of the features of grammar; cf. लोपागमवर्णविकारज्ञो हि सम्यावेदान्यरिपालायेष्यति.M.Bh. Ahnika 1.

वर्णविचाल disappearance of a letter; cf. वर्णाश्रय: प्रत्ययो वर्णविचालस्यानिमित्तम् । दाक्षि:। M. Bh. on. P. I. 1. 39 Vart. 10.

वर्णाविधि an injunction or operation conditioned by a single letter; लोदेशो वर्णाविधर्मवत्यन्तरङ्गत: M. Bh. on P. 1.4.2.

वर्णविपर्यय changing the place of letters; cf. सिंहा वर्णविपर्ययात् Vart 20.

वर्णविवेकचिन्द्रका a minor grammar work on the nature of letters by a grammarian named काशीनाथ.

वर्णक्यत्यय transposition of letters; cf. वर्णक्यत्यये चार्थान्तरगमनात् (अर्थवन्तो वर्णाः); M. Bh. on Śiva Sūtra 5; cf. कृतेस्तर्कुः कसे; सिकताः । हिंसे: सिंह: । वर्णव्यत्यया नार्थ-व्यत्ययः । M. Bh. on. Śiva sūtra 5.

वर्णसमाम्राय a collection of letters or alphabet given traditionally. Although the Sanskrit alphabet has got everywhere the same cardinal letters i.e. vowels স, इ etc., consonants क, ख etc., semivowels यू, र, लू, व, sibilants शुष्सृह and a few additional phonetic units such as अनुस्वार, विसर्ग and others, still their number and order differ in the different traditional enumerations. has not mentioned them actually but the fourteen Siva Sūtras, on based his work. which he has mention only 9 vowels and 34 consonants, the long vowels being looked upon as varieties of the short ones. The Siksa of Panini mentions 63 or 64 letters, adding the letter ळ (বু:ম্মূন্র); cf. সিগন্তি: चतुःषष्टिवीं वर्णोः शम्भुमते मताः Pānini Siksā. St.3. The Rk Prātisākhya adds four (Visarga, Jihvāmūlīya, Upadhmānīya and Anusvāra) to the forty three given in the Siva Sutras and mentions 47. The Taittiriya Pratisakhya mentions 52 letters viz. 16 vowels, 25 class consonants. 4 semivowels, six sibilants (র্, রু , মু, हु, × कु, × पु,) and anusvāra. The Vājasaneyi Prātišākhya mentions 65 letters 3 varieties of अ, इ, उ, ऋ and ऌ, two varieties of ए, ऐ, ओ, औ, 25 class-consonants, four semifour vowels. sibilants, जिह्वामुलीय, उपध्मानीय, अनुस्वार, विसर्जनीय, नासिक्य and four यम letters; cf. एते पञ्चषष्टिवर्णा ब्रह्मराशिरात्मवाच: V. Pr. VIII. 25. The Rk Tantra gives 57 letters viz. 14 vowels. 25 class consonants, 4 semivowels, 4 sibilants, Visarga Jihvāmūlīya, Upadhmānīya, Anunāsika, 4 yamas Anusvāras. The Rk two

Tantra gives two different serial orders, the Uddesa (common) and the Upadesa (traditional). The common order or Uddesa gives the 14 vowels beginning with अ, then the 25 class consonants, then the four semivowels, the four sibilants and lastly the eight ayogavāhas, viz. the visarjanīya and others. The traditional order gives the diphthongs first, then long vowels (आ, ऋ, ॡ, ई and ऊ) then short vowels (ऋ, ऌ, इ, उ, and lastly #), then semivowels, then the five fifth consonants, the five fourths, the five thirds, the five seconds, the five firsts, then the four sibilants and then the eight ayogavāha letters and two Ausvāras instead of one anusvāra. Panini appears to have followed the traditional order with a few changes that are necessary for the technique of his work.

वर्णानश्चन the view that letters do not possess the sense, as individually in every letter no separate sense is seen; cf. अनर्थकास्तु etc. M. Bh. on Siva Sūtra 5, Vārt. 14 and 15.

वर्णार्थवरव the theory or view that individual letters are severally possessed of different senses. For instance, the difference in the meanings of the words कृप, यूप, and सूप is due to the difference in their initial letter. The theory is not acceptable to the Vaiyākaraṇas nor the theory वर्णानर्थ-वस्त्र given above. They follow the theory of संत्रातार्थवस्त्र i. e. sense given by a group of words together. See M.Bh. on Siva Sūtra 5, Vārttikas 9 to 15.

वर्णाश्रय a grammatical operation depending upon a single letter i.e. an operation caused by a letter singly; cf. वर्णाश्रये नास्ति प्रत्ययसक्ष्मणम्। Par.Śek.Pari.21; cf.also वर्णाश्रय: प्रत्ययो वर्णीवचालस्यानिमित्तम् 1 दाक्षि:1 M.Bh.onP. I.1.39 Vārt.10.

वर्णिकुबेरनाथ or वर्णिकुबेरानन्द an old writer on grammar who has written a work named शब्दविवरण on the meanings of words. The work forms a part of his bigger work दानमागवत. Both the works are incomplete. The शब्दविवरण is based mostly upon ancient grammar works of Patañjali Vararuci, Vārttikakāra, Sarvavarman, Bhartrhari and others.

वणैकदेश a part or a portion of a combined letter i.e.संयुक्तस्वरor संयुक्तब्यञ्जन. diphthongs or संयुक्तस्वरs are divisible into two Svaras, for instance ऐ into आ and ए, औ into आ and ओ. Similarly double consonants like क्क्, च्च्, क्म्, क्त् etc. are also divisible. Regarding the point raised whether the individual parts can be looked upon as separate letters for undergoing or causing a grammatical operation, the decision of the grammarians is that they cannot be looked upon as separate, when they are completely mixed as the dipthongs;cf.नाव्यपत्रुक्तस्यावयवस्य तद्विधिर्यथा द्रव्येषु M. Bh. on Siva Sūtra 3, 4 Vārt. 6.

वर्ते a term used by ancient grammarians and later on by commentators for compound words; cf. वर्तनं वर्त; समास: Nyāsa on Kāś. II.4.15.

वर्तमान the present tense; cf. वर्तमान छट् P.III.2.123; cf.also क्तस्य च वर्तमान P. II 3.67; also वर्तमानसामीन्ये वर्तमानवद्वा P. III. 3.131.

वर्तमाना a term used by ancient grammarians for the present tense, along with the term वर्तमान also; cf. यदा हि बुद्धिकर्म तदा वर्तमाना भविष्यति, M.Bh. on P. III.3.133 Vart.8.

वार्तिन् from वर्त which means a compound; see वर्त. (1) The term वर्तिन् or

नितंपद is used in the sense of a member of a compound; cf. नितंप्यास्तीति नितं समासानयन भूतम् Nyāsa on P. II. 4.15. (2) The term नितं नं is also used for a syllable (अक्षरम्); cf. नितं R.T.47, explained by the commentator as अकारादिषु नितं न्यञ्जनं नितं चाप्यक्षरं भनति। cf. also गुर्वक्षराणां गुरुवृत्ति सर्ने R. Pr. XVIII.32.

वर्स्य lit. gingival, or produced at the gums; the letter र according to some scholars who believe that र is produced at the root of the teeth i.e. at the gums; cf. एके आचार्या रेफं वर्स्यभिन्छिन्ति । वर्से भवो वर्स्यः । वर्स्सशब्देन दत्तमूलादुपरिष्टादुन्छूनः प्रदेशः (gums) उन्यते Uvvata on R.Pr.I.20.

वरस्पेत् future, belonging to future;cf. वर्त्स्येत्रवृत्त्या इह कार्याणि क्रियन्ते Paribhāṣā 87 given by Sīradeva.

वधेमान (1) a long vowel;(2)name of a famous Jain grammarian, disciple of Govindasūri, who lived in the beginning of the twelfth century A.D. and wrote a metrical work on ganas or groups of words in grammar, named गणरत्नमहोद्धि, and also a commentary on it. The work consists of 8 chapters and has got some commentaries besides the well-known one by the author himself. He also wrote two other works on grammar कातन्त्रविस्तर and क्रियागुप्तक as also a few religious books.

वर्ष name of an ancient scholar of grammar and Mīmāmsā, cited by some as the preceptor of कारवायन and Pāṇini. If not of Pāṇini, he may have been a preceptor of Kātyā-yana.

वस्ट्यें or वस्यें gingival, produced at the gums; the word वस्यें is probably the correct word meaning the root of the teeth or gums; the word वसे was also used in the same

sense as वर्स्न from which the word वर्स्य could be derived. वर्स्य and वर्स्य are only the variant pronunciations of वर्स्य and वर्स्य. The word वर्स्स, with त inserted between र and स्, is given above as explained by Uvvata from वर्स. It is very likely that वर्स्स is wrongly written for वर्स्य or वर्स.

चळ् short term (प्रत्याहार) for consonants excepting यु; cf. लोपो ब्योवील P. VI. 1.66; आर्धघातुकस्येड् वलादे: P. VII.2.35.

वल (1) tad. cāturarthika affix वल्ल् applied to the word शिखा in the four senses country and others; e.g. शिखावलं नगरं देशो वा Kāś.on P.IV.2.89; (2) tad. affix वल in the sense of possession applied to words रजस्, कृषि and others as also to दन्त and शिखा when the word is used as a proper noun (संज्ञा) and to the word ऊर्जस्; e.g. रजस्वला, कृषीवलः, ऊर्जस्वलः etc.; c1. रजःकृष्यासुतिपरिषदो वल्च, दन्तिशिखात्संज्ञायाम् and ज्योत्स्ना ... ऊर्जस्वल .. मलीमसाः P. V. 2.112, 113, 114.

चह्नम named हरिवल्लम also, who wrote a commentary on Nāgeśa's Śabdenduśekhara.

चश् short term (प्रत्याहार) for consonants from a in ह्यवरट् to the mute श् in जवगडदश् i.e. all semi-vowels excepting य्, and the fifth, the fourth and the third class consonants; cf. नेड् बाश कृति cf.P.VII.2.8.

चर्गम name given in the Prātisākhya works to letter-combinations where a consonant gets a change suitable to the neighbouring consonants as given in the Rk. Prātisākhya in IV.1 to IV.5 including जरुव, अनुनासिकादेश, छत्व, परसवण, अनुस्वार and others, as given in P. VIII.2.39, VIII.3.7, VIII. 3.23, VIII.4.40, 46, 58, 59, 62, 63; cf. न हाज अवश्गमसंघाविव अपरिणतानि व्यञ्जनानि संयोगं गच्छन्तिUvvata on R.Pr.IV.5.

वस् (1) pres. participle affix वसु substituted for जान applied to the root विद; e.g. विदस, cf. विदे: ज्ञातुर्वस; P.VII. 1.36; (2) perf. part. affix कसु substituted for the general affix लिट् mostly in Vedic Literature, but in specific cases in spoken language; e.g. see सेदिनस्, गुश्रुवस्, उपेयिनस् cf. P III.2. 107-9. See कस.

वसन्तादि a class of words headed by the word वसन्त, which are mostly names of seasons, to which the affix इक (ठक्) is added in the sense of 'that which one studies or knows'; cf. वसन्तसहचारतीयं प्रन्था वसन्तस्तमधीते वासन्तिक: l वार्षिक: Kāś. on P. IV. 2.63.

वसु the kṛt. affix क्षसु which see above. The word वसु is used for क्षसु by the Vārttikakāra; cf. वसुसंप्रसारणमान्त्रिधी सिद्धं वक्तव्यम् P.VI.4.22 Vart. 9.

चहि ātmanepada personal-ending of the first person (उत्तमपुरुष) dual, substituted for the general ल् affix; cf. तितस्झि ... महिङ् P.III.4.78.

चा a term often used in the Sūtras of Pāṇini and others, to show the optional application of a rule; cf. न वेति विभाषा P.I.2.44; cf. also वा गम:I. 2.13 etc. See विभाषा.

वाकरनागङ् [WACKERNAGELL], a German Professor and scholar of Sanskrit Grammar who collaborated in the work of editing 'Altindisch Grammatik'.

चाकिनादि a class of words headed by the word वाकिन to which the taddhita affix आयिन (किन्न्) is added in the sense of an 'offspring' when along with the tad. affix आयिन the augment क् (कुक्) is added to the base (वाकिन or the like); e. g. वाकिनकायिन:; cf.Kāś. on P.IV.1.158.

वाक्य a sentence giving an idea in a single unit of expression consisting of the verb with its kārakas or instruments and adverbs; cf.आख्यातं साज्ययं सकारकं सकारकिविशेषणं ्वाक्यसंज्ञं भवतीति वक्तज्यम् । साज्ययम् । उच्चैः पठित । सकारकम् । ओदनं पचित । M. Bh. on P. II. 1.1. Vart. 10. Regarding the different theoretical ways of the interpretation of a sentence see the word शाज्दकोष. For details, see वाक्यपदीय II. 2 where the different definitions of वाक्य are given and the अखण्डवाक्यस्ताट is established as the sense of a sentence.

বাৰ্যসাত name given to the second chapter of Bhartrhari's Vākya-padīya in which problems regarding the interpretation of a sentence are fully discussed.

नास्यकार a term used for a writer who composes a work in pithy, brief assertions in the manner of Satras, such as the Vārttikas. The term is found used in Bhartrhari's Mahābhāṣyadīpikā where by contrast with the term Bhāṣyakāra it possibly refers to the Vārttikakāra' Kātyāyana; cf. एषा भाष्यकारस्य कल्पना न वाक्यकारस्य Bhartrhari Mahābhāṣyadīpikā. cf. also Nāgesa's statement वाक्यकारी वार्तिकमारभते; cf. also चुळुम्पादयो वाक्यकारीया; Mādhavīyā Dhātuvṛtti.

वाक्यपदी name of a work on the denotation of words in verse-form with a comentary of his own written by a grammarian named गङ्गादास. The name वाक्यपदी is confounded with वाक्यपदीय of Bharthari through mistake.

वाक्यपदीय a celebrated work on meanings of words and sentences written by the famous grammarian Bharthari (called also Hari) of the seventh century. The work is looked upon as a final authority regarding the grammatical treatment of words and sentences for

their interpretation and often quoted by later grammarians. It consists of three chapters the Padakāṇḍa or Brahmakāṇḍa, the Vākyakāṇḍa and the Samkirṇakāṇḍa, and has got an excellent commentary written by Puṇyarāja and Helärāja.

वाक्यपदीयदीका name of a commentary on Bhartrhari's Vākyapadīya written by Puṇyarāja on the first and the second Kāṇḍa. Some scholars hold the view that the commentary on the first kāṇḍa was written by Bhartrhari himself.

वाक्यपदीयप्रकीणेप्रकाश name given to the commentary on the third Kāṇḍa or book of Bhartrhari's Vākyapadīya by Helārāja.

वाक्यपारिसमाप्ति completion of the idea to be expressed in a sentence or in a group of sentences by the wording actually given, nothing to be understood as contrasted with वाक्यापरिसमाति used in the Mahābhāṣya; cf. वाक्यापरिसमातेवाँ P.I.1.10 Vārt. 4 and the Mahābhāsya thereon. There are two ways in which such a completion takes place, singly and collectively; cf. प्रत्येकं वाक्यपरिसमाप्तिः illustrated by the usual example देवदत्तयज्ञदत्तविष्णु-मित्रा भोज्यन्ताम् where Patanjali remarks प्रत्येकं (प्रत्यवयवं) भुजि: परिसमाप्यते; cf. also समुदाये वाक्यपरिसमाप्ति: where Patanjali remarks गर्गी: शतं दण्ड्यन्ताम् । अर्थिनश्च राजानो हिरण्येन भवन्ति न च प्रत्येकं दण्डयन्ति । M. Bh.on P.I.1.1 Vart.12; cf. also M.Bh. on P.I.1.7, I.2.39, II.2.1 etc.

ৰাক্ষ্যকাহা a work on the interpretation of sentences written with a commentary upon it by ভ্ৰৱস্থানিল of North Gujarat who lived in the seventeenth century A.D.

वाक्यंप्रदीप a term sometimes seen

(wrongly) applied to the Vākyapadīya of Bhartrhari. It may have been the name of the commentary on the Vākyaprakāśa.

चाक्यभेद् a serious fault of expression when a sentence is required to be divided into two sentences for the sake of its proper interpretation; cf. केचिद्रा सुप्यापिशलेरित्यनुवर्तयन्ति तद्वाक्यभेदेन सुन्धातौ विकल्पं करोति Kāś. on P.VI. 1.94; cf. also तद्धि (स्थानप्रहणं) तृतीयया विपरिणमय्य वाक्यभेदेन स्थानिन: प्रसङ्गे जायमान: etc. Par. Sek. on Pari. 13.

वाक्यशेष complement of a sentence; something required to be understood to complete the sense of a sentence generally according to the context; cf.कल्प्यो हि वाक्यशेषां वाक्यं वक्त्यंधांनं हि। M.Bh. on P. I. 1.57 Vart. 6; cf. कामचारश्च वितिनिदेशे वाक्यशेष समध्यितुम्। तद्यथा! उशीनरवन्मदेषु गावः! सन्ति न सन्तीति। मातृवदस्याः कलाः! सन्ति न सन्तीति! M.Bh. on P.I.3.62.

वाक्यसंस्कारपक्ष the grammarian's theory that as the individual words have practically no existence as far as the interpretation or the expression of sense is concerned, the sentence alone being capable of conveying the sense, the formation of individual words in a sentence is explained by putting them in a sentence and knowing their mutual relationship. The word गाम cannot be explained singly by showing the base गो and the case ending अम् unless it is seen in the sentence गाम् आनय; cf. यथा वाक्यसंस्कारपक्षे संबुद्धयन्त उपगद कथे: किनि कृते कृष्ण कथ् ति इति स्थिते असिद्धत्वात्पूर्वमादुगुणे कृते अची रहाभ्यामिति द्वित्वं . . Pari, Bhaskara Pari. 99. The view is put in alternation with the other view, viz. the पदसंस्कारपक्ष which has to be accepted in connection with the गौगम्ब्य-न्याय; cf. पदस्येव गौणार्थकत्वस्य प्रहेण अस्य

(गौणमुख्यन्यायस्य) पदकार्यविषयत्वेमवोच्चितम् । अन्यथा वाक्यसंस्कारपक्षे तेषु तदनापात्तः Par. Sek. on Pari. 15. The grammarians usually follow the वाक्यसंकारपञ्च.

वाक्यार्थ the meaning of a sentence, which comes as a whole composite idea when all the constituent words of it are heard; cf. पदानां सामान्ये वर्तमानानां यद्विशेषेऽवस्थानं स वाक्यार्थः. M.Bh. on P.I.2.45 Vart. 4. According to later grammarians import or meaning of a sentence (वाक्यार्थ) flashes out suddenly in the mind of the hearer immediately after the sentence is completely uttered. The import is named प्रतिमा by Bhartrhari, cf. Vakyapadīya II.45; cf. also वाक्यार्थश्च प्रतिभामात्रविषय: Laghuma गाँउइ . details and the six kinds of vākyārtha, see Vākyapadīya II.154.

वाक्यार्थचान्द्रिका name of a commentary on the Paribhāṣenduśekhara by Hari Śastrī Bhāgawata.

वाक्येकदेश part of a sentence which sometimes, on the strength of the context, conveys the whole meaning; cf. हस्यन्त हि वाक्येषु वाक्येकदेशान् प्रयुज्ञानाः पदेषु च पदेकदेशान् । प्रविश्च तर्पणम्। पदेषु पदेकदेशान् । प्रविश्च तर्पणम्। पदेषु पदेकदेशान् देवदत्तो दत्तः। सत्यमामा भामेति M.Bh. on P.I.1.45 Vart. 3.

बाच् (1) expression from the mouth; speech; series of sounds caused by expelling the air from the lungs through differently shaped positions of the mouth and the throat; cf. स संत्रातादीन प्राप्य वाग्मवति Vaj. Pr.I.9; see the word वाणी; (2) the sacred or divine utterance referring to the Veda; cf. त्रय्या वाच: परं पदम्; (3) term used for उपपद in the Jainendra Vyākaraņa; cf. वाग्विमक्ते: कारक-विभावितर्वकीयसी Jain. Pari. 104.

वाचक expressive, as contrasted with द्योतक, ज्यञ्जक, तूचक and भेदं^क which mean suggestive; the term is used in connection with words which directly convey their sense by denotation, as opposed to words which convey indirectly the sense or suggest it as the prefixes or Nipatas do.

वाचितिक expressly cited by a वचन or a statement of the authors of the Sūtra, the Vārttika and the Mahābhāṣya, as contrasted with what naturally occurs or is inferred from their statements; cf. नेदं वाचितिकमालेङ्गता असंस्थता च (अन्ययानाम्)। स्वामािवकमतत् M.Bh. on P.I. 1.38 Vārt. 5 and P. II.2.6; cf. also M.Bh. on P.I.2,64 Vārt. 53.

वाचिनिकी See वाचिनिक above; cf. किं स्वामाविकी निवृत्तिराहोस्विद्वाचिनिकी M.Bh.on P. II.2.6; cf. also the usual expression वाचिनिकी एषा with respect to some Paribhāṣās or maxims.

वाचिका expressing directly, denoting; (fem. of वाचक); cf. तयोरमिसंबन्धस्य षष्ठी वाचिका भवति M. Bh. on P.II. 1.1 Vārt. 4.

वाच्य (1) directly expressed (sense) as contrasted with ब्यञ्जय or खनित; cf. शब्दनार्थान् वाच्यान् दृष्ट्या बुद्धो कुर्यात्पीर्वापर्यम् I M.Bh. on P. I.4.109 Vārt. 10; (2) which should be stated or which deserves to be stated. The word वाच्य is generally put in connection with the additions or corrections to the sūtras by the Vārttikakāra and the Mahābhāṣyakāra in their explanations; cf. तत्रतावद्वाच्यम्, M.Bh. on P. I.4.1; cf. also वाच्य ऊर्णोणुवद्धाव: M.Bh. on P. III.1. 22 Vārt. 3; III. 1. 36 Vārt. 6.

बाजप्यायन an ancient grammarian who holds the view that words denote always the jāti i.e. they always convey the generic sense and that the individual object or the case is understood in connection

with the statement or the word, as a natural course, when the purpose is not served by taking the generic sense; cf. आकृत्यभिधानाद्वा एकं राब्दं विभक्ती वाजप्यायन आचार्यों न्याय्यं मन्यते M. Bh. on P. I.2.64 Vārt. 35.

वाजसनेयिप्रातिशाख्य the Prätiśākhya work belonging to the Vajasaneyi branch of the White Yajurveda, which is the only Pratisakhya existing to-day representing the branches of the Sukla Yajur-Its authorship is attributed to Katyayana, and its striking resemaccount of blance with Pānini's sūtras at various places, its author Kātyāyana is likely to be the same as the Vārttikakāra Kātyāyana. It is quite reasonable to expect that the subject matter in this Prātiśākhya is based on that in the ancient Prātiśākhya works of the same White school of the Yajurveda. The work has a lucid commentary called Bhāsya written by Uvvata.

वाडच possibly the same as Kuṇaravāḍava; an ancient grammarian quoted in the Mahābhāṣya; cf. तत्र सौर्यभगवतोक्तमनिष्टिशो वाडवः पठति, M. Bh. on P. VIII. 2. 106 Vārt 3.

बाणी speech; utterance; the same as बाच् which is believed to be of four kinds as cited by the grammarians and explained by Bhartrhari; the four kinds are based upon the four places of origin, the three first places belonging to the inarticulate speech and the fourth belonging to the articulate one; cf.चत्वारि वाक्परिमेता पदानि तानि विदुर्जाक्षणा ये मनोषिण: । गुहा जोणि निहिता नेज्ञयन्ति तुरीयं वाचो मनुष्या वदन्ति, M. Bh. I Ahnika l and the Pradīpa and Uddyota thereon.

वात्सप्र an ancient writer of Prātiśā-

khya works who believed in the very feeble utterance (लघुप्रयत्नतर) of the consonants य and व, when preceded by अ and standing at the end of a word. See लघुप्रयत्न.

वादनक्षत्रमाला a work on grammatical debates etc. by Appaya Dīkṣita, a well-known scholar and a senior contemporary of Jagannātha in the seventeenth century.

चादि roots headed by वा and similar to वा. Really there is no class of roots headed by वा given anywhere but in the interpretation of the rule भ्वादया धातवः it is suggested that 'the roots which are similar to वा are termed roots (धातु)' could also be the interpretation of the rule; cf. भ्वादय इति च वादय इति M.Bh. on P. I. 3.1. Vart. 11.

वादियटमुद्गर name of a commentary on the Sārasvata Vyākaraņa by a grammarian Jayanta.

वान the suffix वन् mentioned as वान in the Atharvaprātisākhya and illustrated in the word ऋतावान; cf. A. Pr. III. 24.

वामन name of one of the joint authors of the well-known gloss or चृत्ति upon the Sūtras of Pānini, who lived in the seventh century A. D. It cannot be ascertained which portion of the Kāśikā was written by Vāmana and which by his colleague जयादित्य. There was another famous scholar of Kashmīr by name Vāmana who flourished in the tenth century and who wrote an independent grammar treatise विश्रान्तविद्याघर, together with उणादि-सूत्रशृत्ते and लिङ्गानुशासन.

वायु air or प्राण, which is believed to spring up from the root of the navel and become a cause (even a material cause according to some scholars) of sound of four kinds produced at four different places, the last kind being audible to us; cf. प्राणा वर्णानिभव्याच्य वर्णेष्वेवापळीयते Vāk-yapadīya I.116;cf. also R.Pr.XIII. 13. V.Pr. I.7-9; T.Pr.II.2; Sikṣā of Pāṇini st. 6.

वारणावतेश a grammarian of the seventeenth century who wrote a gloss named अमृतस्त्रति on the Prakrīyā-kaumudī.

बारहचं a work attributed to बरहाचि; cf. बारहचं काव्यम् M. Bh.on P. IV.3.101; cf. also वारहचां प्रन्थ: S.K.on P.IV.3. 101. This work possibly was not a grammar work and its author also was not the same as the Vārttikakāra Kātyāyana. See बरहाचे above. The name वारहचच्याकरण was given possibly to Kātyāyana's Prakrit Grammar, the author of which was बरहाचे surnamed Kātyāyana. For details see p.395 Vyākaraņa Mahābhāṣya Vol. VII. D. E. Society's Edition.

बारहचकारिका an ancient grammarwork in verse believed to have been written by an ancient scholar of grammar, who, if not the same as Kātyāyana who wrote the Vārttikas, was his contemporary and to whom the authorship of the Uṇādi Sūtras is ascribed by some scholars. See बरहाचि.

चाते of no use; serving no purpose; the word is possibly derived from चार्ता (लोकवार्ता) meaning people's gossip; cf एतच चार्तम् M.Bh.on P.I.2. 64 Vārt. 25; also on P. II.2.24, II. 4.13 etc.

वार्तिक a statement which is as much authoritative as the original statement to which it is given as an addition for purposes of correction, completion or explanation. The word is defined by old writers in an often-quoted

verse उक्तानुक्तदुरुक्तानां चिन्ता यत्र प्रवर्तते । तं ग्रन्थ वार्तिकं प्राहुर्वातिकज्ञा मनीषिण:॥This definition fully applies to the varttikas on the Sūtras of Pāṇini. The word is explained by Kaiyata as वृत्ती साधु वार्त्तिकम् which gives strength to the supposition that there were glosses on the Sūtras of Pāņini of which the Varttikas formed a faithful pithy summary of the topics discussed. The word vārttika is used in the Mahābhāsya at two places only हन्ते: पूर्वविप्रविषेधा वार्त्तिकनैव ज्ञापित: M.Bh. on PIII. 4.37 and अपर आह यद्वार्त्तिक इति M.Bh. on P. II.2.24 Vart. 18. In अपर आह यद्वार्त्तिक इति the word is contrasted with the word वात्तसत्र which means the original Sūtra (of Pānīni) which has been actually quoted, viz. संख्ययान्यवासन्नाठ II.2. 25. Nāgeśa gives 'सूत्रे अनुक्तदुरक्तिच-न्ताकरत्वं वार्त्तिकत्वम as the definition of a Vārttika which refers only to two out of the three features of the Vārttikas stated above. If the word उन्त has been omitted with a purpose by Nagesa, the definition may well-nigh lead to support the view that the genuine Varttikapatha of Kātyāyana consisted of a smaller number of Varttikas which along with a large number of Varttikas of other writers are quoted in the Mahābhasya, without specific names of writers. For details see pages 193-223 Vol. VII Pātanjāla Mahābhāsya, D.E. Society's Edition.

चार्त्तिकतार believed to be Kātyāyana to whom the whole bulk of the Vārttikas quoted in the Mahābhāsya is attributed by later grammarians. Patañjali gives the word वार्त्तिकतार in four places only (in the Mahābhāsya on P.I.1.34, III.1.44; III.2.118 and VII.1.1) out of which his statement स्यादि-

विधि: पुरान्त: यद्यविशेषण भवति किं वार्त्तिककार: प्रातिषेधेन करोति in explanation of the Slokavārttika स्यादिविधिः...इति व्रवता कात्यायनेनेह, shows that Patanjali gives कात्यायन as the Varttikakara (of Varttikas in small prose statements) and the Slokavarttika is not composed by Katyayana. As assertions similar to those made other writers are quoted with the names of their authors (भारद्वाजीया:, सौनागा:, कोष्ट्रीया: etc.) in the Mahabhāsya, it is evident that the Vārttikas quoted in the Mahāexcluding bhāsya— (even Slokavārttikas) did not all belong to Katyayana. For details see pp. 193-200, Vol. VII, Vyākaraņa Mahābhāsya, D. E. Society's Edition.

ৰানিক্ষাত the text of the Vārttikas as traditionally handed over in the oral recital or in manuscripts. As observed above(see বার্নিক),although a large number of Vārttikas quoted in the Mahābhāṣya are ascribed to Kātyāyana, the genuine Vārttikapāṭha giving such Vārttikas only, as were definitely composed by him,has not been preserved and Nāgesa has actually gone to the length of making a statement like "বার্নিক্ষাত মতু"; cf. Uddyota on P.I.I.12 Vārttika 6.

वार्तिकवचन a small pithy statement or assertion in the manner of the original sūtras which is held as much authoritative as the Sūtra; cf. न नूमो शृत्तिसूत्रवचनप्रामाण्यादिति। किं तिर्हि। वार्तिकवचनप्रामाण्यादिति। M.Bh. on P.II..1.1 Vārttika 23.

वात्तिकसिद्धान्त categorical conclusive statements made by the Vārttikakāra many of which were cited later on as Paribhāṣās by later writers. For details see pp. 212220 Vol. VII, Vyākaraņa Mahābhāsya, D. E. Society's edition.

वार्तिकस्त्र the same as वार्तिकवचन which see above. The Vārttikas are termed Vārttika sūtras on account of their close similarity with the original Sūtras, which in contrast are termed Vṛttisūtras.

वार्ष्यांयणि an ancient grammarian quoted in the Mahābhāṣya and the Nirukta in connection with the six-fold diwision of bhāva or verbal activity; cf. षड् भावविकारा भवन्तीति वार्ष्यायणि: l जायते अस्ति विपरिणमते वर्षते अपक्षीयते विनस्यतीति Nir. I. 3.

वावजन citing an option not specifically by the particle वा, but by the terms विभाषा, अन्यतरस्याम् and the like; of हुक्रीवीयचने अभिवादिदृशारात्मनेपद उपसंख्यानम् P. I. 453 Vart. 1; cf. also M.Bh. on P.I.3.79, II.1.18 etc.

वाविधि, वाविधान also, laying down an option regarding a grammatical operation; cf. स्वस्तियोगे चतुर्था दुःशलार्थे- राशिष वाविधानात् P.II.3.16 Vārt.1; cf. also अविशेषेण अयादिनां वाविधिमुक्त्वा सार्वधातुके नित्यमिति वक्ष्यामि M.Bh.on P.III. 1.31 Vārt. 2; cf. also M.Bh. on P. III.1.94.

वासरूपन्याय the dictum 'of applying optionally any two or more kit affixes to a root if they become applicable at one and the same time, only provided that those affixes are not in the topic of स्त्रियाम् (P.III.3.94 etc.) and are not the same in appearance such as \(\Pi_1 \). अ, क etc, which are the same viz. अ; cf. वासरूपे।ऽस्त्रियाम् P.III.1.94; cf. also वासल्पन्यायेन ण्वलिप भाविष्यति M.Bh. on P.III.2.146 Vārt.1; cf.also M.Bh. on P.III.2.150 Vart. 1. The word वासरूप and वासरूपविधि are also used in the same sense; cf. ताच्छोलिका वासरूपेण न भवन्तीति M.Bh. on P.III. 2.150 Vārt. 2, as also तान्छीछिकेषु वास-रूपविधिनीस्ति Par. Sek. Pari. 67.

वासुदेव दीक्षित son of महादेव दीक्षित, the author of the Bālamanoramā, a commentary on the Siddhānta-kaumudī. Vāsudevadīkṣita was a resident of Tanjore who lived in the beginning of the eighteenth century A.D. and wrote a few works on Pūrvamīmāinsā.

वासदेव (शास्त्री) surnamed Abhyankar, who lived from 1863 to 1942 and did vigorous and active work of teaching pupils and writing essays, articles, commentary works and original works on various Shāstras with the same scholarship, zeal and acumen for fifty years in Poona. He wrote गृढार्थप्रकाश a commentary on the Laghusabdendusekhara and तत्त्वादशे a commentary on the Paribhasendusekhara in 1889. edition of the Patanjala Mahabhasva with full translation and notes in Marāthī can be called his magnum opus. See अभ्यंकर.

वि (1) Uṇādi affix वि quoted by Pāṇini in the rule जाग्रोऽविचिण्णल्ङिस् VII. 1.85; e.g. जाग्वि:; cf. जुद्गृस्नुजागम्यः किन् Uṇādi IV. 54; also वृद्गम्यां विन् IV.53; (2) common term for the affixes किन्, किन्, चिन, णिय, णियन, विच् and विद्. See व्.

विक् augment वि as seen in the word दिवद्युतत् given as a nipātana in the sūtra दाधार्तिदर्धति ...P. VII.4.65; cf. दिवद्युतदिति द्युतर्थङ्ङुगन्तस्य शतिर अभ्यासस्य संप्रसारणाभावः अत्वं विक् आगमश्च निपात्यते Kāś. on P.VII.4.65.

विकारिपत a fault in the pronunciation of vowels, the utterance being attended with a kind of tremor; cf. ग्रस्त निरस्त...विकिथितम् । M. Bh. at the end of Ahnika 1.

विकरण an affix placed between a

root and the personal ending, for showing the specific tense or mood or voice to convey which, the personal ending is applied; e. g. the conjugational signs राप्, स्यन्, क्षु, रा, क्षम्, उ, क्षा and यक्, आम्, as also स्य, तास्, सिप्, आम् and िल्ल with its substitutes. Although the term विकरण is used by ancient grammarians and freely used by the Mahābhāsyakāra in connection with the affixes, mentioned in the sutras of Pāṇini, such as दाप्, दयन् and others, the term is not found in the Sūtras of Pānini. The vikaranas are different from the major kinds of the regular affixes तिङ्, कृत्य and other similar ones. The vikaranas can be called হুন; so also, as they are mentioned in the topic (अधिकार) of affixes or Pratyayas, they hold the designation 'pratyaya'. For the use of the word विकरण see M.Bh. on P.I.3. 12, III, 1.31 and VI. 1.5. The term विकरण is found in the Yajñavalkya Siksa in the of change, (cf. उपधारञ्जनं क्योंन्मनोविकरणे सति) and possibly the ancient grammarians used it in that very sense as they found the root क modified as कह or कुह, or चि as चिनु, or भू as भव before the regular personal endings तिप्, तस् etc.

विकर्ष (1)a fault in the utterance of a vowel with its proper accent (acute, grave or circumflex) which results from the proper accent being mixed with another in the utterance; cf. विकर्षी नामा शिष्टता Uvvata on R. Pr. III. 18; (2) protraction of the accent especially of the circumflex accent.

विकल्प choice or option re: the application of a rule as stated by the word वा, विभाषा, अन्यतस्याम् or the like; cf. नेति प्रतिषेषो वेति विकल्पः तयोः प्रतिषेषविकल्पयोः 'विभाषा' इति संज्ञा मवति

विभाषाप्रकरणे प्रतिपेधविकल्पा उपतिष्ठेते ! तत्र प्रतिपेधेन समीकृते विषये पश्चाद्विकल्पः प्रवर्तते Kāś. on P, I. 1 44.

विकल्पित made applicable optionally. विकार lit. change; modification; modification of a word-base or an affix, caused generally by the addition of suffixes; cf. प्रकृतेरवस्थान्तरं विकार: Kāś. on P. IV.3.134; cf. also छापागमवर्णविकारज्ञो हि सध्यव्वेदान् परिपाल- विष्यति Mahābhāṣya Āhnika 1.

विकार्य lit. changeable; that which gets changed in its nature; a variety or subdivision of कर्म or the object; cf. त्रिविधं कर्म। निर्वर्त्य विकार्य प्राप्य चेति । Kāś. on P. III. 2.1. The विकार्यकर्म is explained as यस्य प्रकृत्युच्छेदो गुणान्तरं वा उत्पद्यते तद्विकार्यम्। यथा भुक्त ओदनः। स्त्र्यमानः कदारः। Sṛngāraprakāśa II; cf. also, Vākyapadīya III. 7.78.

विकोण a fault in the utterance of a vowel when one vowel appears, or is heard as another; cf. विकीणों वर्णान्तरे प्रस्तः । एकोप्यनेकनिर्भासीत्यपरे Pradipa on the Mahābhāsya Ähn. 1 end.

विक्रत mutilated, changed in nature e. g. the word राम into राम in राम which is equivalent to राम न और For technical purposes in grammar a word, although mutilated a little by lopa, agama or var avikara, is looked upon as the original one for undergoing operations; cf. एकदेशविक्तमनन्यनत् Par. Sek. Pari. 37.

विक्रतिनिर्देश utterance of a word in its mutilated form with some object in view; e.g. दीव्यत् for दीव्यति in प्राग्दीव्यतोऽण् P. IV. 1. 83; cf. किं पुन: कारणं विकृतिनिर्देशः कियते । M. Bh. on P. IV.1.83; cf. also कर्ष इति विकृतिनिर्देशः कुग्रतिनिर्देशः Kās on P. VI. 1. 159; cf. also गोह इति विकृतिकरणं विषयार्थम् Kās. on P. VI. 4. 89.

विकृति change, modification as different from the original which is

called प्रकृति; cf. प्रकृतिस्पादानकारणं सस्यैव उत्तरसवस्थान्तरं विकृतिः $K_{\bar{a}\dot{s}}$. on P. V. 1.12.

विक्रतिबद्धी a work on the modified recital of the Veda words, or पदपाठ विकृति, ascribed to Vyādi who is believed to have been a pupil of वर्ष.

विक्रतिवछीटीका name of a commentary on विकृतिवछी (which see above) written by a Vedic scholar गङ्गाधर.

首新耳 (1) name given to a grave vowel placed between two circumflex vowels, or between a circumflex and an acute, or between an acute and a circumflex; स्वारितयोर्भध्ये यत्र नीचं स्यात्, उदात्तयोर्वा अन्यतरतो वा उदात्तस्वरितयोः स विक्रमः T.Pr. XIX.1; (2) name given to a grave vowel between a pracaya vowel and an acute or a circumflex vowel: cf. प्रचयपूर्वश्च कें।।ण्डन्यस्य T.Pr.XIX.2; (3) repetition of a word or पद as in the Krama recital of the Veda words; (4) name given to a visarjaniya which has remained intact, as for instance in य: प्राणता निमिषतः; cf. R.Pr. I.5; VI.1; the word विक्रम is sometimes used in the sense of visarjanīya in general; cf. also अनिङ्गयन् विक्रममेषु कुर्यात् R.Pr. XIII.11.

विकान्त name given to a samdhi where the visarga remains intact although it can optionally be changed into a sibilant consonant; e.g. यः ककुभः, यः पञ्च, यो वः शिवतमो रसः। cf. विकान्तसंधिस्तु प्राञ्चतोपथो वेदितन्थो यत्र विसर्गः श्रूयेत R.Pr.IV.11.

चिक्किप्ट a fault in the utterance of a letter when there does not take place the necessary contact with the proper place of the utterance of a word; cf. इन्वो: प्रकृषिणे सर्वतश्चलने थिक्किप्ट नाम दोषो भवति। विक्किप्ट नाम असं- युक्तम् R.Pr.XIV.3.

is विगृहीत shown by separating the com-

bined elements, for instance, the two or more words in a compound or, the base or affix from a word which is a combination of the base (प्रकृति) and the affix (प्रत्ययः); cf. तदेव सूत्रं विगृहीतं व्याख्यानं भवति M.Bh. on I.l. Ahnika 1, Vart. 11, 14; also cf. अवारपाराद् विगृहीतादिष P. IV.2. 93 Vart.1.

विग्रह lit, separation of the two parts of a thing; the term is generally applied to the separation of the constituent words of a compound word; it is described to be of two kinds: (a) शास्त्रीयविग्रह or technical separation; e. g. राजपुरुष: into राजन् ङम् पुरुष सु and (2) लौकिकविग्रह or common or popular separation; e. g. राजपुरूष: into राज्ञ: पुरुष:. also divided into two kinds according to the nature of the constituent words (a) खपदाविग्रह separation by means of the constituent words, e.g. राजहितम् into राज्ञ हितम्;(b) अस्वपद्विग्रह, e.g. राजार्थम् into राज्ञे इदम् ;or e.g. सुमुखीinto शोभनं मुखं अस्या: cf. M.Bh. on P.V.4.7. The compounds whose separation into constituent words cannot be shown by those words (viz. the constituent words) are popularly termed nitvasamāsa. The term नित्यसमास is explained as नित्यः समासो नित्यसमास:। यस्य विग्रहे। नास्ति। M.Bh. on P.II.2.19 Vārt. 4. The upapadasamāsa is described as नित्यसमास. Sometimes especially in some Dyandya compounds each of the two separated words is capable of giving individually the senses of both the words e.g. the words द्यावा and क्षामा of the compound द्यावाक्षामा. The word विम्रह is found used in the Prātiśākhya works in the sense of the separate use of a word as contrasted with the use in a compound; cf. अच्छेति विग्रहे प्छतं भवति R.Pr.VII.1. विप्रह is defined as वृत्त्यर्थावबोधकं वाक्यं विग्रह: in the Siddhantakaumudī.

विश्रहण enclosure or closure (वेष्टन) by the use of the word इति as done in the Krama and other Veda-recitals.

विद्यात immolation; sacrifice; destruction, as applicable to a word or part of a word or a relation of words; cf. अनेकाल्लस्य तदाश्रयत्वाद् वर्णाद्दास्य विद्यातो न भाविष्यति M.Bh. on P. I.1.50 Vārt. 15; cf. also the famous Paribhāṣā संनिपातलक्षणो विधिरनिमित्तं तद्दि- धातस्य Par. Sek. Pari. 85; M.Bh. on P.I.1.24 etc.

विश्वस्त impediment to an operation caused by something preceding on account of its coming in the way; a vyavāya or vyavadhāna or intervention which is not admissible just as the interruption of palatals, linguals, dentals and sibilants excepting ই for the change of न into ण; cf. अञ्चवतं विष्रहे विष्ठकृद्धिः R.Pr. V.25.

विस् krt affix वि (which also becomes nil or zero) applied to a root in the sense of an agent, as observed in Vedic and classical use, as also to the root यज् with उप and roots ending in आ generally in Vedic Literature but sometimes in popular language; cf. विज्ञेष छन्दिस । आती मनिन्कानिव्यनिपश्च । अन्येभ्योपि दस्यन्ते । क्षीलालपाः, ग्रुभंयाः etc. Kāś. on P. III. 2.73, 74, 75.

विचारणा, examination, question or topic or subject for examination; cf. कुत: पुनिरयं विचारणा। M.Bh. on P. I. 1.50 Vart. 1.

विचाल immolation, destruction; cf. वर्णाश्रय: प्रत्ययो वर्णविचालस्यानिमित्तम् । दाक्षिः M.Bh.on P.I.1.39 Vārt. 10; cf. also Par. Sek. on Pari. 85.

विचिकित्सार्थीय the indeclinable नूनम् called विचिकित्सार्थीय in the Nirukta; the word विचिकित्सा is explained as confirmation after deliberation by Durgācārya. cf. भाषायाम् । उभयमन्ब-ध्यायम् । विचिकित्सार्थीयश्च पदपुरणश्च । नूनामिति विचिकित्सार्थीय: Nir. I.5.

विचित्र of various or wonderful kinds beyond our ken or comprehension cf. विचित्रास्तद्भितवृत्तयः M.Bh. on P.II. 4.32 Vart. 7; VI. 1. 99 Vart. 2.

विच्छेद (1) breach or break (in the Samhitāpāṭha); utterance of words separately by breaking their coalescence; cf. पद्विच्छेद; असंहित: V. Pr.I.156; (2) doubling of a consonant technically called यम; cf. अन्त:पदे अपञ्चमः पञ्चमेषु विच्छेदम् V.Pr. IV.163.

चिज्ञयगणिन a Jain grammarian of the seventeenth century who wrote a commentary on the Haimalaghuprakriyā.

विजया name of a commentary on the Laghusabdendusekhara by Sivanārāyaṇa.

विजयानन्द called also विद्यानन्द, a grammar scholar of the Kātantra school who wrote (1) Kātantra-dhātuvṛtti (2) Kātantrottara and (3) Kriyākalāpa.

विज्ञान specific knowledge or understanding; cf. सिद्धं तु धर्मोपदेशने अनवयव-विज्ञानाद्यथा लोकिकवेदिकेषु; M. Bh. on P. VI.1. 84 Vart. 5.

विज्ञेय a matter of special understanding; the phrase अवस्यं चैति द्विज्ञेयम् very frequently occurs in the Mahābhāsya; cf. M.Bh. on P.I.1.1, 3, 5, 22, I.2.47, 48, 64, I.4.23 etc.

विद् krt affix (वि, व् or nil) applied to the roots जन्, सन्, खन्, कम् and गम् and to the root अद् in special cases as seen in Vedic Literature; e.g. अब्जा:, गोधाः, कूपखाः, दिवकाः, etc.

विद्वलं or बिडलेश grandson of रामचन्द्रशेष the author of the प्रक्रियाकीसुदी. He was a Telagu Brāhmana of Āndhra who lived in the beginning of the sixteenth century and wrote a commentary named प्रसाद on the Prakriyā-Kaumudī and two small works अन्ययार्थानिरूपण and पाणिनिस्त्रवृत्ति.

विडच् or बिडच् tad. affix विड applied to the word नि in the sense of depression of the nose. See under बिडच्; cf. P. V.2.32.

विद्यानन्द See विजयानन्द.

विद्यानिवास name of a commentary on Bopadeva's Mugdhabodha.

विद्याविनीद् grandson of Rāmesvarabhatta of Pratisthāna who wrote a grammar of the Prākṣta dialects.

विद्वः प्रबोधिनी name of a commentary on the Sārasvata-prakriyā by a grammarian named Rāma.

विधमेक possessed of different phonetic properties.

विधल् tad. affix विध applied to the words भौरिकि and others in the sense of 'inhabited country'; e.g. भौरिकि- विध:, वैपेयविध:; cf. Kāś. on P. IV. 2.54.

विधा characteristic feature of an activity; cf. संख्याया विधार्थे था। विधा प्रकार: सर्विकेयाविषय एव गृह्यते Kāś. on P. V.3.42.

विधान (1) prescription, statement; cf. लोपे हि (प्रत्यवलक्षण-) विधानम् P.I. 1.62 Vārt. 3; cf. also तत्र बृद्धिविधानम् P. VI. 1.85 Vārt. 16; (2) instrument or cause of an activity; cf. विधिविधानविधिमाजां त्रयाणां सैनिधानं तदन्तविधिमिवति Sīradeva Pari. 13.

विधारण mention of a consonant as intact i.e. without any phonetic coalescence or संधि; the same as স্থাদীনিঘান. The term is used in this sense in the Prātiśākhya works.

विधि (1) a prescriptive rule; cf. तत्र अपूर्वो विधिरस्तु नियमोस्तु इत्यपूर्व एव विधि-भीविष्यति न नियम: M.Bh. on P.I. 4.3; cf. also समर्थ: पदविधि: । विपूर्वाद्धाञः कर्म-साधन इकारः । विधीयते विधिरित M.Bh.on P.II. 1.1; (2) prescription, statement; injunction; cf. अस्ति भावसाधनः । विधानं विधिः । M.Bh. on P. I. 1. 57.

विधिबलीयस्त्व the superior strength of an injunctive rule; the term is very frequently used by grammarians in speaking about] the relative strength of rules; cf. the term लोपानिधिनलीयस्त. M.Bh. on P.VII.2.3.

विधिवास्य an injunctive statement or sentence.

विधेय (1) predicate as constrasted with उद्देश्य; cf.समर्थाधिकारस्य विधेयसामाना- धिकरण्याक्रियमानर्थक: M.Bh. on P.II.1. 1 Vart. 17; (2) that which should be prescribed as contrasted with प्रतिषेष्य; cf. तिङ्च कश्चिद्विधेय: कश्चित् प्रतिषेष्य: M.Bh. on P.I. 2.64 Vart. 9.

विध्यादि the senses headed by विधि as given in the rule विधितमन्त्रणामन्त्रणाधी- एसंप्रश्रप्रार्थनेषु लिङ् P. III. 3.161; cf. विध्यादिषु सप्तमी च Kat. III.1.20; cf. also विध्यादिषु क्रियाथीछिङ् भवति Candra Vyak. I.3. 121.

विध्येकवाक्यता forming one single statement or idea with the prescriptive statement; union with the prescriptive rule so as to form one rule with it. The term is used in connection with प्रतिषेष or prohibitive assertions which have to be explained in combination with the prescriptive sentences or vidhivakyas; cf. निषयाक्यानामपि निषय-विशेषाकाङ्क्षलाद्विष्येकनाक्यतयेकान्वयः Par. Śek. on Pari. 2, 3.

विन tad. affix (विनी) in the sense of possession applied to the words तपस्, सहस्न, ऊर्जस्, माया, मेधा, सज् and words ending in अस्, as also wherever it is seen (बहुलं) in Vedic literature; e.g. तपस्विन, ऊर्जस्विन, मायाविन, साबिन, पयस्विन etc.; cf. P. V. 2.102, 114, 121, 122.

विनत cerebralized, turned into a

cerebral letter ण् or ष्; see the word नित meaning cerebralization or Mūrdhanyabhāva.

विनयविजय a Jain grammarian who has written a gloss on हैमलब्रुपाकिया.

वि स्थादि a class of words headed by विनय to which the taddhita affix इक (ठक्) is applied without any change of sense; cf. विनय एव वैनायेक: । आमयिक: । औपथिक: । Kaś. on P.V.4.34.

विनाम cerebralization; cf. the word नितः; the word was used in ancient grammar works in the sense of णत्व (change of न into ण्); cf. अप्रहणं चन्नुङ्विधिलादेशविनाभेषु क्रकारप्रहणम्; M. Bh. on P.VIII.4.1 Vart. 2.

विनाश disappearance, elision; the word is frequently used in the sense of lopa; cf. एतच नित्येषु शब्देषु नेापपद्यते यस्सतो नाम विनाशः स्यादसतो ना प्रादुर्भीवः M.Bh. on P. I.1.56 Vart.12.

विनि tad. affix विन. See the word विन. विनिग्रहार्थीय meant to cause prohibition or opposition; cf. अह इति च ह इति च विनिग्रहार्थीयौ इदं ह करिप्यति । इदं न करिष्यतीति Nir.I.5.

विनिमत्त caused by different conditions; due to different causes; cf. बहुनह्शांहि ब्राह्मणञ्जलानि विनिमत्तावतौ M. Bh. on P.VII.1.72 Vart. 3.

विनियोग employment separately of different persons or things for different purposes; cf. अहति विनियोगे च P.VIII. 1.61;cf. also अह विनियोगे । विनियोगे नाम द्वयो: पुरुषयोरकस्मिन्कर्मणि एकस्य पुरुषस्य संवन्धः अन्यस्मिन्कर्मणि अपरस्य V.Pr. VI.21.

विनिवर्तक lit. sending away; causing prohibition; cf. विशेषण निवर्तयतीति विनिवर्तकः। त्वथैवति विनिवर्तकाधिकारकावधारकाः T.Pr. XXII.6.

चिन्यय the same as विन्यास; placing or employment of the instrument of sound to touch the various places or sthanas where sound is produced;cf. अनुप्रदानात्संसर्गात् स्थानात् करणविन्य-यात् । जायते वर्णवैद्येष्यं परीमाणाच पञ्चमात् ॥ T. Pr. XXIII.2.

चिपरिणाम change; cf. कार्यविपरिणामाद्वा सिद्धम्। कार्यस्य संप्रत्ययस्य विपरिणाम: कार्यविपरिणाम: M.Bh. on I.1.56 Vārt. 14. The word is very frequently used in connection with a change of the case of a word in a grammar rule which becomes necessary for interpretation; cf. विभक्तिविपरिणामाद्वा सिद्धम् as also अर्थाद्विभक्तिविपरिणामो भवति। M.Bh. on P.I.3.9,12;V.3.60, VI.I. 4, VII.3.50.

विपरीत (1) in the opposite or reverse way; cf. विपरीताचेति वन्तव्यम्। पारावारीण: M.Bh. on P. IV. 2.93 Vārt. 2; (2) change of क into इ, seen sometimes in Vedic Literature when that क is preceded or followed by a palatal letter; e.g. शङ्के into शिङ्के (Rk. Samh. V.2.9) विभृयात् into विभियात्(Rk.Samh. X.X.9) विचृत्त into विचित्त Rg. Veda II.27.16; cf. अनन्तरे तिह्नेपरीतमाहुस्तालब्धे शङ्के विभ्याहिचृत्ताः R.Pr.XIV.17.

चिप्रयेच change in the reverse order; reverse transposition; interversion; cf. the usual expression वर्णविपर्यय.cf. वर्णागमाद भनेदंस: सिंहो वर्णविपर्ययात्। S.K. on P.VI.3.109. The word ब्यत्यय is used in this sense in the Mahābhāṣya; cf. वर्णब्यत्यये कृतेस्तर्कः। हिंसे: सिंहः! M.Bh. on Siva Sūtra 5 Vārt. 15; cf. also Kāś. on P.VI.3.109 and Cāndra Vyākaraņa II.2.48.

विप्रकर्ष distance; standing at a distance; cf. न च कालनक्षत्रयो: संनिकर्षवि-प्रकर्षों स्त: M.Bh. on P.IV.2.3.

विष्रकृष्ट remote; at a distance, with a word or two intervening; cf. संनिकृष्टविष्रकृष्ट्याः संनिकृष्टस्य । given like a Paribhāṣā-Sūtra V.Pr.I.144.

विप्रतिपन्न (1) doubtful; a matter of doubt; cf. विद्याद् विप्रतिपन्नानां पादवृत्ताक्षरै-र्कचाम् R.Pr.XVII.13; (2) perverted; cf. तेम्य एवं विप्रतिपन्नज्ञाद्धिस्यः अध्येतृम्यः इदं शास्त्रमन्त्राचिष्टे M.Bh. on I.1 Ahmika 1. विप्रातिषिद्ध standing in conflict; conflicting; contradictory; cf. परस्परिवर्द्धं विप्रतिषिद्धम् Kāś. on P. II 4. 13.

विप्रतिषेध conflict, opposition; opposition or conflict between two rules of equal strength, which become applicable simultaneously when Panini's dictum विप्रतिषेधे पर कार्यम् applies and the rule mentioned later on, or subsequently, in the Astādhyāyī is allowed to apply; cf. विप्रतिषेषे परं कार्यम् P.I.4.2; cf. also यत्र द्वी प्रसङ्गौ अन्यार्थी एकस्मिन्युगपत् प्रानुतः स जुल्यबलविरोधो विप्रतिषेधः Kāś. on P.I. 4.2; cf. also विप्रतिषेध उत्तरं बलवदलेषि V. Pr. I.159. The dictum of the application of the subsequent rule is adopted only if the conflicting rules are of equal strength; hence, rules which are either nitya, antaranga or apavāda, among which each subsequent one is more powerful than the preceding one and which are all more powerful than the q or the subsequent rule, set aside the पर rule. There is another dictum that when by the dictum about the subsequent rule being more powerful, an earlier rule is set aside by a later rule, earlier rule does not apply again in that instance, barring a few exceptional cases; cf. सक्दतो विप्रतिषधे यद् बाधितं तद् बाधितमेव । पुनःप्रसङ्गविज्ञानात् सिद्धन Par. Sek. Pari. 40, 39.

विप्रयोग use of a word against the warrant of experience, i.e. against what is actually seen; e. g. हश्येत खरुत्रिप विषयोगः । तद्यथा । अश्लीणि मे दर्शनीयानि, पादा मे सुकुमारतराः M. Bh. on P.I.4.21 Vart. 1.

विप्रराजेन्द्र a grammarian who has written पाणिनिस्त्रविवरण, a gloss on the Sūtras of Pāṇini.

विभक्ति lit. division, separation; sepa-

of the base that ration i.e. factor which shows the base separately. The word विभाक्त is generally used in the sense of case affixes; but in Pānini's grammar the term विभाक्त is applied also to personal endings applied to roots to form verbs; cf.विभाक्ते-श्च। सप्तिङो विभक्तिसंज्ञी स्तः S.K. on Pān. The term is also applied to tad affixes which are applied to pronouns, किम् and बहु, ending in the ablative or in the locative case or in other cases on rare occasions. Such affixes are तम् (तसिल्), त्र, (त्रल्), ह, अत्, दा, ऋहिल्, दानीम्, था (थाल्) and थम given in P.V.3.1 to V.3.26.The case affixes are further divided into उपपदविभक्ति affixes and कारकविभावित affixes. For details see P.II.3.1 to 73.

विभक्तिपाद conventional name given to the third pada of the fifth Adhyaya of Paṇini's Astadhyayi, as it begins with the Sutra प्राग्दिशे विभक्तिः P.V.3.1.

विभक्तिमतिरूपक a term applied to such words ending with kṛt affixes as appear similar to words ending with case-affixes; such words have no further case affixes put after them, and hence, they are called by the term 'avyaya'; e.g. कर्तुम्: cf. विभक्तिप्रतिरूपकमञ्चयम् similar to उपसर्ग-विभक्तिस्वरप्रातिरूपकमञ्चयम् त्राताः gaṇasūtra inside the Cādigaṇa P. I.4.57.

विभक्ति बळीयस्त्व the relative superior strength possessed by the कारकवि-भित्त which takes place in supersession of the उपपदिवभित्त when both become applicable at one and the same time; e.g. मुनित्रयं नमस्कृत्य and not मुनित्रयाय नमस्कृत्य; cf. उपपदिवभित्ते कारकविभिन्तिवैळीयसी Par. Sek. Pari. 94.

विभाक्तिस्वरप्रतिरूपक similar in form to a word ending in a case-affix or to a vowel. Such words are looked upon, and are treated as indeclinables; e.g. हाने:, चिरेण, अस्ति, उ, ए etc.; cf. the usual expressions तिङ्न्तप्रतिरूपकमञ्चयम् etc. cf. विभिन्तरवर्ष्प्रतिरूपकाश्च निपाता मवन्ति M. Bh. on P. VIII.3.1; cf. also उपसर्गविभिन्नत्वर्ष्प्रतिरूपकाश्च निपाताः a gaṇasūtra inside the चादिगण mentioned in P.I.4.57.

विभक्त्यर्थ lit. the sense of a case-affix, as also of a personal affix; the term is applied to the Kāraka Prakaraņa or Kāraka chapter or topic in grammar where senses of the विभक्ति affixes are fully discussed and illustrated; cf. विभक्त्यर्थी: a chapter in the Siddhānta-kaumudī of Bhattojī Dīkṣita.

चिभक्त्यर्थनिर्णय a general term given to a chapter on case-affixes as also to treatises discussing the sense and relations of case-affixes. There is a treatise of this name written by Giridhara and another written by Jayaktsna Maunī.

विभक्त्यर्थप्रकारा a work on syntax of words written by a grammarian named Kamalākarabhatta.

चेभक्त्यधेप्रधान an indeclinable, which is generally described as having the sense of a case affix as predominant in it; e.g. तत्र, अधः, नीचः etc.; some indeclinables have the sense of a root viz. the verb-activity as predominant; cf. किंचिद्व्ययं विभक्त्यर्थ-प्रधानं किचित् कियाप्रधानम् M. Bh. on P. I.1.38.

a word, or of arriving at the complete form of a word by putting all the constituent elements of the word such as the base, the affix, the augment, the modification, the accent, etc. one after another and then arriving at the form instead of completing the formation stage

by stage; e. g. in arriving at the form खोन्नी the wording खोन + अ + ई is to be considered as it stands and not खोन + अ = सोन and then सोन + ई. The विभज्यान्वाख्यानपञ्च in connection with the formation of a word corresponds to the पद-संस्कारपञ्च in connection with the formation of a sentence.

विभाग (1) lit. division, splitting; the splitting of a sentence into its'constituent parts viz. the words; the splitting of a word into its constituent parts viz. the base, the affix, the augments and the like; (2) understanding or taking thing separately from a group of two or more; cf.अवस्यं खल्विप विभज्यो-पपदग्रहणं कर्तव्यं यो हि बहुनां विभागस्तदर्थम् । संकाश्यकेम्यश्च पाटलिपुत्रकेम्यश्च माथुरा आभि-रूपतरा:, M. Bh. on P.V.3.57; splitting of a Samhitā text the Vedas into the Pada text: cf. अथादावुत्तरे विभागे हस्वं व्यञ्जनपरः T. Pr. III.1, where विभाग is explained as पदिविभाग by the commentator; cf. also R.Pr.XVII.15; (4) the capacity of the Kārakas (to show the sense); cf. कारकशाक्ति: विभाग: Nyāsa on Kāś.I.2.44.

विभाषा optionally, alternatively; the word is explained by Pāṇini as नवा in the rule न वेति विभाषा (P.I.1.44)in consonance with its derivation from the root भाष् with वि; cf. नेति प्रातिषेधे वेति विकल्पस्तयो; प्रतिषेधविकल्पयो-विभाषात्रेत विजय प्रतिषेधिन समीकृते विजय प्रश्राद्विकल्प: प्रवर्तते. The option (विभाषा) is further divided into three kinds प्राते विभाषा, अप्राते विभाषा and उभयज विभाषा. For details see Mahābhāṣya on P. I.1.44.

विभाषित (1) stated or enjoined optionally; cf. मेध्य: पशुर्विभाषित: । आल्ब्बब्यो नालक्बब्य इति M. Bh. on P. I.1. 44 Vart. 15; cf. also मन्ये धातुर्विभाषित: ।

M. Bh. on P.III.1.27 Vārt.4; (2) roots taking personal affixes of both the Padas.

चिमलकोर्ति a Jain grammarian of the sixteenth century who wrote a short metrical work on the padas of roots, known by the name पदन्यवस्थासूत्रकारिका.

विमलमाति an old grammarian is believed to have written a gloss named भागवृत्ति on Pāṇini's Sntras which the grammarians to Purusottamadeva, Sïradeva and others of the twelfth century refer. Some scholars say that भागवृत्ति was written by but it is not feasible, as there is a Māghakāvya reference to भागश्रति. In books on grammar, especially of the Eastern School in the 11th and the 12th century. there are several quotations from the Bhagavitti. See भागवृत्ति.

विमलसरस्वती a grammarian who wrote a small grammar work named रूपमाला.

चिमुक्तादि a class of words headed by the word विमुक्त to which the taddhita affix अ (अण्) is added in the sense of 'possessed of', provided the word so formed, denotes a chapter or a lesson of a sacred work; cf.विमुक्तशब्दोरिमन्नस्ति वैमुक्तकोध्यायः अनुवाको ना । देवासुर: । Kāś. on P. V. 2.61.

विमोश्न liberation of the last letter (especially a class consonant) of a word from phonetic modifications by coalescence with the initial letter of the following word, or liberation of modification of a consonant or vowel standing at the end of a verse or sometimes even in the middle of a verse; e.g. तत् ने। भित्र:, सम् यौमि, संमधुमतीमधुमतीभिः पृच्यन्ताम गुक्तं दुदुहे अहयः; cf. V. Pr.I.90,91.

निराग omission of a consonant, sometimes when it is preceded and also followed by another consonant, as if it were squeezed between the two; this is no doubt looked upon as a fault; e.g. the omission of the consonant द in उपमा षट्द्रा द्वा uttered as उपमा षट् वा हा; cf.अन्योन्येन व्यञ्जनानां विरागः: R. Pr.XIV where Uvvata explains विराग as लोप.

विराम an ancient term used in the Prātiśākhya works for a stop or pause in general at the end of a word, or at the end of the first member of a compound, which is shown split up in the Padapātha, or inside a word, or at the end of a word, or at the end of a vowel when it is followed by another vowel. The duration of this virama is different in different circumstances; but sometimes under the same circumstances, it is describthe different ed differently in Prātiśākhyas. Generally, there is no pause between two consonants as also between a vowel and a consonant preceding or following it. The Taittirīya Prātiśākhya has four kinds of विराम (a) ऋग्विराम,pause at the end of a foot or a verse of duration equal to three matras or moras, (b) पदविराम pause between two words of duration equal two mātrās; e. g. इषे त्वा ऊर्जे त्वा, (c) pause between two words the preceding one of which ends in a vowel and the following begins with a vowel, the vowels not euphonically combined; pause has a duration of one matra e,g. स इधान:, त एनम्, (d) pause between two vowels inside a word which is a rare occurrence; this has a duration of half a matra; e.g. प्रउगम्, तितद्र:: cf. ऋग्विराम: पदविरामो विवृत्तिविरामः समानपद्विवृत्तिविरामस्त्रिमात्रो | द्विमात्र एकमात्रोधंमात्र इत्यानुपूर्व्यण T. Pr. XXII. 13. The word विवृत्ति is explained as स्वरयोरसंधि:. The vivrttivirāma is further divided वत्सानुसृति which has the preceding vowel short and the succeeding long, वत्सानुसारिणी which has the preceding vowel a long one and the succeeding vowel a short one, पाकवर्ती which has both the vowels short, and पिपोलिका which has got both the vowels long. This fourfold division is given in the Siksa where their duration is given as one matra, one matra, three-fourths of a matra and one-fourth of a mātrā respectively. The duration between the two words of a compound word when split up in the पदपाठ is also equal to one mātrā; cf. R.Pr.I.16. The word विराम occurs in Pānini's rule विसमोऽ वसानम् P.I. 4.110 where commentators have explained it as absence; cf. वर्णानामभावोवसानसंज्ञः स्यात् S.K.on P. 1 4.110; cf. also विरातीविराम: । विरम्येत अनेन इति वा विराम: Kāś. on P.I.4.110. According to Kāsikā even in the Samhita text, there is a duration of half a mātrā between the various phonetic elements, even between two consonants or between a vowel and a consonant, which, however, is quite imperceptible; cf. परो यः संनिकर्षो वर्णानां अर्धमात्राकालन्यवधानं संहितासंज्ञो भवति Kāś. on P. I.4.109, cf. also विरामे मात्रा R.T.35; cf. also R.Pr.I.16 and 17. For details see Mahābhāṣya on P. I. 4.109 and I,4.110.

विरोसच् tad. affix विरोस or बिरोस applied to the word नि in the sense of flatness of nose. See बिरोस above; cf. P. V. 2.32..

विरोध opposition or conflict between two rules where, the rule which is subsequently mentioned is regarded as stronger and given preference to, as far as its application is concerned; cf. तुल्यवलयोविंगोषो विप्रतिषेधः । विप्रतिषेधं परं कार्यम् P. I.4.2; (2) contradiction where one thing prevents another; cf. सर्वनामस्थाने इति अनुवर्तमानमिष विरोधादिह न संवध्यते Kāś.on P.VII.1,86.

विलम्बत a kind of tone where the interval between the utterance of two letters as also the time required for the utterance of a letter is comparatively longer than in the other two kinds, viz. द्वृत and मध्य; cf. ये हि दुतायां वृत्तो वर्णाः त्रिभागाधिकास्त मध्यमायाम्, ये मध्यमायां वर्णास्त्रिभागाधिकास्त विलम्बतायाम् M. Bh. on P.I.1.70; cf. also द्वृतविलम्बतयाश्चानुपदेशात् P. I.1.69 Vārt. 11.

विलम्बता बृत्ति retarding or slow manner of speech in which the letters are uttered quite distinctly; this kind of speech is followed by the preceptor while teaching Veda to his pupils; cf. अभ्यासाथें द्वतां श्रांत प्रयोगायें तु मध्यमाम् । शिष्याणामुपदेशायें कुयांद् वृत्तिं विलम्बताम् R. Pr. XIII. 19. cf. also T. Pr. XXIII. 24. See विलम्बित above.

বিভাষ name of a commentary by Jayakṛṣṇa Maunī on the Madhya-siddhānta Kaumudī of Varadarāja.

विलिङ्ग (1) a substantive which is declined in all the three genders of. Hemacandra III. 1.142; (2) of a different gender (although in the same case); of. विलिङ्ग हि भवान लोके निर्देश करोति M.Bh. on P. I. 1.44 Vart 5.

विले। प the same as लोप which see above. The term विलोप was possibly in use before Pāṇini's time; cf. उदात्तपूर्वे नियतस्वरोदय परो विलोपोऽनियतो यदावरः R. Pr. XI. 26; cf. also विलोपो विनाशः Uvvaṭa on R. Pr. XI. 28,

विलोम reverse, in the opposite way; the same as प्रतिलोम which see above.

विवक्षा intention or desire, generally of the speaker with regard to the sense to be conveyed by his words; the words वक्तुर्विवक्षा are often used by grammarians in this sense; cf. विवक्षात: कारकाणि (Paribhāṣā) cf. also कथम्। विवक्षात: 1 M. Bh. on P. II. 1.66-67, I.2.64 Vārt. 53, IV. \$1.3; cf. also विवक्षाधीना शब्दब्युत्पत्तिः Durgh. Vr. II.2.8; cf. also इतिकरणो विवक्षार्थः Kāś. on P. II. 2.27, IV. 2.21, IV. 2.55, 57, etc.

विवरण critical comment; a name given by a writer of commentary works to a critical commentary work written by him; e.g. काशि-काविवरणपञ्जिका (न्यास) by Jinendra-buddhi, भाष्यप्रदीपविवरण (उद्योत) by Nāgeśa, as also लघुशब्देन्दुशेखरविवरण by Bhāskaraśastrī Abhyankar.

विवर्तन transformation; the word is generally used in the sense of transformation of the Padapātha into the Samhitāpātha.

विवार name given to an external effort in the production of a sound when the vocal chords of the glottis or larynx are extended; cf. कण्ठविलस्य विकास: विवार: Uddyota on M. Bh. I. 1.9. cf. also विवरणं कण्ठस्य विस्तरणम् । स एव विवाराख्यः बाह्यः प्रयत्नः । तास्मन्सित श्वासो नाम बाह्यः प्रयत्नः । तद्ध्वनिसंसर्गादघेषो नाम बाह्यः प्रयत्नो जायते इति शिक्षायां स्मर्यते Bhāṣya on T. Pr. II. 5.

विविभाक्ति possessed of a different caseaffix; cf. एवमपि विविभक्तीनां न प्राप्नोति। समर्थात् समर्थे पदात् पदे इति M. Bh. on P. II. 1.1. Vārt 19; cf. also M. Bh. on P. I. 1.27, VI. 4.1; VII. 2.82.

विनृत name given to an internal effort (as contrasted with the exter-

nal effort named विवार) when the tip, middle, or root of the tongue which is instrumental in producing a sound, is kept apart from the place or sthāna of the production of the sound; cf. तत्रोत्पत्तः प्राग्यदा जिह्नाग्रोपाग्रमध्यम्लानि तत्तद्वणाँत्पत्तिस्थानानां तास्वादीनां दूरतः वर्तन्ते तदा विवृतता. Tattvabodhinī on S. K. on P.I.1.9.

विवृतकण्ठ produced by fully extending the chords of the throat. The first and the second class-consonants are described as विवृतकण्ठ; cf. तत्र वर्गाणां प्रथमद्वितीया विवृतकण्ठाः श्वासानुप्रदाना अवोषा; M. Bh. on P. I. 1.9. Vart. 2.

विवृततर possessed of the internal effort viz. विवृत which is specially strengthened. The diphthongs have got at the time of their production the internal effort विवृत specially strengthened; cf. यदत्रावर्ण, विवृततरं तदन्यस्मादवर्णात् M. Bh. on Siva Sūtra 3,4 Vārt. 10.

विवृत्त separated, disjoined; the word is used in connection with the separated elements of a euphonic combination; the words विक्षिप्त, अनेकीभृत and पृथग्भृत are used in the same sense.

विश्वात्ते (1) separation of the two vowels which were euphonically combined into one: the hiatus or position of two vowels near each other; cf. विवृत्तिः स्वरयोरसंधिः; (2) the interval between two placed near each other; cf. स्वरयो-रनन्तरयोरन्तरं विवृत्तिः V. Pr. I. 119; cf. also संहितायां यत्स्वरयारन्तरं तदिवृत्तिसंज्ञं स्यात Uvvata on R. Pr. II. 1. This interval is one matra according Taittirīya Pratisakhya, it is only half-a-mātrā according to the Rktantra and the Rk-Prātisākhya; cf. T. Pr. XXII. 13; R. T. 35. See faria.

विशयवत् doubtful; possessed of a doubt about itself; cf. विशयवत्या हि वृत्तयो भवन्ति। यथार्थे विभक्तीः संनमयेत्। प्रत्तम्। अवत्तम्। Nir.II.1.

বিহিছে (1) lit. specific; qualified by, characterized by: cf. ক্লন নাইবাহাট-নান্স; P. II.1.60; cf. also মানিপবি-ক্সহণ ভিন্নবিহিছেংবাণি সহ্লদ্ Par. Sek. Pari.71; (2) different; cf. বিহাছ-ভিন্নানা দিন্নভিন্নানা হাজ্বানা Kāś. on P.II. 4.7.

विशेष specific nature causing a difference; difference; specific feature; cf. सामान्यप्रहणे विशेषानतिदेश:(Paribhāṣā) cf. also यस्तु प्रयुङ्क्ते कुशले विशेषे etc. M. Bh. in Ahmika 1; cf. also कियावाचकमाल्यातमुपसर्गी विशेषद्वत् Uvvaṭa on V.Pr.VIII.50.

विशेषक determining; determinant; cf. अस्यत्र विशेष: । राजा विशेषक: प्रयुज्यते तेन विशिष्टस्यानयनं भवति; M. Bh. on P.II. 2.6; cf. अवयवे कृतं लिङ्गं समुदायस्य विशेषकं भवति; M.Bh.on P.I.3.62 Vart.5.

विशेषण attribute; adjective; any word which qualifies another; hence, subordinate; cf. विशेषणानां चाजाते:। जातिर्यद्विशेषणम्, आहोस्वित् जातेर्यानि विशेषणानि । M.Bh. on P.I.2.52.

विशेषणसमास (1) a tatpuruṣa compound of the type of Mayūravyaṁsakādi where both the words which are compounded together are adjectival; (2) a karmadhāraya compound where the second member is an adjective; a determinative compound; cf. गमनं च यशिरंच गमनिरामिति विशेषणसमासोयम् Kāś. on P.VI.2.6.

विशेषप्रतिपत्ति a clear understanding, or a determined sense in a place of doubt; cf. ज्याख्यानतो विशेषप्रतिपत्तिनीहि संदेहादलक्षणम् Par. Śek. Pari. 1; also M.Bh. in Āhbika 1.

विशेषविहित specifically prescribed, as contrasted with prescribed in general which is set aside; cf. सामान्य-

बिहितस्य विशेर्षार्वाहतेन वाय:; M.Bh. on P. II.1.24; cf. also M.Bh. on P.III. 1.94 Vārt.10, III. 2.77 etc.

विशेष्ण substantive, as opposed to विशेषण adjective or qualifying; cf. भदकं विशेषणम्, भेद्यं विशेष्यम् Kās. on P. II 1.57; cf. also विशेषणविशेष्यमावो विवक्षानिबन्धन: Kās. on P. II.1.36.

विश्रम्म relaxation, a characteristic of the grave accent, as contrasted with आयाम which characterizes the acute accent; cf. उदात्तश्चानुदात्त्रश्च स्विरतश्च त्रयः स्वराः । आयामिविश्रम्माञ्चेपस्त उच्यन्ते ऽ क्षराश्रयाः । विश्रम्भः अश्वागमनं गात्राणाम् Uvvaṭa on R.Pr.III.1.विश्रम्म is the same as अन्ववसर्गं which is explained in the Mahābhāṣya as अन्ववसर्गा गात्राणां शिथिखता. M. Bh. on. P. I.2.29,30.

विश्रान्तविद्याघर name of a grammar work of a general type which once occupied a prominent position and was studied as a text book of grammar, representing an independent system. The work is referred to by Hemacandra and Haribhadra. It is attributed to Vāmana who may be the same as one of the joint writers of the Kāśikāvrtti. In that case the date of the work is the 7th century A. D.;cf. the popular verse परंत्र पाणिनी-यज्ञाः केन्द्रिकालापकोविदाः । एके विश्रान्तविद्याः स्युरन्ये संक्षितसारकाः quoted in Vol.VII p. 388 Vyākaraņa Mahābhāsya D.E. Society's edition.

विश्लेष separation of vowels that are in coalescence; showing separately the two vowels that are combined together in the Samhitā Text. The term is contrasted with प्रश्लेष which is the same as एकादेश in the terminology of Pānini.

विश्वकर्मशास्त्री name of a grammarian who wrote a commentary सद्प्रक्रियान्याकृति on the Prakriyā-kaumudī.

বিশ্বনাথব্টিভ্রমন্ত a well-known grammarian of the nineteenth century who wrote several commentary works of which the commentaries on the two Sekharas of Nāgesa are well-known to scholars.

বিপ্ৰক্ষ a grammarian of the sixteenth century who has written a small grammar treatise called বিশ্বক্ষনিৰ্দ্ধ

विश्वेश्वरतीथं a grammarian who has written a gloss on the Siddhanta-kaumudi.

विषमण्ड्याख्या or विषमी (1) a critical commentary on Nāgeśa's Laghu-śabdenduśekhara written by Rāghavendrācārya Gajendragadkar of Satara who lived in the first half of the nineteenth century and who has also written a gloss named त्रियमा on the Paribhāṣenduśekhara; (2) name of a commentary on Nageśa's Paribhāṣenduśekhara by Cidrūpāśraya; (3) name of a commentary on Sīradeva's Paribhāṣāvītti.

विषमरागता incorrect nasalization, mentioned as a fault of pronunciation; cf. संद्युता विषमरागता च। R. Pr. XIV. 4.

विषय domain; province; cf. प्रकल्प चापवाद्विषयं तत उत्सर्गोभिनिविश्रते । Par. Sek. Pari. 63.

विषयता being a subject of discussion of; coming under the domain of, applicability; the meaning of विश्वयसमिं which is similar to विवक्षा.

विषयाविषायभाव relation between the object and the subject; cf. प्रतिलक्षं लक्षणभेदादस्ति विषयविषयीयभावः Kaiyata on P. VI. 4. 104 Vart. 2.

विषयसप्तमी locative case denoting the domain or province of a particular suffix or a substitute or the like, which could be actually applied later on; this विशयसमी is contrast-

ed with परसतमी when the thing mentioned in the locative case is required to be present in front; cf. असति पौर्वापर्ये विषयसतमी विज्ञास्यते M. Bh. on P. II. 4.35; cf. also आर्ध-धातुके इति विषयसतमी Kāś. on P. II. 4.35; cf. also M. Bh. on P. III. 1.26 and IV. 1.90.

विषयार्थ meant for showing the province or domain of the application of a particular rule; cf. तत्रप्रहणं (in तत्रोपपदं सतमीस्थम्) विषयार्थम् M. Bh. on P. III. 1.92 Vart.6.

ing to the famous Śeṣa family of grammarians, who has written a small treatise on Paribhāṣās or maxims of interpretation which he has named প্রিমান্যকার.

विष्णुभद्ध (विष्णुशास्त्री भट) a scholar of grammar of the latter half of the nineteenth century who has written learned commentaries on the works of Nagesa Bhatta, two of which viz. चिचन्दिका and विष्णुभद्दी are well known to scholars.

विष्णुमही name given to the commentary on the Paribhāṣenduśekhara written by Viṣṇubhaṭṭa. See विष्णु-भृद्ध above.

विष्णुमित्र a Vedic scholar who wrote a gloss on the Rk-Prātisākhya which is known as पाईदब्याख्या.

विष्णुमिश्र a scholar of the Supadma system of grammar who has written a commentary named मकरन्द on the सुपद्मन्याकरण and also a commentary on the सुपद्मसमाससंग्रह.

विसर्ग aspiration, leaving off the breath generally at the completion of the utterance of a word when there is a pause; the term विसर्जनीय was in use in ancient times. Although not mentioned in his alphabet by Pāṇini, this phonetic element, visarga, is looked

upon as a letter; it is mentioned as one of the letters in the Siksā and the Prātisākhya works and Patañjali has advised its inclusion in the alphabet. As visarga cannot be found in use independently of another letter (which is any vowel after which it occurs) it is called अयोगनाह.

विसर्जनीय same as विसर्ग which see above; cf. विस्रुच्येत पुनर्वर्णेनं संवध्यते इति विसर्गः; Durgasimha on Kat. I. 1. 16. The term विस्रृष्ट is also used in the same sense. The visar-janīya has the same position (स्थान) in the mouth as the vowel after which it occurs. It is a glottal sound; the Rk-Prātiśākhya says that some scholars describe visar-janīya as a chest sound; cf. कण्ठयोकार: प्रथमपञ्चमी च द्वावूष्माणी केविदेतावुरस्थी। R. Pr. I 18; cf. also उरिस विसर्जनीयों चा R. T. 3.

विस्ष्ट the same as Visarjanīya or Visarga, which see above.

विस्थान belonging to a position of utterance (स्थान) other than the one assigned, or referred to; cf. विस्थान स्पर्श उदये मकार; R. Pr. IV. 3.

विस्पष्ट clear and correct; the term is used in connection with the pronunciation of Vedic words; cf. यथो एतत् । अविस्परार्थी भवन्तीति Nir. I. 16.

विस्पष्टादि a class of words headed by the word विस्पष्ट which retain their own accents in a compound when they are the first members of a compound, provided that any word of quality is the second member; e. g. विस्पष्टकटुकम् । ज्यक्तलवणम् where the words विस्पष्ट and ज्यक्त are used in the sense of clear, referring to the different tastes; cf. Kāś. on P. VI. 2. 24. incorrect accent, which is looked upon as a fault of pronunciation.

विहार expansion of the position (ध्यान) and the means of utterance (करण) of a sound beyond the necessary extent, which produces a fault of pronunciation, called न्यास; cf. विहारसहारयोज्यांसपीडने । स्थानकरणयोविंहारे विस्तारे न्यासो नाम देखो जायते Uvvata on R. Pr. XIV 2.

बिहित prescribed by a rule; that for which a vidhi or injunction has been laid down. The word is very frequently used by grammarians with respect to an affix prescribed after a base.

विदित्तिवेशेषण an adjectival word generally in a different case from that of the word to which it is applied as an adjective, and hence, translated as 'prescribed after' and not as 'belonging to' cf. विदित्तिशेषणं घातुम्रहणम्। धातोयों विदित्त इति। M. Bh. on P. I. 1.5 Vart 3; cf. also M. Bh. on II.4. 74. Vart 1.

वीप्सा complete application to all the different parts; comprehensive inclusion of every part or unit; desire to occupy completely; cf. ब्याप्तिविदेशविषया प्रयोक्तुरिच्छा विष्सा । नानावाचिनामधिकरणानां कियागुणाभ्यां युगपत्त्रयोक्तुर्व्याप्तुभिच्छा नानाभृतार्थवाचिनां बद्धानां यान्य-धिकरणानि वाच्यानि तेषां कियागुणाभ्यां युगपत्त्रयोक्तुः विकरणानि वाच्यानि तेषां कियागुणाभ्यां युगपत्त्रयोक्तुः वाच्यानि तेषां वाच्यानि तेषां वाच्यानि तेषां वाच्यानि तेषां वाच्यानि तेषां वाच्यानि वाच्यानि तेषां वाच्यानि व

ৰ general term for the augment ৰুক্ and the affixes ৰুক্, ৰুন্, ৰুস্ and ৰুন্. After the indicatory letter has disappeared the remnant ৰ of the affixes and not of the augment, is always changed into অক; cf. যুগা-P. VII.1.1 चुक् (1) augment च added (a) to the word भू after it, when the tad. affix ढक् (एय) in the sense of अपत्य is affixed to it; cf. भुवा चुक् च े. IV. 1.125; (b) to the root भू before an affix beginning with a vowel in the perfect and the aorist tenses; e.g. वभूब, अभूबन् etc.; cf. P. VI. 4.88; (c) to the root भू in the Perfect third pers. sing.; e.g. सम्ब, P.VII.4.74; (2) tad. affix अक applied to the word कन्या as seen in use in the Bannu (वर्णु) district; e.g. कान्यकम्, cf. P.IV.2.103.

बुच् tad. affix अक applied optionally with the affixes ঘ and হল to the preposition 39 when the whole word is used as the name of a man e.g. उपक:; cf. Kāś. on P. V. 3.80. बुज् (1) tad. affix अक causing vrddhi to the vowel of the first syllable of that word to which it is added, as prescribed, (a) to the words denoting an offspring as also to the words বস্ত্ৰ, বন্দু etc. in the sense of 'a group'; e.g. औपगवकम् , ओष्ट्रकम् , कैदारकम् etc.; cf. P.IV.2.39, 40; (b) to the words राजन्य and others in the sense of 'inhabited country'; e.g. राजन्यक: देवनायकः etc., cf. P. IV.2.53, (c) to the words headed by अरीहण such as द्ववण, खदिर, भेत्रायण, काशकृत्स्न etc. in the quadruple senses; e. g. आरीहणकम्, द्रीवणकम्, cf. P. IV.2.80, (d) to the word খন্ব meaning a desert, to words with यु or र for their penultimate, to words ending in प्रस्थ, पुर and वह as also to words headed by धूम, नगर, अरण्य, कुरु, युगन्बर etc., under certain conditions in the miscellaneous senses; e.g. सांकाश्यकः, पाटालिपुत्रकः, माकन्दकः, आङ्गकः, वाङ्गकः, घामकः, नागरकः, आरण्यकः etc.; cf. P. IV.2.121-130,134,135, 136; (e) to the words शरद्, आध्युजी, ग्रीब्म, वसन्त, संवत्सर,आग्रहायणी and others

in the specific senses given; cf. P. IV. 3.27, 45, 46, 49, 50; (f) to words denoting descendence or spiritual relation, words meaning families and warrior clans, words ব্রুন্তান্ত and others, words meaning clans, and students learning a specific Vedic branch in specific senses prescribed; e. g. आचार्यक, मातामहक, ग्लै।चुकायनक, कालालक, काटक, कालापक etc.; cf. P. IV. 3.77, 99, 118, 126; (g) to the words হানক, ভড়, उमा and ऊगा in the specially given senses; e.g. शाकल:, संव:, ओप्ट्क:, ओमम् आर्णम्, cf.P.IV.3.188,157,158; (h) to words with य as the penultimate, and a long vowel preceding the last one, to words in the dvandva compound, and to the words मनोज्ञ, कल्याण and others in the sense 'nature' or 'profession';e.g. रामणीयकम् गोंपालपशुपालिका, गार्गिका, काठिका etc ;cf. P. V.1.132,133, 134; (2) krt affix अक added to the roots निन्द् हिंम् and others, and to the roots द्व and कुश् with a prefix before, in the sense of a habituated, professional or skilled agent; e.g. निन्दक:, परिक्षेपक:, अनुयक:, परिदेवक:, आक्रीशक:; etc. cf. P.III.2. 146, 147.

वुन (1) krt.affix अक added to the roots पु, स, and द in the sense of 'a skilled agent' and to any root in the sense of 'an agent who is blessed'; प्रवकः, सरकः, लवकः, (meaning जीवतात्) नन्दकः, (meaning नन्दतात्); cf. P. III. 1. 149, . 150; (2) tad. affix अक added to(a) the words ऋम and others in the sense of 'a student of '; e.g. 森中報:, पदकः शिक्षकः मीमांसकः; cf. P. IV.2.61; (b) the words পুরাল্ল, অপ্যাল্ল etc. as also the words पथिन and अमाबास्या in the sense of 'produced in'; e.g. पुर्व ,पन्थक, अमावास्यक; cf. P. IV.3. 28, 29, 30; (c) the words कलापि, अश्वत्थ, यव and बुस in the sense of 'debt paid at the time of', the words वासुदेव and अर्जुन in the sense of 'devoted to', and the dvandva compounds when the words so formed mean either 'enmity' or 'nuptial tics';e.g. कलापकम् (ऋणम्), यवकम् (ऋणम्) वासुदेवकः, अर्जुनकः, काकोऌकिका, कुत्सक्-शिकिका; cf.P.IV.3.48, 98,125; (d) the words गोषद, इषेत्व etc. in the sense of 'containing' or 'possessing', and the word पार्थन in the sense of 'expert' e.g. इषेत्वक:, पथक:: cf. P.V.2.62, 63; and (e) the words पाद and शत preceded by a numeral, in the sense of वांप्सा, as also in the senses of दण्ड (fine) and व्यवसर्ग when those words are preceded by a numeral; e.g. द्विपदिकां (ददाति), द्विशतिकां (ददाति), द्विपदिकां दाण्डित:: cf. Kāś. on P. V.4.1 and 2.

वृत्त a word signifying the end of a particular group of words; the word frequently occurs in the Dhātupātha of Pāṇini but not necessarily at the end of each class or group therein; e.g. हुआशि गतिवृद्धयोः। वृत्। अयं वदातिश्र उदाती परसीभाषों। Dhātupātha at the end of the First Conjugation. Similarly वृत् is used at the end of the fourth, fifth, and sixth conjugations.

चृतादि a class of roots headed by the root वृत् which take optionally the Parasmaipada affixes when the vikarana स्य of the future tense and the conditional mood, or the desiderative vikarana सन् is added to them; e.g. वस्त्रीत, विविध्यत; अवर्त्यत, अवर्तिस्यत; विवृत्सित, विवर्तिषत cf. Kāś. on P.I. 3.92; cf.also P. VII. 2.59.

वृत्त (1) arrived at or accomplished, as a result of वृत्ति which means a further grammatical formation from a noun or a verb; resultant from a verti; cf. यावता कामचारो बृत्तस्य ये िञ्जसंस्थे ते अतिदेश्येत न पुनः प्राम्वृत्तेर्थे M. Bh. on P.I.2.51; cf. also युक्तं

पुनर्यद् वृत्तनिमित्तको नाम अनुबन्धः स्यात्; (2) employment, the same as प्रयोग, cf. वृत्ताद्वा। वृत्तं प्रयोग:। Pradipa on P. I. 3.9; (3) behaviour, treatment; cf. नकारस्योध्मवद् वृत्तं R. Pr. X.13; (4) manner of Veda writing, metrical form, metre; cf. तद् वृत्तं प्राहुश्छन्दसाम् R. Pr. XVII.22.

ब्रांत (1) treatment, practice of pronunciation; (2) conversion of one phonetic element into another; cf. R.Pr.I.95;(3) position of the padas or words as they stand in the Samhita text, the word is often seen used in this way in the compound word पदवृत्ति; आन्पदा: पदवृत्तय: R.Pr. IV.17; (4) modes of recital of the Vedic text which are described to be three दूत, मध्य and विलम्बित based upon the time of the interval and the pronunciation which differs in each one; cf. M. Bh. on P. I.4. 109, Vart. 4; also I.1.69 Vart. 11; (5) nature; cf. गुर्वक्षराणां गुरुवृत्ति सर्वम् R.Pr.XVIII.33; (6) interpretation of a word: (7) verbal or nominal form of a root; cf. अर्थानित्य; परीक्षेत केनचिद् वृत्तिसामान्यन Nir. II.1; (8)mode or treatment followed by a scientific treatise; cf. का पुनवृत्ति: । वृत्तिः शास्त्रप्रवृत्तिः । M.Bh. in Ahnika 1 on वृत्तिसमवायार्थे उपदेश: Vārtttika 10; (9) manner of interpretation with the literal sense of the constituents present or absent, described usually as two-fold जहत्स्वार्थी and अजहत्स्वार्थी, but with a third kind added by grammarians viz. जहदजहत्स्वार्थाः (10) a compound word giving an aggregate different from the exact literal sense of the constituent words: there are mentioned five vrittis of this kind; cf. परार्थाभिधानं वृत्ति:। कृत्तद्धि-तसमासैकदेशधातुरूपाः पञ्च वृत्तयः । वृत्यर्था-वबोधकं वाक्यं विग्रह: S. K. at the end of the Ekasesaprakarana; (11)

of a interpretation collection statements; the word was originally applied to glosses or comments on the ancient works like the Sūtra works, in which the interpretation of the text was given with examples and counterexamples where necessary; cf. वृत्ती भाष्ये तथा नामघातुपारायणादिषु; introductory stanza in the Kāśīkā. Later on, when many commentary works were written, the word बृति was differentiated from भाष्य, वार्तिक, टीका, चार्णि, निर्युक्ति, दिप्पणी, पाञ्जिका and others, and made applicable to commentary works concerned with the explanation of the rules with examples and counter-examples and such statements or arguments as were necessary for the explanation of the rules or the examples and counter examples. In the Vyākarana-Sastra the word occurs almost exclusively used for the learned Vrtti on Pāṇīni-sūtras by Vāmana and Tayaditya which was given the name Kāśikā Vrtti; cf. तथा च वृत्तिकृत् often occurring in works on Pāṇini's grammar.

वृत्तिग्रन्थ commentary works of the type of Vitti, which see above; cf. तथा च वृत्तिग्रन्थेषूपलम्यते.

वृत्तिचन्द्रिका name of a grammar work written by a grammarian Kāśinātha who also is believed to have written वर्णविवेकचन्द्रिका and वैयाकरणसर्वस्व.

वृत्तित्रयवार्तिक a very short work in verse-form explaining in a very general manner the nature of Sūtras and Vārttikas; the work is anonymous.

वृत्तिदीपिका a treatise on the different ways in which the meaning is conveyed by words according to the conventions of grammarians, written by a grammarian Kṛṣṇa-bhatta surnamed Maunī.

वृत्तिपक्ष the alternative method of speaking by the use of compound words as contrasted with simple words; both the methods are observed in use among the people; cf. इह द्वी पक्षा बृत्तिपक्षश्चावृत्तिपक्षश्च । स्वभाव-तश्चेतद् भवति वाक्यं च समासश्च । M.Bh.on P.II.1.1,II.1.51, III.1.7,IV.1.82.

वृत्तिपरिगणन a definite enumeration of words used in a specific sense (as contrasted with वार्तपरिगणन) which means a definite enumeration of the senses in which an operation, such as a compound-formation or so, takes place; cf. अथतिस्मन्सित अनिभाने यदि वृत्तिपरिगणनं कियते, वर्तिपरिगणनमिप कर्तन्थम्; cf. M. Bh. on P. II. 2.24 Vārt. 16.

मृतिसंग्रह name of a gloss on Pāṇini's Aṣṭādhyāyī written bỳ Rāmacandra.

वृत्तिसमवाय serial arrangement of letters in a specific way (as for instance in the Māhesvara Sūtras) for the sake of grammatical functions; cf. वृत्तिसमनायार्थ उपदेश: । वृत्तिः शास्त्रप्रवृत्तिः । समवायो वर्णानामानुशूब्येण सानवेश: M. Bh. on Ähnika 1.

वृत्तिसमुद्देश name given to the last of the fourteen sections of the third chapter of Bhartihari's Vākyapadīya (viz. the संकीर्णकाण्ड) in which the taddhita affixes and their interpretations are discussed.

चृत्तिसूत्र a rule forming the basis of a vṛtti, i. e. a rule on which glosses are written, as contrasted with बार्तिकसूत्र or बार्तिक a pithy Sūtralike statement composed as an addition or a modification of the original Sūtra; cf. केचित्ताव-दाहुर्येद् वृत्तिसूत्रे इति । संख्ययाब्ययासन्नादूराधिकसंख्या; संख्येये (P. II. 2.25) इति । M. Bh. on P. II. 2. 24.

बद्ध (1) a term used in Pāninis grammar for such words or nouns (प्रातिपदिक) which have for their first vowel a vrddhi vowel, i. e. either आ or ए or ओ; e.g. शाला, माला etc.; cf. वृद्धिर्यस्य अचामादिस्तद् वृद्धम्; (2) a term applied to the eight pronouns headed by त्यत् for purposes of the addition of tad. affixes prescribed for the Vrddha words, such as ভ by বুৱাল্ড: P. IV.2.114; (3) a term applied to words having ए or ओ as the first vowel in them. provided such words denote districts of Eastern India, e. g. गोनर्द, भोजकट etc. cf. एङ् प्राचां देशे, P.I.1.73, 74 and 75; (4) a term used in the Pratisakhya works for a protracted vowel (प्द्वत) which has three mātrās; cf. तिस्रो वृद्धम् R. T.44.

ষ্টুক্কি (1) a technical term used by Pāṇini to denote the vowels আ, ট্ৰ and औ; a vowel belonging to the third grade out of the three grades of vowels which are known as zero, normal and long grades; cf. বৃদ্ধিবাইন P I. 1.1; (2) lengthening completely of a vowel which is called ভুৱি in grammar; the term is used in the Rk Tantra Prātiśākhya in this sense.

वृद्धिनिमित्त lit. cause of Vṛddhi (वृद्धेनिंभित्तम्) such as the employment of the indicatory letter ज् or ण् in an affix or the lettter ज् in tad.affixes; the term is, however, found used in the sense of having in it a cause of Vṛddhi, i.e. an indicatory letter ज्, ण् or क्.; cf. वृद्धिनिमित्तस्य च तद्धितस्यारक्तिकारे P. VI. 3.39. cf. वृद्धिनिमित्तं यश्मिन्स वृद्धिनिमित्तः M. Bh. on P. I.1.1.

नृद्धिपाद name given to the first pāda of Pāṇini's Aṣṭādhyayī by grammarians, as the beginning of the pāda is made by the Sūtra वृद्धिरादेच्. चृषन (वृषा), a term used in ancient grammar works for a word of the masculine gender as contrasted with योषा.

चुषादि a class of words headed by the word वृत्र which have their initial vowel accented acute; cf. Kāś. on P. VI.1.203.

वृष्णयण् tad. affix अण् prescribed by the sutra ऋष्यन्धकवृष्णिकुरुभ्यश्च after words denoting members of the Vṛṣṇī race; cf. वृष्ण्यणाऽवकाद्याः वासुदेवः । बलदेवः ।

बेद a term applied to roots which optionally admit the application of the augment इ (इट्) to the Ārdhadhātuka affixes placed after them, e. g. roots having got the indicatory vowel क added to them as also the roots स्तृ, सू, सू and the roots headed by ख as also some specifically mentioned roots under certain conditions; cf. P. VII. 2.44-51.

चेतनादि a class of words headed by वेतन which have the taddhita affix इक (ठक्) added to them in the sense of 'earning a livelihood' e.g. वेतिक: । धानुष्कः; दाण्डिकः; cf. वेतिन जीवित वैतिनकः कमकरः Kas. on P. IV. 4.12.

वेद language of the Vedic Literature as contrasted with the term ভাক; ${\it cf.}$ नैव छोके न च वेदे अकारो विवृतोस्ति ${\it M.}$ Māhesvara Sūtra; cf. Bh. on also रक्षार्थ वेदानामध्ययं ब्याकरणम् M. Bh. Ahnika 1. The term referring to words found in Vedic language is also frequently used in the Mahabhasya. Panini, however, has used the term छन्दस, मनत्र and निगम, and not वेद, out of which the first term छन्दस is often used; cf. बहुलं छन्दिस P. II. 4.39, 76; III. 2.88; V. 2.122; or छन्दिस च P. V. 1.67, V. 4.142, VI. 3.126. VI. 1.34, VII. 1.8, etc.

वद्भित्र an ancient writer of a Prātiśākhya work mentioned in the Ŗk Prātiśākhya.

वेबर् [WEBER, ALBRECHT of Berlin, 1825-1901] a sound scholar of Vedic Literature who has written many articles on Sanskrit Grammar in "Indische Studien."

वेष्टक lit. enclosure or envelope; the term is used in the sense of परिप्रह with reference to the repetition of one and the same word more than once in the Krama and other artificial recitals; cf. परिप्रहे स्वनार्धान्तात् तेन वैकाक्षरीकृतात् । परेषां न्यास-माचारं, ब्यालिस्तों नेत् स्वरो परो ॥ on which Uvvata remarks परिप्रहे वेष्टके.

वैकाल्पक lit. optional, voluntary; the term is used in connection with a rule or operation prescribed alternatively with another, where there is an option to apply any one of the two and arrive at two forms in the same sense;.

चैकृत lit. subjected to modifications; which have undergone a change; the term, as contrasted with प्राकृत, refers to letters which are noticed in the Samhitāpātha and not in the Padapātha. The change of अस् into ओ, or of the consonant त् into द् before soft letters, as also the insertion of त् between त् and स् etc. are given as instances. cf. वेकृता: ये पदपाठे अह्या: । यथा प्रथमास्तृती-यम्ता:, अन्तःपाता: इत्येवमादय:

वैचित्र्यार्थ simply for the sake of variety without any specific purpose in view; cf. वषड्ग्रहणं वैचित्र्यार्थम्। विचित्रा हि सूत्रस्य दृतिः पाणिनेः। Kāś. on P. I. 2.35 cf. also Käs. on P. III. 3.96, IV. 1.148, 153, 160.

वैदिक found in Vedic Literature; the term is used in contrast with छोकिक which means 'found in common use'; cf. यथा छोकिकवैदिकेषु M. Bh. Ahnika 1. Kaiyata explains वैदिक as अत्युपनिवद्ध.

वैदिकीप्रक्रिया name of that section of Bhattoji's Siddhāntakaumudī which deals with Vedic peculiarities noticed by Pāṇini in his sūtras. There is a well-known commentary upon this section named सुवेधिको written by Jayakṛṣṇa a famous grammar scholar of the Maunin family.

वैदिकीप्रक्रियाटीका (1) a commentary on the sūtras of Pāṇini dealing with the Vedīc words and their peculiarities written by a grammarīan named Murāri; (2) a commentary on the section of Bhattojī's Siddhāntakaumudī named वैदिकीप्रक्रिया written by Jayakṛṣṇa Maunin and named Subodhinī.

वैद्यनाथ, Vaidyanātha Pāyaguņde, a famous grammarian of the eighteenth century, who was one of the chief pupils of Nagesa and who prepared a line of pupils at Vārānasī. He has written learned commentaries on standard works on grammar, the principal ones being the Prabha on the Sabdakaustubha, the Bhavaprakasika on the Brhaccabdendusekhara, the Cīdasthimālā on the Laghuśabdenduśekhara, the Käśikä or Gadā on the Paribhāsendusekhara and an independent short treatise named Rapratyaya-khandana.

वैभक्त belonging to a case-affix; cf. क्राभ्यां सो वैभक्तः (मूर्घन्यमापद्यते) । ऋक्षु । विषक्षु । cf. also वैभक्तस्य णत्वे P. VI. 1.85 Vārttika 6.

वैभाषिक optional, alternative; cf. वैति वैभाषिक: T. Pr. XXII. 7; see वैकल्पिक. वैयाधिकरण्य lit. possession of separate residences, as contrasted with सामा-नाधिकरण्य; absence of apposition; use in different cases, non-agreement in case.

वेयर्थ्य absence of any purpose or utility; the word is used many times in the case of a rule, or a word or two of it, in whose case वैयर्थ्य or absence of utility is shown, and, with a view to prevent its being looked upon as a serious fault, something is deduced and the purpose is shown; cf. सूत्रवैयर्थ- प्रसङ्गात् and ब्यंथ सङ्गावयित used in grammar treatises.

वैयाकरण lit. a student of grammar; ज्याकरणमधीते वैयाकरण: cf. Kāś. on P. IV. 2.59. The word is used in the sense of 'a scholar of Grammar;' or, 'a person who has obtained proficiency in Grammar.' The word is used several times in this sense in the Mahābhāsya. cf. M. Bh. on P. I. 1.3; I.4.2, II. 1.53, II.2.29, II.3.18, II.4.56, III.2.115 etc. The word is also used in the sense of 'pertaining to grammar' or 'found in grammar.'

वैयाकरणजीवातु a term used for the grammar treatise written by Cangudāsa which is also called Cāngusūtra or Cānguvyākaraņa.

वैयाकरणभूषण a well-known work on the grammatical interpretation of words written by Kondabhatta as an explanatory work (ज्याख्यान) on the small work in verse consisting of only 72 Kārikās written by his uncle Bhattoji Diksita. The trea-. tise is also named Brhadvaivakaranabhūsana. A smaller work consisting of the same subjectmatter but omitting discussions, is written by the author for facilitating the understanding students to which he has given the name Vaiyākaraņabhūşaņa-This latter work has got three commentary works written

on it named Kāśikā, Kānti and Matonmajjā and one more scholarly one Sānkarī, recently written by Shankar Shastri Marulkar.

वैयाकरणभूषणसार a slightly abridged form of the Vaiyākaraṇabhūṣaṇa by the author Koṇḍabhaṭṭa himself, for students and beginners. It consists of the same number of fourteen chapters as the main treatise, which are given the name Nirṇaya. See Vaiyākaraṇabhūṣaṇa.

क्याकरणभूषणसारदोका a commentary written on the well-known work on the sense of words and syntax written by Kondabhatta. There are many commentaries out of which, the well-known ones are (1) Darpaṇā by Harivallabha, (2) Laghubhuṣaṇakānti by Gopāladeva, a pupil of Balambhatta Pāyagunde, and (3) Kāsikā by Harirāma Kesava Kāle and Śānkarī by Śankarasastrī Mārulakara.

वैयाकरणभूषणसारवृत्ति a commentary on the Vaiyākaraṇabhūṣaṇa, written by Mahānanda in the beginning of the nineteenth century.

वैयाकरणशब्दमाला, वैयाकरणशब्दरत्नमाला a treatise on the use of words written as a helpful guide to Sanskrit writers, by a grammarian named Somayājin in 1848 A.D.

वैयाकरणशाब्दबोध import of a sentence according to the grammarians, in which verbal activity occupies a predominant place, and the residing place of the subject as also that of the verbal activity is identical in the active voice, while the object and the verbal activity have got the same place of residence in the passive voice. The other auxiliaries of activity such as the

instrument, location and the like, are connected with the verbal activity. The import of the sentence चेत्र: पचित, in short, can be expressed as चैत्रकर्तृका वर्तमानकाछिका पाकिकया.

वैयाकरणसर्वस्व a small treatise on grammar written by a scholar of grammar named Kāśinātha who has also written a few more small works वर्णविवेकचन्द्रिका, वृत्तिचन्द्रिका, धातुम- झरी etc.

वैयाकरणसिद्धान्तकारिका a very scholarly work by Bhattoji Diksita on the interpretation of words and sentences, based upon the learned discussions on that subject introduced in the Mahabhasya, Vākyapadīya, Pradīpa etc. and discussed fully in his Sabdakaustubha by the author himself. work although scholarly and valuable, is compressed in only 72 verses (kārikās) and has to be understood with the help of the Vaiyākaraņabhūşaņa or Bhūsansara written by Kondabhatta, the nephew of the author. See वैयाकरणभूषण and वैयाकरणभूषणसार.

वैयाकरणसिद्धान्तकौमुदी an extremely popular work on the subject Sanskrit grammar written for the use of students, which, although difficult at a few places, enables the students by its careful study to get a command over the subject and enable him to read other higher works on grammar. The work is based on the Astadhyayi of Panini without omitting a single Sūtra. The arrangement of the Sūtras is, entirely different, as the author, for the sake of facility in understanding, has divided the work into different topics and explained the Sūtras required for the topic by

bringing them together in the topic. The main topics or Prakaranas are twelve in number, viz. (1) संज्ञापरिभाषा, (2) पञ्चसंधि, (3) सबन्त or षड्छिङ्ग, (4) स्त्रीप्रत्यय, (5) कारक, (6) समास, (7) ताद्धित, (8) तिङन्त, (9) प्रक्रिया, (10) कुदन्त, (11) वैदिकी and (12) स्वर which are sometimes styled as ब्याकरणद्वादशी. The work is generally known by the term सिद्धान्तकौमदी, or even कौमुदी, and it has got a large number of scholarly and ordinary commentaries as also commentaries on commentaries, all numbering above twelve, and two abridgments the Madhyakaumudī and Laghukaumudi. The work was written by the reputed scholar Bhattojī Dīksita of Vārānasī in the seventeenth century. See Bhattoji Diksita.

वैयाकरणसिद्धान्तकोमुद्दिशका or सिद्धान्त-कोमदीन्याख्या a general name given to the large number of commentaries written by members of the line of pupils, and pupils of pupils of Bhattoji. The well-known among the commentaries are प्रौढमनोरमा by the author himself, तत्त्वबोधिनी by ज्ञानेन्द्रसरस्वती, सुबोधिनी by जयकृष्णभट्ट मौनी बालमनेारमा by वासुदेवदीक्षित, and crowning all, the लघुशब्देन्द्रशेखर by नागेशमह. The प्रौदमनोरमा has got a learned commentary written by हरिदोक्षित called लघुराब्दरत्न or राज्दरत्न, which also has on it commentaries named भावप्रकाश by बाळंभद्द and शब्दरत्नदीप by कल्याणमल्ड. The Laghuśabdenduśekhara has got commentaries reaching about ten in number.

वैयाकरणसिद्धान्तभूषण the same as वैयाकरणभूषण, which see above.

वैयाकरणसिद्धान्तमञ्जूषा a well-known work on the syntax and denotation of words written by Nagesabhatta which is popular by the name Laghumañjūṣā. The Paramalaghumañjūṣā is an abridgment of this work by the author himself.

वैयाकरणासिद्धान्तरत्नाकर name of a commentary on the Siddhanta-kaumudī by Ramakṛṣṇa in the latter half of the seventeenth century.

वैयाकरणासिद्धान्तरहस्य name of a commentary on the Siddhantakaumudī by Nīlakaņtha.

वैयात्रपद्य name of a treatise of grammar written in ten chapters by an ancient grammarian ज्यात्रपाद; cf. दशकं वैयात्रपद्यम् Kāś.on P. IV 2.65. For details, see Vyākaraṇamahābhāṣya Vol. VII. D. E. Society's Ed. pp. 133, 134.

वैवचन a term used for the Pragrhya vowel, possibly the same as द्वैवचन, which means a specific feature of द्विवचन or the dual number. The term is used in some Siksā works.

वैत्रुत्त name given to the svarita or circumflex accent on the vowel following upon a vowel accented acute, when there is a vivitti or pause between the two vowels; e.g. य इन्द्र:; cf. वैवृत्ततैरोज्यञ्जनो क्षेप्रामिनिहतौ च तान । R. Pr. III. 10.

वैशिष्ट्य specific feature, peculiarity.

वैशेष्य special differentiating feature; cf. अनुप्रदानात्संसर्गात् स्थानात् करणविन्ययात्। जायते वर्णवैशेष्यं परीमाणाच्च पञ्चमात् ॥ T.Pr. XXIII. 2.

वैषम्य diversity in number or properties; cf. एवमपि पञ्चागमास्त्रय आगमिन; वैषम्यात्मंख्यातानुदेशो न भनति M. Bh. Ahnika 1; cf. also M. Bh. on P.I. 2. 27, I. 3. 10 Vart. 4, I. 4.101.

वैषायक (1) pertaining to the word विषय in the sūtra विषयो देशे P. IV.2. 52; the term refers to the tad. affixes prescribed in the sense of 'country' or 'district' (विषय) in

P. IV. 2.52-54 as contrasted with नैनासिक affixes prescribed in the sense of 'inhabited district' by P. IV. 2.69-80; (2) one of the three senses of the locative case, viz. the sense 'substratum' of the locative case, which is not physical but which is a topical one, forming an object or aim of an action as specified by the word 'about'; cf. अधिकरणं नाम त्रिप्रकार ज्यापकमापक्षापिक वैषयिकमिति।

व्यक्त distinctly perceived i e. perceived with reference to the individual referred to, which enables the speaker to apply the specific affixes in the sense of gender and number; cf. प्रातिपादिकं सामान्यभूतेर्थे वर्तते । सामान्य चाप्यपदिष्टं वर्तमानस्य व्यक्तिरपजायते । व्यक्तस्य सतो लिङ्गसंख्याभ्यामन्वितस्य बाह्यनार्थेन योगो भवति । M.Bh. on P.I.1.57.

ड्यक्ति (1) lit.distinct manifestation, as for instance that of the generic features in the individual object; cf.सामान्य वर्तमानस्य ज्यक्तिस्पजायते, M.Bh. on P.I.1,57; (2) gender, which in fact, is the symbol of the manifestation of the generic property in the individual object; cf. हरीतस्यादिषु ज्यक्तिः P.I.2.52 Vārt. 3, as also छपि युक्तवद् ज्यक्तिवचने P.I.2.51; (3) individual object; cf. ज्यक्तिः पदार्थः.

च्याक्तिपदार्थवाद the same as द्रव्यपदार्थवाद; the view that a word denotes the individual object and not the generic nature. The oldest grammarian referred to as holding this view, is व्याडि who preceded Patanjali.

हंयङ्कटसुङ्बाशास्त्री a grammarian who has written a grammar treatise named माधामञ्जरीज्याकरण.

ed with the denoted sense; (2) the supreme or ultimate suggested

sense viz. Sphota which is the ultimate sense of every sentence.

व्यञ्जन a consonant; that which manifests itself in the presence of a vowel, being incapable of standing alone; cf.न पुनरन्तरेणाचं व्यञ्जनस्योचारणमपि भवति । अन्वर्थं खल्वपि निर्वचनम् । स्वयं राजन्तं स्वराः। अन्वक् भवति व्यञ्जनम् । M.Bh.on I.2.30; cf. also अथवा गतिरपि व्यञ्जेरथः । विविधं गच्छत्यज्ञपरागवशादिति व्यञ्जनम् । उपरागश्च पूर्वपराच्छानिधानेपि परेणाचा भवति न पूर्वेण । Kaiyata on P. I. 2. 30; cf. व्यञ्जनसमु-दायस्तु स्वरसंनिहित एव अक्षरं भवति । Uvvata Bhāsya on V. Pr.. III.45.

च्यञ्जनसंधि a junction or coalescence of two consonants as distinguished from स्वरसंधि. In Pāṇini's system of grammar the name इल्संधि is given to च्यज्जनसंधि and the Siddhāntakaumudī has given a separate section for it.

डयञ्जनसंनिपात or संयोग, conjunction or falling together of two consonants; cf. हलोनन्तरा: संयोग: P.I.1. 7.

ब्यक्षनाविद्यमानवद्भाव consideration of a consonant being not present as far as the accentuation of a vowel is concerned, the vowel being looked upon as the initial or the final, irrespective of the consonant or consonants respectively preceding it, or following it; cf. स्वरविधो ब्यञ्जन-मविद्यमानवद् भवति Par. Sek. Pari. 79.

च्यत् tad. affix च्य added to the word भ्रातृ in the sense of अपत्य, e.g. भातृ च्यः; cf. P.IV.1. 144.

च्यातिकर (1) confusion of one numberaffix for another number-affix (वचन), as noticed in the statements e. g. अक्षीणि में दर्शनीयानि; पादा में मुकुमा-रंत्राः M. Bh. on P.I. 4. 21; (2) any confusion, say confusion of one grammatical element for another; cf. हि: परस्मेपदानां यथा स्यात, स्व आत्मने-पदानां, न्यतिकरो मा मूत् M. Bh. on P. III.4.1 Vārt. 2.

च्यतिरिक्त distinct from, separate from, cf. कर्मादिभ्यान्यः प्रातिपदिकार्थं व्यतिरिक्तः स्वस्वामिसंबन्धादिः शेषः । Kāś. on P.II. 3. 50.

इयतिरेक (1) surplus, excess; (2) separate presence; (3) contrary thing; cf. तत्र पलञ्यतिरेकापि स्यात् । M. Bh. on Ahnika 1.

व्यतिषङ्ग reciprocal junction or connection; cf. हस्वानुस्वारुव्यतिषङ्गवत् परे;R.Pr. XIII.16.

व्यतिहार exchange of activity; cf. कर्तिरि कर्मन्यतिहारे P.I.3.14.

व्यत्यय occurrence of one for another; transposition; cf. सु:तिङ्कपग्रह ... ब्यत्यय-मिन्छति शास्त्रकृदेषां... M. Bh. on P.III. 1.85. See विपर्यय.

ड्यथन alteration of a phonetic element; change of sound; mispronunciation; cf. तदापायन्यथनानि दोषा: R.Pr.XIV. 1.

व्यधिकरण characterized by different case-relations or case-affixes; possessed of different case-affixes; कः प्रसङ्गा यद् व्यधिकरणानां समासः स्यात् M. Bh. on P. II. 1.67.

ड्यन् tad. affix ब्य causing the acute accent for the first vowel of the word, added to the word आतृ when the sense of the word so formed, is 'enemy'; see ब्यत् above; cf. P.IV 1.145.

व्यपकर्ष exception to a rule; cf. किमिदं व्यपकर्षविज्ञानादिति । अपवादविज्ञानात् M.Bh. on P.VIII.4.61 Vart 4.

च्यपदेश (1) special designation or representation; cf. आङ्गतिन्थपदेशानां प्राय आदित आदितः R. Pr. XVII. 4; (2) main designation; cf. निमत्तसद्भावाद्वि- शिष्टोपदेशः न्यपदेशः मुख्यो न्यवहारः Par. Sek. Pari. 30; cf. also यो द्वयोः षष्टी- निर्दिष्टयोः प्रसङ्के भवति, लभतेसै अन्यतरतो न्यपदेशम्। M.Bh.onP.I.1.51 Vart. 7.

dary thing as the principal one, e. g. a person or a thing, without any second or any others, looked upon as the first or the last; cf. ब्यपदेशिवदेकस्मिन् कार्य भवतीति वस्तब्यम् M. Bh. on P. I. 1.21. Vārt. 2. The remark or expression ब्यपदेशिवदावेन भविष्यति is found often given in the Mahābhāsya; cf. M. Bh. Āhnika l Vārt 14; I.1.9, I. 1.51 I,1.72; I.2.48 etc. For details see Par. Sek. Pari. 30.

व्यपदेशिवद्वचन statement of Vyapadesivadbhāva; cf. तत्र व्यपदेशिवद्वचनम्— एकाचो द्वे प्रथमार्थे षत्वे चादेशसंप्रत्ययार्थम् । M. Bh. on VIII.3.59 Vārt. 7.

व्यपवगे (1) division of a single thing into its constituent elements; cf. स्थानिवद्भावाद् ब्यपवर्ग: M. Bh. on VII. 2.36, VII.3.44 Vart. 3; (2) distinct comprehension as possessed of a specific quality; cf. न हि गौरित्युक्ते ब्यपवर्गी गम्येत शुक्का नीला कपिला कपोतिति। M.Bh. on P. I.2.64 Vart 37; (3) separation into parts, cf. काश्चदिक्तेनेव प्रहारेण व्यपवर्ग करोति, M.Bh. on V.I.119 Vārt 5; (4) distinct notion as a separate unit after the things have been combined; cf. एकादेशे कृते व्यपवर्गाभाव: संबुद्धिलोपो न प्राप्तोति M. Bh. on P. VI.1.69 Vart 3; cf. also M. Bh. on VII.1.80.

व्यपवृक्त distinctly separated as two or more consonants joined together in a conjunct consonant, as contrasted with the two vowels in a diphthong which cannot be called व्यपवृक्त; cf. नाज्यपवृक्तस्यावयने तादिषियंथा द्रज्येषु. M. Bh. on Siva Sūtra 3.4 Vārt. 9. cf. also वर्णेकंदशाः के वर्णमहणेन एहान्ते। ये ज्यपवृक्ता अपि वर्णा भवान्ते, M. Bh. on Siva Sūtra 3,4 Vārt. 11.

ट्यपेक्षा mutual relationship in sense, as obtaining between two different words (पद) connected with each other in a sentence, as contrasted with compositeness of sense as seen in two words joined into a compound word (समास); ब्यपेक्षा is given as an alternative definition of the word सामध्ये along with एकार्थीमान as the other one, in the Mahābhāṣya; e. g. there is ब्यपेक्षा between सर्पि: and पिन in the sentence सर्पिचिन, but not in तिष्ठतु सर्पिः पिन त्वमुद्कम्; cf. तथदमपर देतं भनित एकार्थीमानो ना सामध्ये स्याद् ब्यपेक्षा नेति। M. Bh. on P. II,1.1; cf. also Kāś. on P. VIII.3 44.

व्यपेत having an intervention of (a letter, or letters or a pada); the word is used in the same sense as व्यवहित; cf. स्वापिप्रहणं व्यपेतार्थम् । व्यपेतार्थोगमारम्मः । सुष्वापियष्रति । M. Bh. on P.VII.4.67.

ब्यभिचार lit. deviation or discrepancy; irregularity re: the application of a rule; cf.संज्ञान्यभिचारार्थश्रकार: Kāś.on P. III.3.19; cf.also. बहुलग्रहणं व्यभिचारार्थम्। प्रवाहिका, विचर्चिका। न च भवति। शिरार्तिः; Kāś. on P. III.3.108.

ज्यीभचारिन deviating, being irregular in application, not applying necessarily: cf. अभ्रशहृस्यापूर्वनिपातस्य लक्षणस्य ज्यभिचारित्वातः

ह्यय lit. loss; disappearance; the word is used in the sense of inflectional changes. An indeclinable is called अन्यय because it has no inflectional changes. cf. तत्कथमनुदात्तप्रकृति नाम स्यात्। दृष्टब्यं तु भवति। Nir. I.8; V.23.

व्ययवत् (1) possessed of व्यय or inflectional change; a declinable word; cf. यस्य पुनर्विभक्त्यादि।भिर्विकारः कियते स व्ययवान् । आद्युदात्तः स च अन्तःशब्दो भवति । V. Pr. II.26; (2) characterized by a loss of accent i.e. the loss of the original accent and the presence of another accent; cf. पदान्तस्य पदे दृष्टं स्वरितत्वं न दृश्यते । अदृष्टभनुदात्तत्वं च दृश्यते । Uvvata on R. Pr. XI.31.

(1) useless, serving no purpose,

superfluous; the word is usually used in the sense of useless or futile in connection with a rule or its part, which serves no purpose, its purpose or object being served otherwise; such words or rules have never been condemned as futile by commentators, but an attempt is made invariably by them to deduce something from the futile wording and show its necessity:cf. न्यर्थे सज्ज्ञापयति a remark which is often found in the commentary literature; cf. अन्यथा अन्तरङ्गत्वाद्दीर्घे कत एव प्रत्ययप्राप्त्या तद्यर्थता स्पर्वेव | Par. Sek. Pari. 56; (2) possessed of various senses such as the words अक्षा: माषा: etc.; cf. ब्यर्थेषु च मुक्तसंशयम् । M.Bh.on P.I.2.64 Vart. 52. The word ज्यर्थ possibly stands for विविधार्थ in such cases. It appears that the word ब्यूथे in the sense of futile was rarely used by ancient grammarians; the word अनर्थक appears to have been used in its place. See Mahābhāsya in which the word ब्यर्थ does not occur in this sense while the word अनर्थक occurs at several places.

ह्यचिन्छन्न (1) separated; detached from a specific thing by the loss of connection with it; cf. एवमेतास्मिन्नुभयतो न्यवान्छिने यदि स्वार्थ जहाति जहातु नाम M. Bh. on P. II. 1.1. Vārt. 2; (2) characterized or possessed of an intervention by similar things cf. तद्वा अनेकेन निपातनेन न्यवान्छिनं न शक्यमनुवर्तयितुमिति। M. Bh. on P. III. 3.83; cf. also P. VI. 4.2.

व्यवधान (1) intervention; the word is used in connection with the intervention or occurrence of letters or phonetic units between the cause (निमित्त) of an operation and the operatee (विधिमाक्); cf लोपे कृते नास्ति व्यवधानम् । स्थानिवद्भावाद् व्यवधानम् । त्यानिवद्भावाद् व्यवधानम् । त्यानिवद्भावाद्यानिवद्भावाद्यानिवद्भावद्यानिवद्य

ral, which separates the two connected things; ब्यवधानं च भवति वाक्ये राज्ञ ऋद्धस्य पुरुषः; the word ब्यवाय is used in the same sense; cf. अट्कुप्वाङ्नुम्ब्यवायेपि; (2) an inserted letter or phonetic element; cf. ब्यवधानः अन्त्यविकारे T. Pr. 185, 186.

ह्यवधायक causing an intervention; intervener which is required to be of a different kind; cf अतन्जातीयकं व्यवधायकं भवति M. Bh. on P. I. 1.7. Vart 8.

च्यवस्था lit. definite arrangement; restriction regarding the application of a rule, especially when it seems to overlap, as done by the Varttikakara, and later on by the Paribhasas laid down by grammarians regarding the rules of Panini; cf. स्वाभिषेयापेक्षावाधिनियमो व्यवस्था S. K. on P. I. 1.34; cf. also लक्ष्यानु- साराद्यवस्था Par. Sek. Pari. 99, 108.

व्यवस्थितविभाषा an option which does not apply universally in all the instances of a rule which prescribes an operation optionally, but applies necessarily in some cases and does not apply at all in the other cases, the total result being an option regarding the conduct of the rule. The rules अजेर्क्यघपपो: P. II. 4.56, लट: शतृशा-नचावप्रथमासमानाधिकरणे III. 2.124 and वामि I. 4.5 are some of the rules which have got an option described as न्यवस्थितविभाषा. The standard instances of ब्यवस्थितविभाषा are given in the ancient verse देवत्रातो गला प्राहः इतियोगे च सद्विधिः । मिथस्ते न विभाष्यन्ते गवाक्ष: संशितत्रत: | M. Bh. on P. III. 3.156; VII.4.41.

क्यविंदित having an intervention by a dissimilar thing; separated by something coming between; cf. संयोगासंज्ञा न्यवाहितानां मा भूत् M. Bh. on I. 1.8. Vart. 5.

च्यवाय intervention, separation by insertion; separation by means of the insertion of a phonetic element. See ब्यवधान above. cf. अट्कुप्वाङ्नुम्ब्यवायेषि P. VIII. 4.2; अडम्यासब्यवायिषि P. VI. 1.26; cf. अङ्गब्यवाये चाङ्गपर: R. T. 190; संयोगानां स्वरभक्त्या ब्यवाय: R. Pr. XIV. 25.

च्यस्त separated into its constituent elements; separated by a new insertion; a recital of the Vedic text by separating a coalesced vowel, which is looked upon as a fault of recital.

च्याकरण Grammar; the development of the meaning of the term can be seen by the senses given below in a serial order and the examples after those senses; (a) analysis or explanation by analysis; (b) rules of explanation; (c) specific rules explaining the formation of words; (d) explanation of the formation of rules; (e) a treatise in which such an explanation is given; (f) a collection of such treatises and (g) a systematic explanation of the formation of words in a language (ज्याकरणशास्त्र or शहानुशासन); cf.(a) न्याकियते अनेन इति ब्याकरणम् ; M.Bh.on Ahnika 1. Vart. 12; cf. (b) लक्ष्यलक्षणे ब्याकरणम्; M. Bh. Ahnika 1, Vart. 14; cf. (c) 7 यथा लोके तथा न्याकरणे M. Bh. on P. I. 1.1. Vārt. 7; (d) सर्वत्रैव हि ब्याकरण पूर्वोचारित: संज्ञी परोचारिता संज्ञा M. Bh. on P. I. 1.1. Vārt 7; (e) न तथा लोके यथा ब्याकरणे M.Bh. on P. I. 1.23 Vārt. 4: cf.(f)इह च ब्याकरणे शब्दे कार्यस्य संभव:, अर्थे असंभव: | M. Bh. on P. I. 1.68. cf. (g) ब्याकरणं नाम इयमुत्तरा विद्या | M. Bh. on P. I. 2.32. The word ज्याकeq is mostly used in the sense of 'the Science of Grammar' in the Mahābhāsya. It is explained by modern scholars as 'the law of the correctness of speech and etymological science' and described both as a science and an art.

व्याकरणचिन्द्रिका a short treatise on grammar written by Kṛṣṇācārya.

च्याकरणदर्शन the science of Vyākarana with the element of Sphota introduced in it and brought consequently on a par with the other Darsanas by the stalwart grammar-scholar Bhartrhari of the 7th century A. D. For details see Sarvadarsanasamgraha 'Pāṇinidarsanam' and page 385 Vol. VII. of the Vyākarana Mahābhāsya edited by the D. E. Society, Poona.

ह्याकरणदीप a small treatise on grammar by Cidrūpāśraya.

स्याकरणदीपिका name of a short gloss or Vrtti on the Sutras of Panini written by a modern scholar of grammar Orambhatta of Varanasi.

व्याकरणप्रकाश name of the commentary written by Mahāmiśra on Jinendrabuddhi's great work 'Kāśikāvivaraṇapañjikā' or Nyāsa.

व्याकरणमहाभाष्य see महाभाष्य.

च्याकरणमहाभाष्यगुढार्थदीपिनी a brief commentary on the Mahābhāsya, written by Sadāśiva, son of Nīlakaṇṭha and pupil of Kamalākara Dīkṣita. The gloss confines itself to the explanations of obscure and difficult passages in the Mahābhāsya and criticizes Kaiyaṭa's explanations.

क्याकरणमहाभाष्यप्रदीप the original name of the learned commentary on Patañjali's Mahābhāṣya by Kaiyaṭabhaṭṭa the well-known grammarian of Kashmir of the eleventh century. See प्रदीप and केयट.

व्याकरणमहाभाष्यप्रदीपविवरण () a gloss on the Mahābhāsyapradīpa of Kaiyata, written by ईश्वरानन्द, a pupil of सत्यानन्द; (2) a gloss on the Mahābhāṣyapradīpa of Kaiyaṭa by नारायण.

ह्याकरणमहाभाष्यप्रदीपोद्द्योत the wellknown scholarly commentary by the stalwart grammarian Nāgeśabhaṭṭa on the Mahābhāṣyapradīpa of Kaiyaṭa. See उद्दोत and नागेश.

व्याकरणमहाभाष्यव्याख्या see महाभाष्य above.

च्याकरणरत्नावली a short work on grammar written by विद्यारत गौरमोदन.

च्याकरणसंग्रह a small grammar work written by a grammar scholar Gangādhara which is based upon the Mugdhabodha of Bopadeva.

व्याकरणसुधानिधि a gloss on the Sūtras of Pāṇini written by Viśveśvara.

इयाकरणाध्ययनप्रयोजन the purpose of the study of Grammar which is beautifully summed up and discussed in the first Ahnika by Patanjali in his Mahabhasya.

व्याकरणान्तर a term used by scholars of the Pāṇiniyan system of grammar with respect to grammar works of other systems such as the Kātantra, the Sākaṭāyana, and others; cf. अन्थियान्थिदामिसवञ्जीनां लिट: किस्वं ज्याकरणान्तरे S.K. on अश्रातेश्च P. VII.4.72.

व्याख्यान (1) explanation of a rule, or a line, or a verse by analysing the rule and giving examples and counter-examples; cf. न केवलानि चर्चापदानि व्याख्यानं दृद्धिः आत् ऐजिति। किं तर्हि। उदाहरणं प्रत्युदाहरणं वाक्याध्याहारः इत्येतत्समुदितं व्याख्यानं भवति। M.Bh. Āhnika 1 Vārt.11;(2) authoritative decision given in places of doubt by ancient scholars; cf. व्याख्यानतो विशेषप्रतिपत्तिः न हि संदेहादलक्षणम् M.Bh. Āhnika 1; Par Sek.Pari.1.

व्यात्रपाद् name of an ancient grammarian who is quoted in the Pratiśākhya works and the Mahābhāşya, His grammar work was called 'daśaka' possibly on account of its consisting of 10 chapters; cf. माध्य-िदनिर्विष्ठ गुणं वियगन्ते नपुंसक ब्याव्रपदां वरिष्ठ: Kāś. on P.VII.194; cf. also द्राका वैयाव्रपदीया: Kāś. on P.IV.2.65.

ह्याद्रभूति name of an old grammarian later than Patañjali who is quoted by later grammarians; cf. ब्याव्रभूत्यादयस्त्वेनं नेह पेटुरिति स्थितम् Siddhantakaumudi on आत्मने ग्रेष्यनतः P. VII. 1. 5.

च्याद्रादि a class of words headed by ज्याद्र which, as standards of comparison, are compounded with words showing objects of comparison provided the common property is not mentioned; e.g. पुरुषञ्याद्र:, नृसिंह: etc., cf. Kāś. on P.II. 1.56.

म्याडि name of an ancient grammarian with a sound scholarship in Vedic phonetics, accentuation, derivation of words and their interpretation. He is believed to have been a relative and contemporary Pānini and to have written a very scholarly vast volume on Sanskrit grammar named 'Samgraha' which is believed to have consisted of a lac of verses; cf. संग्रहो व्याडि-कृतो लक्षसंख्या ग्रन्थ: Nāgeśa's Uddyota; cf. also इह पुरा पाणिनीये अस्मिन्व्याकरेण व्याङ्यपराचितं लक्षग्रन्थपरिमाणं निवन्धनमासीत् Vāk. Pad. Tīka. The work is not available at present. References to Vyādi or to his work are found in the Prātiśākhya works, the Mahābhāsya, the Vārttikas, the Vakyapadiya and many subsequent treatises. A work on the Vyakarana Paribhāsās, believed to have been written by Vyādi, is available by the name परिभाषासूचन which from its style and other peculiarities seems to have been written after the Vārttikas, but before the Mahābhāṣya. Vyādī is well-known to have been the oldest exponent of the doctrine that words denote an individual object and not the genus. For details see pp. 136-8, Vol. 7 Vyākaraṇa - Mahābhāṣya D. E. Society's Edition.

व्याडीय name given to the pupils and students belonging to the school of Vyādi; cf. M.Bh. on P.VI.2.36.

च्यापक covering or applying to the whole in entirety, and not in parts; cf. आधिकरणं नाम त्रिप्रकारं च्यापकमी-पक्षापिकं वैषायिकमिति M. Bh. on P.VI.1. 72;cf. इतरो च्यापकत्वाच्छास्त्रासिद्धत्वं प्रदेशान्तर एव स्थापितं मन्यमान आह । Kaiyaṭa on P. VI.4.22.

च्यापित्त lit. loss or disappearance; the word is used in the sense of conversion of one thing into another in the Prātiśākhya works; cf. अथा-प्यन्तन्यापित्तभैवति Nir. II. 1; cf. also अन्येरेकाराकातिरत्र पूर्वी ततो न्यापित्तभैवतीति विद्यात R. Pr.V.1.

ज्यास occupied fully; cf. तदाधिकरणं यत्र कृत्स्न आधारात्मा ज्याता भवति M. Bh. on P.I.3.11 Vārt. 7; cf. also M.Bh. on P.I.4.42; यात्रता सर्वभद्यापवादेज्यातम् P.IV. 3.134 Vārt. 2.

ज्याप्ति occupation; presence; comprehensive nature; cf. ज्यातिमत्त्वातु राज्दस्य Nir.I.2, where ज्याप्ति refers to the permanent presence of the word in the minds of the speaker and the hearer, the word राज्द referring to the नित्यराज्द or स्प्रीट.

न्याप्तिन्याय the general method of taking a comprehensive sense instead of a restricted one in places of doubt; cf. न्याप्तिन्यायाद्वा Kāś. on P. III. 2. 168.

ज्याच्य lit. that which is occupied; the word refers to a kind of an object where the object is occupied by the verbal activity of the transitive root; the word आप्य is also used in this sense; cf. कमं निर्वत्ये विकार्य पाण्यं च यस्य प्रकृत्युच्छेदो गुणान्तरं गोत्पद्यते तद्विकार्यम् Śringāra- Prakāśa 2. The term is used as a technical term instead of the term कमं in the Hemacandra, Cāndra and other systems of grammar; cf. Hem. II.2.3; Cāndra I.1.23.

ज्यायत separated; one out of the two conjoined consonants separated by inserting a vowel in between; cf. ज्यस्यन्त्यन्तर्महते। द्रायां तं दीर्घायुः स्यों स्थादीतं ऊर्जम् R. Pr. XIV. 19, where Uvvaṭa gives the explanation-दीर्घाल्प अज्यायतं अपृथग्भूतं रेपेण सक्तमित्यथः एवंभूतं ज्यस्यान्त पृथनकुर्वन्ति । यथा । दीरिघायुः । स्त्रियः । स्थादिते । अरजम्. Rk Samhitā I. 85. 39, X. 158. 1, IX. 91.3 and IX. 63. 2.

and going back from a subsequent word to the previous one, as in the Krama, Jatā and other artificial recitals of Veda.

व्यानाची pushing aside; removal; the word is frequently used in connection with the setting aside or removal of the application of such rules, as also of the contingency of such rules as are not desired in the formation of a correct word, by means of applying another rule necessary for the correct formation; cf. तद्धि इदं तिष्यपुनर्वेसु इत्यत्र तद्वयावृत्त्यर्थम् Par. Sek. on Pari. 34: as also तांद्धे असवर्णग्रहणं ईषतुरित्यादौ इयङादिक्यावृत्त्यर्थम् Par.Sek. on Pari.55: cf. also the usual statement ब्यावृत्ति: कियते ।

eयाश्रय resting on, or applying to, different words or elements of words or parts of words; the word is used in connection with a grammatical operation which affects one part of the word, as distinguished from another

operation which affects another part; cf. आभीयं कार्यं समानाश्रयमसिद्धम् । ब्याश्रयं सिद्धं मनति । M.Bh. on P.III.1. 44, VI. 4.22 Vārt.12, VI.4.42 etc.

च्यास (1) showing separately; separate expression as contrasted with समास; (2) fault of pronunciation of the type of unnecessarily extending the place of origin as also the instrument of the production of sound; cf. स्थानकरणयोविंस्तारे ज्यासा नाम दोषो जायते Uvvatā on R. Pr. XIV. 2.

व्याहाते or ज्याहती lit. the utterance of a word; the word is generally used in the sense of the specific utterance of the words मू:, भुवः etc; cf. एताभिज्योहतीभिः प्रजापतिः Tait. Sam I. 6. 10; cf. also भुवश्च महाज्याहतेः P. VIII. 2.71.

च्युत्क्रमण the same as ब्यावर्तन or परिवर्तन, which see above.

च्युत्पत्ति derivation of a word from a root which formed a special feature of the Nairukta school of Vedic scholars in ancient times; the word निर्वचन is used in the same sense; cf. सित समवे च्युत्पत्तिरन्यथा कर्तन्या स्टेरनियमात् Kāś. on P. V. 2.93.

च्युत्पत्तिपक्ष the view that every word is derived from a suitable root as contrasted with the other view viz. the अन्युत्पत्तिपक्ष. The grammarians hold that Pāṇini held the अन्युत्पत्तिपक्ष, i.e. the view that not all words in a language can be derived but only some of them can be so done, and contrast him (i.e. Pāṇini) with an equally great grammarian Sākaṭāyana who stated that every word has to be derived; cf. न्यग्रोध्यतीति न्यग्रोध इति न्युत्पत्तिपक्षे नियमार्थम्। अन्युत्पत्तिपक्षे विध्यर्थम् Kāś.on P.VII.3.6.

च्युत्पत्तिवाद (1) name given to a topic in grammar which deals with the derivation of words as suitable to the sense; (2) name given to treatises discussing the derivation and interpretation of words.

ह्युत्पन्नत्व derivation, correct understanding of the sense by derivation.

ह्युत्पञ्चपक्ष the view that every word in the language has been derived from a root which explains its sense; see चुत्पत्तिपक्ष.

च्युदास setting aside of a rule or operation by means of another more powerful rule, or by means of a conventional dictum.

च्युष्टादि a class of words headed by the word ब्युष्ट to which the taddhita affix अ (अण्) is added in the sense of the place where something is given or prepared; cf. ब्युध्र दियते कार्य वा वैयुष्ट्रम् । नैत्यम्; Kāś. on P.V.1.97.

च्यूह (1) resolution or determination; cf. अकृतच्यूहा: पाणिनीयाः। न कृतो विशिष्ट ऊही निश्चयः शास्त्रप्रवृत्तिविषये यैः इत्यर्थः Par. Sek. Pari. 56; (2) separation of the phonetic elements in a word, done especially for the recital of the Vedic texts according to metre; cf. च्यूहः संपत्समीक्ष्योने क्षेप्रवर्णेकभाविनाम्। च्यूहः पृथक्ररणेन Uvvata on R. Pr. VIII.22.

बीड़न lowering of the chin, resulting in a fault of utterance; cf. हन्वोन्नींडने नीचैर्मावे संदर्ध नाम दोषो भवति । Uvvaṭa on R.Pr. XIV.3.

नोह्यादि a class of words headed by नीहि to which the taddhita affixes इन् and ठन् are applied in the sense of possession along with the usual affix मत् (मतुष्); e. g. नीही, नीहिकः नीहिमान्। मायी, मायिकः मायावान्; cf. Kāś. on P.V. 2. 116.

DWIGHT, 1827-1894] a sound scholar of Vedic grammar who has, besides some books on Linguistic studies, written a work on Vedic Grammar and edited the Atharvaveda Prātišākhya.

হা

ম্ (1) a sibilant letter of the palatal class, possessed of the properties, ধালানুদ্ৰনে, অধান and কণ্ডনিবৃত্যাল; (2) the initial indicatory (হ্ল্) letter ম্ of a non-taddhita affix in Pāṇini's grammar, which is dropped; (3) substitute for ল্ফ when followed by an affix beginning with a nasal consonant; e.g মুম্ম;, cf. P.VI.4.19;(4) substitute for स when followed by ম্ or any palatal letter; e.g. নুম্মম্ভাব্যনি নুম্মইট্রনৈ Kāś.on P. VIII. 4.40.

श् (1) conjugational sign(विकरण) applied to the roots of the sixth conjugation (तुदादिगण) in all conjugational tenses and moods (i. e. the present, the imperfect, the imperative and the potential) before the personal-endings; cf. तुदादिभ्य: शः, P. III.1.77; this sign হা (अ) has got the initial consonant য় as an indicatory one, and hence this अ is a Sārvadhātuka affix, but, it is weak and does not cause गुण for the preceding vowel; (2) tad. affix श in the sense of possession applied to the words लोमन् and others; e. g. लोमश:, रामश:cf. P.V.2. 100; (3) krt affix (अ) applied to the roots पा, ब्रा, ध्मा, धे and हशु when preceded by a prefix, to the roots लिम्पू, विन्द् etc.not preceded by a prefix, and optionally to दा and घा of the third conjugation in the sense of 'an agent'; e.g. डात्पेबः, उत्पश्यः, लिम्पः, विन्दः ददः, दाय: ; cf. P.III.1.137-139.

হাক্ষেই name of a grammarian of the eighteenth century who wrote a commentary, called আক্ৰী after him, on Nāgeśa's Paribhāṣenduśekhara.

इंकरशास्त्री (मास्लकर) a modern scholar of grammar who lived in

Poona and did the work of teaching and writing commentaries. He has written a commentary named शांकरी on the Vaiyākaraņabhūsaņasāra of Kondabhatta.

श्रासम्म name given to a Yama letter in the Siksa treatises.

शकन्युक name of a class of words in whose case the last vowel of the first word does not coalesce with the first vowel of the next word; e. g. शक अन्धुक ईश । अक्षपा असि । वपा इव त्मना । सुपथा अकृप्वन् । cf. शकन्धुकादीनाम् R.T.87 which is explained by the commentator as शकन्धुकादीनां च न संनिक्रष्यते.

शकन्ध्वादि name of a class of words in which an irregular coalescence of the vowels of the kind of the latter vowel in the place of the former and latter both is observed; e.g. शकन्यु:, कुलटा, सीमन्तः,मनीषा etc.cf. कन्ध्वादिष च (परहपं वाच्यम्) P.VI.1. 94 Vārt. 4.

शक्त endowed with शाक्त i.e. the potentiality to express the sense; show the particular potent to sense.

शाक्त potentiality of expressing the sense which is possessed by words permanently with them; denotative potentiality or denotation; this potentiality shows the senses, which are permanently possessed by the words, to the hearer and is described to be of one kind by ancient grammarian as contrasted with the two (अभिधा and लक्षणा) mentioned by the modern ones. It is described to be of two kinds—(a) स्मारिका शाक्त or recalling capacity which combines चेत्रत्व with पाक, and अनुभावि-का शक्ति which is responsible for the actual meaning of a sentence. For details see Vakyapadīya III.

शक्य the substratum of potentiality

which forms the object pointed out by means of the potentiality to the hearer by the word (i.e. হাত্ৰ) which directly communicates the sense, in which case it is termed वाचक as contrasted with भेदक or द्योतक when the sense, which is of the type of संबन्ध is conveyed rather indirectly. This nice division into वाचकता and भेदकता was introduced clearly by भर्तृहरि; cf. Vākyapadīya Kānda 2.

शत

शङ्कटच् tad. affix शङ्कर applied optionally with the affix আত্র (যাত) to the prefix वि in the sense of the base itself (स्वार्थ); e.g. विराङ्कटम् । विशालम् ।; cf. S.K. on P.V. 2.28; cf. Kāś. on P.V.2.28 which states विद्याल विदाङ्कटे शुङ्गे । तस्माद् गौरपि विदाङ्कट उच्यते ।

शांण्डकादि a class of words headed by the word হাণ্ডিক which have the taddhita affix य (ञ्य) added to them in the sense of 'domicile' or . 'native place'; e.g. शाण्डिक्यः, सार्व-सेन्य:, cf. Kāś. on P. IV. 3. 92.

शत tad. affix शत् as seen in the words त्रिंशत्, चत्वारिंशत् etc., cf. पाङ्किविंशतित्रिं-शचत्वरिंशत् P. V.1.59.

शतपाद conventional name given to the fourth pada of the fifth adhyaya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra पादशतस्य संख्यादेवींप्सायां वन लोपश्च P. V. 4.1.

ज्ञाति tad. affix शति applied to the word द्वि to form the word विश्वति; cf. P. V. 1. 59.

शत krt affix अत in the sense of ' the agent of the present time', applied to any root which takes the personal Parasmaipada cf. लट: शतृशानचावप्रथमासमानाधिकरणे P. The words formed III. 2.126,8. with this হাবূ (अत्) assix are termed present participles in the declension of which, by virtue of the indicatory vowel ক in যাবু,

augment नुम् is inserted after the last vowel of the base, and the root receives such modifications as are caused by a Sārvadhātuka affix, the affix शत् being looked upon as a Sārvadhātuka affix on account of the indicatory letter श्. The word ending in this affix शत् governs a noun forming its object, in the accusative case.

शतस्वर the acute accent specifically stated for the vowel of the caseaffix beginning with a vowel etc. prescribed by the rule शतुरनुमा नय-जादी P. VI.1.173; cf. शतृरवर। तुदती नुदती ... शतुरनुमो नयजादिरन्तादात्तादित्येष स्वरा यथा स्थात् M. Bh. on P. VIII. 2.6. Vārt 2.

शध्ये, शध्येन् krt affix अध्ये in the sense of the infinitive added, to a root as seen in the Vedic Literature; cf. तुमर्थे सेंसनस्असेन्यसेकसेनस्यैअध्येन्कस्यकस्यन् शस्येशस्येन्त्वैतवेङ्तवेन:, P. III. 4.9.

शप् a vikaraņa affix (conjugational sign) applied to roots of the first conjugation and in general to all secondary roots i. e. roots formed from nouns and from other roots before personal-endings which are Sārvadhātuka and which possess the sense of agent, provided there is no other vikarana affix prescribed; e, g. भवति, एधते, कारयति, हारयति, बुभूषति, पुत्रीयति, पुत्रका म्यात, कामयते. गोपायति, कण्डूयति, पटयति, दिनन्ति (यामिन्यः) etc. cf. कर्तरि शप्, P. III.1 .68. This affix হাবু is dropped after roots of the second conjugation (अदादि) and those of the third conjugation (जुहात्यादि) and in Vedic Literature wherever observed; cf. P.II.4.72, 73, 75, 76.

शाबरस्वामिन a grammarian to whom a metrical treatise on genders named लिङ्गानुशासन is ascribed. This शबरस्वामिन was comparatively a modern grammarian who was given the

title बालयोगीश्वर. This लिङ्गानुशासन has a commentary written by हर्षवर्धन. Evidently these grammarians शवरस्वामिन् and हर्षवर्धन are different from the famous author of the मीमांसाभाष्य and the patron of the poet Bāṇa respectively.

श्वादेश the Vikaraṇa affixes स्थन् , श्रम् अम्, उ and आ according to those who hold the view that these affixes do not form the exceptions of श्रप्, but they are substituted for श्रप् . cf. श्वादेशा: श्यनादय: करिष्यन्ते M. Bh. on P. I.1.27, II.2.3, III.1.33 and III.1.67.

शब्द lit. 'sound' in general; cf. शब्दं कुरु शब्दं मा कार्षी: । ध्वनि कुवेनेवमुच्यते । M.Bh. in Āhnika 1; cf. also হাল্ব: সন্থানি: सर्ववर्णानाम् । वर्णपृक्तः शब्दो वाच उत्पत्तिः T. Pr. XXIII.1, XXIII.3.In grammar the word शब्द is applied to such words only as possess sense; cf. प्रतीतपदार्थको लोके ध्वनिः शब्दः M. Bh. in Ahnika 1; cf. also येनोचारितेन अर्थः प्रतीयते स शब्द: Sringara Prakasa I; cf. also अथ राज्दान्रशसनम् M.Bh. Ahnika 1. In the Vājasaneyi-Prātisākhya, शब्द is said to be constituted of air as far as its nature is concerned, but it is taken to mean in the Prātiśākhya and grammar works in a restricted sense as letters possessof sense. The Vajasaneyi-Prātisākhya gives four kinds of words तिङ्, कृत्, ताद्वित and समास while नाम, आख्यात, निपात and उपसर्ग are described to be the four kinds in the Nirukta. As হাত in grammar, is restricted to a phonetic unit possessed of sense, it can be applied to crude bases, affixes, as also completely to words that are formed with case-endings or personal affixes. In fact, taking it to be applicable to all such kinds, some grammarians have given twelve subdivisions of शब्द, viz. प्रकृति, प्रत्यय,

उपस्कार, उपपद, प्रातिपदिक, विभाक्ते,उपसर्जन, समास, पद, वाक्य, प्रकरण and प्रवन्य; cf. Śringāra Prakāśa I.

शब्दकोस्तुम a treatise on grammar, critically explaining and discussing the meaning of Pāṇini's Sūtras in the order of the author himself. The work is written by Bhaṭṭojī Dīkṣita and is mainly based on the Mahābhāṣya.

इान्द्रकोस्तुभगुण a short gloss on Bhattoji's Sabdakaustubha written by a grammarian named इन्द्रदत्तापाच्याय.

राज्दकीस्तुभटीका or राज्दकीस्तुभप्रभा a commentary on Bhattoji's Sabdakaustubha written by Vaidyanātha Pāyaguņde.

शब्दकोस्तुभव्याख्या a commentary on Bhattoji's Sabdakaustubha, named विषमपदन्याख्या, a name probably given to a commentary written by Nāgeśa.

शब्दचान्द्रकोद्धार name of a commentary on the Sārasvata-Vyākaraņa by Kamsavijaya.

शब्दतस्व lit. the essence of a word; the ultimate sense conveyed by the word which is termed स्पेट by the Vaiyākaraṇas. Philosophically this Sabdatattva or Sphota is the philosophical Brahman of the Vedāntins, which is named as Sabdabrahma or Nādabrahma by the Vaiyākaraṇas, and which appears as the phenomenal world on the basis of its own powers such as the time factor and the like; cf. अनादिनिधनं इस शद्धतस्वं यदस्तरम् ! विवर्ततिर्थमाधेन प्रिक्तया जगतो यतः ॥ Vākyapadīya, I.1; cf. also Vākyapadīya II.31.

शब्द्रीपिका name of a commentary on the Mugdhabodha Vyākaraņa by Govindarāma.

शब्दद्योत्यत्व the indicatory power to show the sense; the word is used in connection with the potentiality to convey the sense possessed by the Nipatas.

शब्दानित्यत्व the doctrine of the Vaiyākaraṇas as also of the Mīmāmsakas that word is permanent, as contrasted with that of the Naiyāyikas who advocate the impermanence of words.

शब्दपरविप्रतिषेध the comparatively superior strength possessed by a word, which in the text of a particular sūtra is later than another word, which is put in earlier in the Sutra. This राब्दपरविप्रातिषेघे is contrasted with the standard शास्त्रपरविप्रतिषेध which is laid down by Pāṇini in his rule विप्रतिषेधे परं कार्यम् and which lays down the superior strength of that rule which is put by Panini later on in his Astadhyāyī; e. g. in the rule विभाषा गमहनविदाविशाम्, it is not the word इन् although occuring earlier, but the word विश् occuring later in the rule, which helps us to decide which विद् should be taken. cf.ज्ञानार्थस्य सत्यपि विदिरूपत्वे अर्थस्य भेदकत्वेन रूपवदाश्रयणात्प्रतिषेधाभावः । यद्यीप हन्तिना साहचर्य विदेरस्ति तथापि शन्दपराविप्रातिषेघाद् विशिव्यवस्थाहेतुर्न हान्तिः। Kaiyata on P VII.2.18; cf. also, P.VI.1.158 V.12.

शब्दप्रभा name of a commentary on Bhartrhari's Vākyapadīya which is available only on the first Kāṇḍa.

शब्दपारायण recital or enumeration of one word after another in a language; cf. वृहस्पतिरिन्दाय दिव्यं वर्षसहस्रं प्रतिपदाक्तानां शब्दानां शब्दपारायणं प्रोवाच नान्तं जगाम M.Bh. Ahnika 1.

इान्द्रप्रयोग use of a word in the spoken language which forms in a way the basis of grammar.

राज्दबोधप्रक्रिया a grammar treatise on the denotation and relation of words written by a grammarian named Rāmakṛṣṇa.

- शब्दभूषण name of a short gloss on the Sutras of Pāṇini, written by Nārāyaṇa Paṇḍita.
- शब्दभेदनिरूपण name of a small grammatical work written by Rāmacandra Dīkṣita.
- মান্দার্কারী name of a short grammar work written by Nārāyaṇa Paṇḍita.
- शब्दरत्न name of a scholarly gloss written by Haridiksita on the Manorama, a commentary by Bhattoji Diksita his Siddhāntakaumudī. The proper name of the commentary is লঘ্ন-शब्दरत्न of which शब्दरत्न is an abridged form.The commentary ल्युशब्दरत्न is generally studied along with the Manorama by students. There is a bigger work named बृहच्छन्दरत्न written by Hari Diksita, of which the लघुशद्दरन is an abridgment.
- হাত্বন্দোহীকা known by the name দানসকাহীকা, a commentary on Hari Dīkṣita's Sabdaratna, written by Vaidyanātha Pāyaguṇḍe.
- राज्दरत्नदीप a commentary on the Laghusabdaratna written by a grammarian named Kalyāṇamalla.
- हान्द्रस्प the actual form of a word as a collection of letters or वर्णसमूह or वर्णसमूह or वर्णसमूह irrespective of the sense. In grammar it is the शब्दल्प that is mainly considered and not the meaning of the word; cf. स्व रूप शब्दस्याशब्दसंज्ञा, P.I.1.68.
- হাত্ব ভ্যাবৃত্তি a very brief treatise on declension giving the forms of the seven cases of a few choice-words. The work is studied as the first elementary work and is very common without the name of any specific author. There are different works named হাত্ৰভ্যাবৃত্তি giving declensions of different words which

- are all anonymous, although from the dates of manuscripts mentioned, they appear to be more than five or six hundred years old.
- शब्दबाच्यत्व expression of its sense by a word which occurs to the mind of the hearer as soon as a word is heard.
- डाब्द्विवरण a grammar work on the meaning of words and how it is conveyed, written by a grammarian named वर्णिकुवेरानन्द. The work forms a part of his bigger work दानभागवत. See वर्णिक्वेरानन्द.
- जञ्दल्युत्पत्ति derivation of a word by tracing it to the root from which it is formed.
- शब्दव्युत्पत्तिकौमुदी a small treatise on the derivation of words written by a grammarian named Rājārāma-Śāstrin.
- হাৰ্থান্ত the sciene of words. The term is generally applied to grammar, although strictly speaking the Mīmāmsā Śāstra is also a science of words.
- शब्द्संचय an anonymous elementary booklet on declension similar to Sabdarūpāvalī.
- भान्यसंज्ञा a technical term given to a wording irrespective of the sense element as contrasted with अर्थसंज्ञा. See.e.g. घु, भ or the like; cf. रान्दसंज्ञायां हार्यासंप्रत्यया यथान्यत्र P.I. 1.44 Vārt. 2.
- इान्द्सत्त्वप्रकाश a work on grammar said to have been written by a grammarian named इन्द्रत.
- इान्द्साध्यप्रयोग a grammar work on the formation of words written by a grammarian named रमानाथरामी.
- शब्दासिद्धे (1) formation of a complete word fit for use by adding proper suffixes to the crude base and making the necessary modifications; cf. नैव ब्याकऱणाहते शब्दासिद्धः।

(2) name of a commentary by महोदेन on the Kātantra sūtravitti by Durgasimha.

शब्दसुधा name of a grammar work by a grammarian named अनन्तमञ्ज.

शब्दान्शासन lit. science of grammar dealing with the formation of words, their accents, and use in a sentence. The word is used in connection with standard works on grammar which are complete and self-sufficient in all the abovementioned features. Patañjaji has begun his Mahābhāsya with the words अथ शब्दानुशासनम् referring possibly to the vast number of Värttikas on the Sütras of Pāṇini, hence the term शब्दानुशासन according to him means a treatise on the science of grammar made up of the rules of Panini with the explanatory and critical Varttikas written by Kātyāyana and other Vārttikakāras. The word शन्दानुशासन later on, became synonymons with Vyākaraņa and it was given as a title to their treatises by later grammarians, or was applied to the authoritative treatise which introduced a system of grammar, similar to that of Panini. Hemacandra's famous treatise, named सिद्धहैमचन्द्र by the author, came to be known as हैमशब्दानुशासन. Similarly the works on grammar written by पाल्यकीर्तिशाकटायन and देवनन्दिन् were called शाकटायनशन्दानुशासन and जैनेन्द्र-शब्दानुशासन respectively.

शब्दान्तर a different wording, as it results from modifications such as agama, or adesa, or lopa; cf. शब्दान्तरस्य प्राप्नुवन् विधिरनित्यः Par. Sek. Pari. 43.

शब्दामृत a work, explanatory of the Sutras of Panini, written by a grammarian named वित्रराजेन्द्र.

शब्दार्थप्रतिपत्ति, शब्दार्थप्रत्यय knowledge

of the meaning of a word from that word when heard, the word being either denotative (বাৰক) or indicative (হারেক).

शब्दार्थरहस्य a grammatical work on the interpretation of words by Ramanatha Vidyavacaspati.

राज्यार्थसंबन्ध the connection between a word and its sense which is a permanently established one. According to grammarians, words, their sense and their connection, all the three, are established for ever; cf. सिद्धं राव्दार्थसंबन्धे P. I.1. Varttika I, and the Bhasya thereon सिद्ध राव्दः अर्थः संबन्धश्चेति । Later grammarians have described twelve kinds of राव्दार्थसंबन्ध viz. अभिधा, विवक्षा, तात्पर्यं, प्रविभाग, ब्यपेक्षा, सामर्थ्य अन्वय, एकार्थीभाव, दोषहान, गुणोपादान, अलंकारयोग and स्सावियोग; cf. Sringāraprakāśa.I.

शब्दार्थक्याकरण explanation of the sense of a word as arising from the word by stating the base, the affixes and the modifications to the base and the affixes.

शब्दाथेशास्त्र a science fully dealing with the words in a language and their sense; the same ae शब्दानुशासन which see above.

शब्देन्दुशेखर a popular name given to the Laghusabdendusekhara written by Nāgesabhaṭṭa. See लघुशब्देन्दुशेखर.

शब्देन्दुशेखरटीका, शब्देन्दुशेखरव्याख्या See लघुशब्देन्दुशेखरटीका and लघुशब्देन्दुशे-खरव्याख्याः

राज्दोपदेश scientific and authoritative citation or statement of a word as contrasted with अपराज्दोपदेश; cf. कि राज्दोपदेश: कर्तज्य: आहोस्विदपराज्दोपदेश: आहोस्विदपराज्दोपदेश: आहोस्विदपराज्दे। M. Bh. in Ahnika 1.

शमादि a class of eight 'roots headed by शम् which get their vowel lengthened before the conjugational sign य (स्थन) as also before the krt. affix इन् (धिनुण्) in the sense of 'habituated to'; e.g. शाम्यति, शमी, भ्राम्यति, भ्रमी etc.; cf. P.VII.3.74 and P. III.2.141.

शम्भ God Siva who is supposed to have composed, or to have inspired Pāṇini to compose, the fourteen Sūtras अइउण्, ऋलृक् etc. giving the alphabet of the Pāṇini system; cf. त्रिषष्टि: चतुःषाटेवी वर्णाः शम्भुमते मताः Pān. Sikṣā, St. 3.

হাই a brief term or Pratyāhāra standing for the three sibilant or spirant consonants লু, জু and स.

जरणदेव a prominent grammarian of Eastern school of Pānini's system of grammar who lived in the thirteenth century and wrote works on Panini's grammar. His work named दुघँटवृत्ति which ex. plains according to Panini's rules, the Vārttikas thereon, and the Thapakas deduced from them, the various words difficult to be explained, is much appreciated by scholars of grammar. He has quoted from a large number of classical works, and referred to many works of the Eastern grammarians who followed the Kāśikā school.

श्चरप्रमृति the words of the type of शरद् such as विपाश, अनस्, मनस्, उपानह् etc. which have the compound-ending अ (टच्) added to them when they are at the end of the Avyayībhāva compound;e.g प्रतिशरदम्, प्रतिविपाशम्.cf. Kāś. on P.V. 4.107.

जारादि a class of words headed by the word शर which have the tad. affix मय (मयट्) added to them in the sense of 'product' or 'portion'; e.g. शरमयम्, दर्भमयम्, मृष्मयम्; cf. Kāś. on P. IV.3.144; (2) a class of words headed by शर which get their final vowel lengthened before the

tad.affix मत् when the whole word forms a proper noun; e.g. शरावती, वंशावती, हतूमान् ; cf. P.VI.3.119.

शकेरादि a class of words headed by शकेरा to which the tad. affix अ (अण्) is added in the sense of इव viz. similarity; cf. शकेरेव शाकरम्, कापालिकम्, पौण्डरीकम् Kāś. on P. V. 3.107.

श्वेवमो a reputed grammarian who is believed to have been a contemporary of the poet Gunadhya in the court of Satavahana. He wrote Grammar rules which are named the Katantra Sutras which are mostly based on the Sūtras of Pāṇini. In the grammar treatise named 'the Kātantra Sūtra' written by Sarvavarman the Vedic section and all the intricacies and difficult elements are carefully and scrupulously omitted by him, with a view to making his grammar useful for beginners and students of average intelligence.

ज्ञान्येवाय intervention by any one of the spirants ज्ञ्, ष् and स्, which prevents the substitution of ण् for न् but allows the substitution of ण् for स्; cf. चुदुतुल्हान्येवाये न M.Bh. on P. VIII.4.2 as also नुम्विसर्जनीयशान्येवायेपि P. VIII.3.58 Vart. 1.

श्रं short term (प्रत्याहार) for the sibilants श्, ष्, स् and ह्; cf. शर् इगुपधादनिटः क्सः P.III.1,44.

হাৰম class of letters beginning with জ্ i.e. the consonants য়, য়, য়, য় and য় . য়ায়িব্ৰয়নি name of a work on grammar by য়ায়িব্ৰ which is mentioned by Al Beruni.

शस् (1) case affix (अस्) of the accusative plural; cf. स्वीजसमीट्यस्० P.IV. 1.2; (2) tad.affix applied to words meaning much or little as also to a numeral; e.g. बहुशा ददाति, अल्पशो ददाति, दिश:, त्रिश:, पादश: etc., cf. P. V.4.42, 43.

bhatta's Vaiyākaraṇabhūṣaṇasāra by Saṃkara; (2) name of a commentary on the Paribhāṣenduśekhara of Nāgeśa written by Sankarabhatṭa; (3) The Vyākaraṇa vidyā or instructions in Grammar given by God Siva to Pāṇini on which the Sikśā of Pāṇini has been based.

शाकट a tad. affix added optionally with शाकिन to the words इक्षु and others in the sense of a field producing the thing; e.g. इक्षुदाकटम्; cf. P. V.2.29.

शाकटायन (1) name of an ancient reputed scholar of Grammar and Prātisākhyas who is quoted Pāṇini. He is despisingly referred to by Patanjali as a traitor grammarian sympathizing with the Nairuktas or etymologists in holding the view that all substantives are derivable and can be derived from roots; cf. तत्र नामान्याख्यातजानीति शाकटायना नैस्क्तसमयश्च Nir.I.12; cf. also नाम च घातुजमाह निरुक्ते ब्याकरणे शकटस्य च तोकम् M. Bh. on P.III.3.1. Sākatāyana is believed to have been the of the Uṇādis**ū**trapāṭha as also of the RkTantra Pratisakhya of the Samaveda; (2) name of a · Jain grammarian named पाल्यकीर्ति शाकटायन who lived in the ninth century during the reign of the Rāstrakūta king Amoghavarsa and wrote the Sabdanuśasana which is much similar to the Sūtrapātha of Pāņini and introduced a new system of Grammar. His work named the Sabdānusāsana consists of four chapters which are arranged in the form of topics, which are named सिद्धि. The grammar work is called शब्दानुशासन.

शाकटायनतरिङ्गणी a commentary on Sākatāyana's Sabdānusāsana.

शाकटायनव्याकरण the treatise on grammar written by Sākatāyana. See शाकटायन.

शाकटायनशब्दानुशासन name of the treatise on grammar written by पाल्यकीर्ति-शाकटायन.

शाकपार्थिनादि a class of irregular samānādhikaraņa Samāsas, or Karmadhāraya compound formations, where according to the sense conveyed by the compound word, a word after the first word or so, has to be taken as omitted; cf. समानाधिकरणधिकारे शाकपार्थिनादीनामुपसंख्यानमुत्तरपदलेपश्च वक्तन्यः। शाकमोजी पार्थिनः शाकपार्थिनः । कुतपनासाः सोश्रुतः कुतपसीश्रुतः । यप्टिप्रधानो मोद्रस्य; यष्टिमोद्रस्यः। M.Bh. on P.II.1.69 Vārt. 8.

शाकपूणि an ancient writer of Nirukta who is quoted by Yāska; cf. विद्युत् तिड्यत्वतीति शाकपूणि; Nir. III. 11, or मानेन अन्यान् जहातीति महानिति शाकपूणिः Nir. III. 13 or कात्विकस्मात् । ईरणः । क्रय्युष्टा भवतीति शाकपूणिः Nir.III.19.

হাানত a word frequently used in the Mahābhāsya for a grammatical operation or injunction (विधि) which forms a specific feature of the grammar of शाकल्य, viz. that the vowels इ, उ,ऋ, and ल remain without phonetical combination and a shortening of them, if they are long;cf.इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च P.VI. 1. 127; शाकल्यस्य इदं शाकलम् ।; cf. also M.Bh. on P.VI.1.77, VI.1.125, VI. 1.27; VI.2.52, VII.3.3 and VIII. 2.108; (2) pupils of शाकल्य; cf. शाकल्यस्य छात्राः शाकलाः M. Bh. on P. IV.1.18; (3) a village in the Vähika district; cf. शाकलं नाम वाहीकग्राम: M. Bh. on IV.2.104 Vart. 3.

शाकलप्रकृतिभाव absence of a phonetic coalescence (प्रकृतिभाव) as specifically mentioned by शाकल्य. See शाकल.

शाकलप्रतिषेध prohibition of the

coalescence of any of the vowels হ, ভ, স্ন and ল with any dissimilar vowel following it. See যানল.

शाकल्य name of an ancient grammarian and Vedic scholar who is supposed to have revised the Vedic texts and written their Pada-pāṭha. He is often quoted by Pāṇini and the writers of the Prātiśākhya works; cf. शाकल्यस्य संहितामनुप्रावर्षत् M. Bh. on P.I.4.84; also on P.I.1.18, IV. 1.18; cf. also उपचारं लक्षणतश्च सिद्धं आचार्या ज्यालिशाकल्यगार्या: R.Pr.XIII.12.

शाकिन tad. affix (originally a word formed from शाकी by affixing न as given in M. Bh. on P.V.2.100), applied to the word इक्षु in the sense of a field producing it; e. g. इक्षुशाकिनम्.; cf. मबने क्षेत्र इक्ष्नादिभ्यः शाकटशाकिनौ Kās. on P. V. 2.29.

शासादि a class of words headed by the word शासा which have the taddhita affix य added to them in the sense of इव i.e. similarity; e.g. शास्यः, मुख्यः, जघन्यः etc.; cf. Kas. on P. V.3.103

शानच् (1) krt affix (आन) substituted for the Atmanepada छट् affixes, to which म is prefixed if the base before the affix ends in अ; c. g. एचमान, विद्यमान, etc; cf. P. III. 2. 124, 125, 126; (2) Vikarana affix (आन) substituted for आ before the personal ending हि of the imperative second person singular, if the preceding root ends in a consonant; e. g. पुत्राण, मुत्राण, cf. P. III. 1.83.

शानन् krt affix (आन) substituted for the Atmampada affixes instead of शानच्, prescribed after the roots प् and यज्; the application of शानन् for शानच् is for the acute accent on the initial vowel of the root;e.g. प्रवान: with the acute accent on the initial vowel as contrasted with विद्यमान; with the acute accent on the last vowel; cf. P. III. 2.128.

মান্বনৰ an ancient scholar of grammar who wrote a treatise known as the Phit sūtras on accents.

शान्द्बोध verbal interpretation: the term is generally used with reference to the verbal interpretation of a sentence as arising from that of the words which are all connected directly or indirectly with the verb-activity. It is defined पदजन्यपदार्थोपस्थितिजन्यबोधः. According grammarians, verbal activity is the chief thing in a sentence and all the other words (excepting the one which expresses verbal activity) are subordinated to the verbal activity and hence are connected with it; cf. पदत्रानं तु करणं द्वारे तत्र पदार्थधी:। शाब्दबोध: फलं तत्र शक्तिभी: सहकारिणी । मुक्तावली III.81.

शाब्दबोधतराङ्गिणी a treatise on the theory of verbal import written by ईश्वरानन्द.

शाब्दबोधप्रकाशिका a treatise on the theory of शब्दबोध written by रामिक-शारचकवार्तेन.

or congnition; the theories to be noted in this respect are those of the Grammarians, the Naiyāyikas and the Mīmāmsakas, according to whom verb-activity, agent, and injunction stand respectively as the principal factors in a sentence.

शायच् Vikaraṇa affix (आय) substituted for the Vikaraṇa आ in Vedic Literature; e. g. ग्रभाय जिह्नया मधु; cf. Kāś. on P. III 1.84.

शार्क्स वादि a class of words headed by the word शार्क्स which take the feminine affix ई (डीन्) making the initial vowel of the word(to which ई of the feminine is added) an acute-accented one; e.g. शार्ङ्गरवी;cf. शार्ङ्गरवायों होन् P, IV. 1.73.

গান্তব্ tad. affix যান্ত applied to the prefix वि in the sense of the base itself (स्वार्थे). See হাক্কুटব্.

মাভানুখি name of the great grammarian Pāṇini given to him on account of his being an inhabitant of হাভানুখ an old name of the modern Lahore or a name of a place near Lahore; cf. P IV.3.14

शाश्वातिक eternal or permanent, as contrasted with कार्य i. e. produced; cf.एतस्मिन्वाक्ये इन्दुमेत्रेययोः शाश्वतिको विरोधः Sīradeva Pari. 36; cf. also एके वर्णाञ्र शाश्वतिकान् न कार्यान् R.Pr.XIII.4.

शास्त्र scientific treatment of a subject; a system of thoughts giving a scientific treatment of any subject. The word is applied to the rules of Panini and sometimes to an individual rule; cf. হান্তেৰাখ or অহান্তেৰাখ or বিদানবিধ্যান্ত, frequently used by the commentators; cf. न हि संदेहादलक्षणं शास्त्रामित्यर्थः Nāgeśa's Par. Śek. on Pari. 1; cf. पदान्त। दिष्येव विकारशास्त्रम् R.Pr.II.2.

शास्त्रक्रत् the originator or the founder of a Sastra or system of particular thoughts. The word was used by ancient grammarians for Pāṇini, the founder of the great system of grammar, or of grammar in general; cf. ब्यत्ययमिच्छति शास्त्रकृदेशां सोपि च सिध्यति बाहुलकेन M.Bh. on P. III. 1. 85.

शास्त्रकृत brought about by a rule; brought about by the science of grammar; cf. शास्त्रकृतो योमश्च Nir.I. 2; cf. also काचिन्च संनिपातकृतमानन्तर्य शास्त्रकृतमनानन्तर्यम् M.Bh. on P. VII. 3.54, VIII.2.38.

शास्त्रहानि harm or injustice to a science; i.e. non-application of a rule although it could apply, there being no prohibition for it; cf.

शास्त्रहानिश्च । समुदायैकाचः शास्त्रं हीयते M. Bh. on P. VI.1.1 Vart. 12.

शास्त्रातिदेश supposition of the original in the place of the substitute merely for the sake of the application of a grammatical rule as contrasted with रूपातिदेश, the actual restoration of the original form; cf. किं पुनर्य शास्त्रातिदेश: । तृचो यच्छास्त्रं तदातिदिश्यते । आहोस्विद्र्पातिदेश: तृचो यद्भ्पं तदतिदिश्यते M. Bh. on P. VII.1.95.

शास्त्रार्थ the purpose of a rule of grammar; cf. अतोत्राप्यवयेवन शास्त्रार्थः संप्रतीयते M.Bh. on P.VI.1.84 Vārt. 5; cf. also, तद्यथा। लेके वसन्ते ब्राह्मणेन्मांनादधीतेति सङ्दाधाय छतः शास्त्रार्थ इति पुनः प्रवृत्तिनं भवति । M. Bh. on VI.1. 84 Vart. 3; VI.4.104 Vārt. 3.

शास्त्रासिद्धत्व the supposed invalidity of a rule or a set of rules by virtue of the dictum laid down by Pāṇini in पूर्वत्रासिद्धम् VIII.2.1; cf. शास्त्रासिद्धत्यमनेन क्रियते। एकादेशशास्त्र तुक्शास्त्र असिद्धं भवति। M.Bh. on P.VI.1.86 Vārt. 5.

शि case affix इ substituted for the case-affixes जस and शस् of the nom. pl. and the acc. pl. in the neuter gender; cf. जदरासो: शि: P. VII. 1.20. This affix शि is called सर्वनामस्थान just like the first five case- affixes in the masculine and fem. gender. This case affix is seen dropped in Vedic passages; cf. शेच्छन्दसि बहुलं (लोप:) P. VI. 1.70.

হিষা general name given to a work on Phonetics. Although there are many such works which are all called शिक्षा, the work, which is often referred to, by the word, is the Siksā named पाणिनीयाशिक्षा, about which, authorship of the however, there îs а doubt whether it was the work of Pāṇini or of somebody belonging to his school. The Siksa works are helpful, no doubt, for the study of grammar, but no topic belonging to Sikṣā is given by Pānini which apparently means that these works do not come under the subject or province of Grammar. The reason why the Sīkṣā topics are not given by Pānini, is worth consideration. These Sikṣā works are not specifically related to a particular Veda and it cannot be said whether they preceded or succeeded the Prātišākhya works.

शिखा one of the subdivisions of the artificial recitals of the Vedic texts.

शिस् a term for सर्वनामन् (a pronoun) in the works of ancient grammarians; cf. स्वाङ्गशिटामदन्तानाम् Phit Sutra 29, where शिष्ट् is explained as सर्वनामन् in the gloss.

शित possessed of, or characterized by, the indicatory letter श; the kṛt affixes which are marked with the indicatory श are termed Sārvadhātuka affixes (cf. P.III.4.113), while, the Ādeśas or substitutes, marked with the indicatory श, are substituted for the whole of the Sthānin or the original and not for its final letter according to the rule अलान्त्यस्य P. I.1.52; e. g. शि is substituted, not for the final स् of जस् and शस but for the whole जस and the whole शस; cf. P.I.1.55.

शिरस्य produced at the top of the orifice, cerebral.

शिरोमणिमद्वाचार्य a grammarian who wrote the grammatical works कारकविवेक, तद्धितकोश and तिङन्तशिरोमणि.

शिवभद्द a grammarian, who wrote a commentary named कुङ्कुमिकिस on the Padamanjari of Haradatta. He was the grandson of Nilakantha Diksita who was also a grammarian and who wrote an indepen-

dent work on the Paribhāṣās, named the Paribhāṣāvṛtti.

হাৰ্থাম (ব্ৰহ্মবর্লী) a grammarian who wrote a commentary on the Kātantraparisista called the Siddhāntaratnānkura.

शिवरामेन्द्र (संस्वती) a grammarian who wrote (1) a gloss on the sūtras of Pānini, (2) a commentary named सिद्धान्तरत्नाकर on the Siddhāntakaumudī, and (3) a commentary on the Mahābhāṣya named Mahābhāṣyaprakāṣa.

शिवसूत्र name given to the fourteen small sūtras giving the alphabet which Pānini took as the basis of his grammar. The Sivasūtras have got a well-known explanation in verse,named नन्दिकेश्वरकारिका on which there is a commentary of the type of Bhāṣya by उपमन्यु. The origin of the Sivasūtra given by the writer of the Kārikā is summed up in the stanza — नृत्तावसाने नटराजराजो ननाद दक्षां नवपञ्चवारम्। उद्धतुकामः सनकादि- सिद्धानेतद् विमर्शे शिवसूत्रजालम् ॥ Nand. 1.

शिवादि a big class of about ninety words headed by the word शिव which have the tad. affix अ (अण्) added to them in the sense of a descendant (अपत्य) in spite of other affixes such as इञ्, ण्यत् and others prescribed by other rules, which sometimes do not place, or do so optionally; e. g. ताक्षण्यः; गाङ्गः गाङ्गयः, दीव:; ताक्ष्ण:, गङ्गायानि:; cf. Kāś. on P.IV.1.112. This class is looked upon as आकृति-गण and a word is supposed to be included in this class, when the affix अ is noticed in spite of some other affix being applicable by some other rule.

পাচ (1) cultured and learned people who want to speak correctly and who therefore have studied gra-

mmar; cf. के पुनः शिष्टाः । वैयाकरणाः । कुत एतत् । शास्त्रपूर्विका हि शिथ्वियाकरणाश्च शास्त्रज्ञाः । M. Bh. on P. VI. 1.109; (2) enjoined, prescribed; cf. विपर्ययो ध्रवशिष्टेऽपरेषाम् । R.Pr.VI.120.

शिष्टप्रयोग the forms of words used by the learned people; the expression used by such persons; cf. स चावस्य शिष्टप्रयोग उपास्य: | M. Bh. on P.I.3. 1 Vart. 13.

शिष्टव्याख्यान explanation (of doubtful things or expressions) given by the learned people.

शिष्यहिता (वृति) a work on grammar written by उप्रभृति of which a mention is made by Al Beruni in his work.

श्री (1) case affix (ई) substituted for the nom. pl. affix जस् (अस्) in the declension of the pronouns, when the affix जस् is preceded by the vowel अ; e.g. सर्वे, विश्वे; cf. Kāś. on P VII.1.17; (2) case affix (ई) substituted for औ of the nom.and the acc.dual after fem. bases ending in आ, as also after bases in the neuter gender; e. g.सर्ट्वे स्मे; सुण्डे, चने; cf. Kāś. on P. VII.1.18, 19.

शोधतर lit.over-rapid; an extra quickness of breath (प्राण) which characterizes the utterance of a sibilant which has got one more property viz. जन्मत्व in addition to the three properties (बाह्मप्रयत्न) possessed by the other consonants; cf. शीध्रतर साध्मस प्राणमेके। R. Pr. XIII. 6.

शोधी a person reciting Vedic passages more rapidly, when his recital results into a fault of utterance.

चिषिण्य principal; chief; the word is used in connection with the utterance of Veda passages which are uttered loudly at the time of the third pressing (तृतीयसवन); cf. शिरासे तरम् T. Pr.XXIII.12;cf. शिर्षण्यः स्वरः M.Bh. on P. VI,1.61.

शुक्रयजुः प्रातिशाख्य name of Prātiśākhya treatise pertaining to the White Yajurveda which is also called the Vājasaneyi-Prātiśākhya. This work appears to be a later one as compared with the other Prātiśākhya works and bears much similarity with some of the Sūtras of Panini. It is divided into eight chapters by the author and it deals with letters, their origin and their classification, the euphonic and other changes when the Samhitā text is rendered into the Pada text, and accents. The work appears to be a common work for all the different branches of the White Yajurveda, being probably based on the individually different Pratiśākhya works of the different branches of the Shukla Yajurveda composed in ancient times. Kātyāvana is traditionally believed to be the author of the work and very likely he was the same Kātyāyana who wrote the Varttikas on the Sūtras of Pānini.

হ্যুণ্ডিকাৰি a class of words headed by হ্যুণ্ডিকা to which the taddhita affix অ (অण्) is added in the sense of 'who has come from'; e.g. ম্যাণ্ডিক:, কাৰ্কণ:; cf. Kāś. on P. IV. 3.76.

जुद्ध pure, unmixed; the term is used (1) in connection with a vowel which is not nasalized (अनुनासिक); cf. भाज्यमानेन सवर्णानां ग्रहणं नेति ग्रुद्धो-यमुचार्यते, Kās. on P. VII.1.85; as also, (2) in connection with words which are used in their primary sense and not in any secondary sense: cf. ग्रुद्धानां पठितानां संज्ञा कर्तन्या। संज्ञोपसर्जनीभूतानि न सर्वाद्यीनि M.Bh. on P.I.1.27 Vart. 3.

शुद्धाशुबोधस्त्रार्थव्याकरण a gloss on the Asubodha-grammar, written by a grammarian named Rāmesvara,

ম্মাই a class of words headed by the word হাদ্ম to which the taddhita affix एय (তক্) is added in the sense of a descendant in spite of other affixes being prescribed by some other rules which sometimes are added optionally with this एय; e.g. যীদ্ময:, বীঘন্ম: বীহিন্ম:. This class is looked upon as আক্রানিন্ম and hence if this affix एय is seen applied although not prescribed actually as in the word गाइँग, the word is supposed to have been included in this class; cf. P. IV. 1.123.

शून utterance with a swollen mouth which is looked upon as a fault of Vedic recital; cf. दुंध मुखेन सुधिल शूनम् R.Pr.XIV.2.

श्रूरिसंह name of a grammarian who wrote a gloss named दीपिका on the Sārasvata Vyākaraņa.

हो case-ending seen in Vedic Literature substituted for any one of the 21 case-endings as found in Vedic Language; words ending in this हो (ए) are not coalesced with a vowel that follows; e.g अस्मे इन्द्रा- बृहस्पती; cf. P.VII..1.39 and I.1.13.

होष (1) any other senses than what are given above; cf. ইাই P.IV.2.92: (2) surname of a reputed family grammarians belonging Southern India which produced many grammarians, from the fifteenth century to the eighteenth century. Rāmacandra Sesa was the first grammarian in the family who wrote the Prakriyākaumudī in the fifteenth century. His descendants developed the system of studying grammar by the study of topics as given in the Prakriya Kaumudī and wrote several works of the nature of glosses and comments.

शेषहण one of the prominent grammarians belonging to the Seşa samily, who was the son of नरासिंहशेष. He wrote a gloss on the Prakriyāand two small works kaumudī Prakttacandrika and Padacandrikā. Two other minor grammar works viz. the Yanlugantasiromani and Upapadamatinsūtravyākhyāna are ascribed to হাবক্রতা who may be the same as शेषकृष्ण the son of नरसिंह, or another, as there were many persons who had the name Kṛṣṇa in the big family.

शेषचक्रपाणि a grammarian of the Śesa family who wrote a small treatise on case-relations named कारकतन्त्व.

होषराभेन् also known by the name मनीषिरोषशर्मन् ,a grammarian who has written सर्वमङ्गला, a commentary on Nagesa's Paribhasendusekhara.

शेषशास्त्री a grammarian who wrote a commentary on the Paribhā—sendusekhara of Nāgesabhatta.

राषाद्धि a grammarian of the seventeenth century who has written a work, Paribhāṣābhāskara, on the Paribhāṣās of the Pāṇini system; the treatise is written in the manner of Sīradeva's Paribhāṣāvṛtti which has been taken as a basis by him.

होषे षष्ठी the genitive case used in any other senses than those given in the specific rules. The expression होषे षष्ठी भाविष्यति is often found in commentary works.

शैल्यायन an ancient Grammarian and Vedic scholar who is quoted in the Taittiriya Prātisākhya for recommending a sharp and distinct nasalisation of the anusvāra and the fifth class-consonants; cf. तीत्रतरमानुनासिक्यमनुस्वारोत्तमेषु इति शैल्यायन; T. Pr. XVII. 1.

शौशरीय recital of the Rgveda in the school named after Sisira, a pupil of Sākalya.

शैषिक remaining, or remnant; the term is used with reference to a tad. affix prescribed in senses other than those mentioned before the rule शेष P. IV. 2.92; cf. शैषि-कान्मतुवर्थीयाच् शैषिको मतुवर्थिकः। सहपः प्रत्ययो नेष्टः सन्नन्तान्न सनिष्यते।

হাতৈ বাহি a class of words headed by the word হাতি which are compounded with a noun in the locative case to form a locative tatpurusa compound; e. g. অধ্যহাতে;, অধ্যহুর্ন: etc.; cf. Kāś. on P.II.1.40.

भोनक a great ancient Vedic scholar who is believed to have written the Rk. Prātišākhya, which is said to be common for the two main branches of the Rgveda but which at present represents, in fact, all the different branches of the Rgveda.

शौनकप्रातिशाख्य a popular name of the well-gnown Prātiśākhya of the Rgveda, named कनप्रातिशाख्य as well as कम्बेदप्रातिशाख्य.

शोनकादि a class of words headed by the word शोनक to which the taddhita affix इन् (णिन) is added in the sense of 'instructed by', provided the word so formed is a portion of what is looked upon as a part of the sacred Vedic Literature; cf. शोनकेन शोक्तमधीयते शौनिकन:, वाजसेनायन: cf. Kāś. on P.IV. 3.106.

म्बुत्व the substitution of the palatal consonanis श्रृज्,ज्,ज्ञ्, and ज् respectively for the similar consonants स्, त्, ध्, द्, ध् and न् of the dental class; cf. स्ते: श्वना श्वः P.VIII.4.10.

रितप् the syllable ति applied to the Vikarana-ending form of a root to denote a root for a grammatical operation. The specific men-

tion of a root with शित्र added. shows that the root of the particular class or conjugation shown, is to be taken and not the same root belonging to any other conjugation; cf. इक्शितपौ धातुनिदेशे; e.g. अस्यतिविक्तिरूयातिभ्योऽ ङ् P.III. 1. 52. Although operations prescribed for a primary root are applicable to a frequentative root when the frequentative sign य has been omitted, operations prescribed for a root which is stated in a rule with ति (दितप्) added to it, do not take place in the frequentative roots;cf. ित्तपा शपान्बन्धेन ... पञ्चेतानि न यङ्ख्रिके.

श्चम् a vikaraṇa or conjugational sign of the āgama type to be inserted after the last vowel of the roots of the seventh conjugation (रुधादि); e.g. रणदि, भिनत्ति etc.; cf. रुधादिभ्य: श्रम् P.III.1.78.

श्चा a vikaraṇa or conjugational sign of the ninth conjugation, to be added to roots headed by की before the Sārvadhātuka affixes; e.g. कीणाति; cf. कथादिन्य: आ.P.III.1.81. आ is added optionally with श्रु (नु) to the roots स्तम्म, स्तुम्म, स्कम्म, स्कुम्म and स्यु. e.g.स्तआति, स्तुओति, स्कुआति, स्कुओति etc; cf. P.III.1.82.

सु a vikarana or a conjugational sign to be placed after the roots headed by स (i.e. roots of the fifth conjugation) as also after the root सु when सु is to be changed into सु, and the roots अझ and तसु; e.g. सुनोति, सुनुते; cf. स्वादिम्यः सु: P.III. 1.73. It is also added optionally with आ to the roots स्तम्म, स्तुम्म etc. See आ.

इयन् a vikarana or conjugational sign of the fourth conjugation added to roots headed by दिस्, before the Sārvadhātuka affixes; e.g. दोन्यति, ' पुष्यति, etc. स्यन् is added optionally with शप् (अ) to the roots भ्राह्, भ्रम्, क्रम and others, as also to यस्.

সন্ধা a technical term for nounstems ending in আ in the feminine gender used in the Katantra Grammar; cf. আ প্রন্না Kat. II. 1.10.

श्रमणादि a class of words headed by the word श्रमणा with which words in the masculine or the feminine gender are compounded when they stand in apposition; cf. कुमारी श्रमणा कुमारश्रमणा, युवा अध्यापक: युवाध्यापक: Kāś. on P.II.1.70.

श्रवण hearing of a phonetic element or a word in the actual speech; audition; cf. तस्य चोदात्तस्वरितपरत्वे श्रवणं स्पष्टम S. K. on P.I.2.32. In many technical grammatical terms, affixes and substitutes, there is sometimes a portion of them which is not a vital part of the word, but it is for the sake of causing certain prescribed grammatical operations. The letters or syllables which form such a portion are called इत् and they are only for the sake of grammatical operations (कार्यार्थ), as contrasted with the other ones which are actually heard (श्रुत्यथं or श्रवणार्थ).

आविन lit. that which is heard; cf. अवर्ण आव: । भावे घन् । सोस्यास्तीति आवी Nyāsa on Kās. V.2.37. The term is used in connection with an affix for which no elision is prescribed and hence which remains and is heard; cf. संशये आविण वस्यति M. Bh. on P.V.2.37. Kāś. on P.V.2.37.

श्रीकणोक्त a grammarian who has written a small treatise on corrupt words or ungrammatical words, which is named অণ্যাৰ্থ্যেত্ৰ.

প্ৰীয়াৰ grammarian of the last century who has written a commentary named প্ৰীঘ্ৰী after him, on the Paribhāṣenduśekhara.

শ্লীঘর্মী name of a commentary on the Paribhāṣenduśekhara written by Śrīdhara. See গ্লীঘর.

श्रीनिवास a grammarian who has written a commentary on the Paribhāṣābhāskara of Haribhāskara.

श्रीमणिकण्ठ a famous grammarian who held the titles महामहोपाच्याय, प्रगल्भतकांसिंह and भट्टाचार्य and who has written a systematic work on caserelations named कारकखण्डनमण्डन; the work is also known by the name षट्कारकखण्डनमण्डन.

श्रीमानशर्मा a famous grammarian of Eastern India who has written a short scholarly gloss named Vijayā on Nāgeśa's Paribhāṣenduśekhara. For details refer to Paribhāṣāsamgraha.

अत lit. what is actually heard; the word is used in connection with such statements as are made by the authoritative grammarians, Pāṇini and the Vārttikakāra by their actual utterance or wording, as contrasted with such dictums as can be deduced only from their writings. cf. अतानुभित्यो: श्रोत: संबन्धा बळीयान्. Par. Sek. Pari. 104.

श्रुतके बालिन् a term of a very great honour given to such Jain monks as have almost attained perfection; the term is used in connection with Pālyakīrti Śākatāyana, the Jain grammarian शाकरायन, whose works शाकरायनशब्दानुशासन and its presentation in a topical form named शाकरायनप्रक्रिया are studied at the present day in some parts of India. See शाकरायन above.

श्रुति (1) lit. hearing; sound.cf. श्रुतौ च रूपग्रहणम् M. Bh. on P. I. 2.64; perception, as a proof contrasted with inference; cf. नतु च श्रुतिकृतोपि मेदोस्ति M. Bh. on P. VII. 1.72 Vart. 1; cf. also M. Bh. on P. VIII. 2.25; cf. also तस्मादुच्चश्रुतीनि R. T. 61; (2) authoritative word; the word is sometimes used in connection with the utterances of the Sūtrakāras viz. the Sūtra.

श्रुतिसामान्य common hearing; common form of technically different wordings, such as आ of टाए, डाए and चाप् feminine affixes, or ई of ङाप्, ङाब्, and ङीन् fem. affixes; cf. र इति श्रातिसामान्यमुपादीयंत Kāś. on P.VIII. 2.18; cf. also Kāś. on VIII. 2.42 and VIII. 4.1.

श्रूयमाण heard, presented; cf. द्वन्द्वान्ते श्रूयमाणः शब्दः प्रस्येकममिसंबध्यते; cf. श्रूयमाणिप नुमि स्वरो भवति । पञ्चत्रपुणा M. Bh. on P. VII. 1. 73.

भ्रेण्यादि a class of words headed by the word श्रेणि, which are compounded with words like इत if they stand in apposition, provided the word so compounded has got the sense of the affix च्वि i. e. having become what was not before; cf. अश्रेणय: श्रेणय: इताः श्रेणिकृताः, एककृताः Kāś. on P. II. 1. 59.

স্থাৰন্থ a loose connection as obtaining between the various words in the Pada recital, as contrasted with প্রিয়ন্ত্রন্থ in the Samhitā text.

সৈতু or স্থিত্ৰন্থ compact arrangement as seen in the Samhitā text.

बंखु a term used in the sense of elision or lopa in the case of the affix श्रम् when it is elided after the roots headed by हु, i. e. roots of the third conjugation as also after any root wherever it is so seen in the Vedic Literature; cf. बहुल छन्दास P. III. 4. 76. This श्र्व is looked upon as a substitute zero, or nil for the general vikarana श्रम् in the case of these roots; cf. जहोत्यदिन्य: श्र्वः P. II. 4. 75. The specific feature of this elision of the vikarana श्रम् by means of the term श्रम्ञ,

is that it causes reduplication of the roots to which it is added; cf. डिक प्रकृते श्डिविधानं द्विवेचनार्थम् Kāś. on. P. II. 4. 75 and P. III. 1. 10.

रखुबद्धाव treatment as before the elision named श्लु, i. e. reduplication of the preceding root. This श्लुबद्धाव is prescribed in the case of the roots भी, ही, भ and हु; cf. भीही। भृहुवां श्लुबच्च P. III. 1. 39.

হত্তবিক্রণে roots characterized by the addition or application of the conjugational sign which is elided by the use of the term মন্ত্র for elision; roots of the third conjugation; cf. য एते ন্তাবিক্লো: মন্ত্রবিক্লোপ্র M.Bh.on P.III. 1.67 Vart.2, as also on P. III 1.91.

হন্ত্ৰিখি the specific operation caused by মন্ত viz.the reduplication for the preceding root; cf. বস ন্তান মন্ত্ৰ-বিধিমনিব্যান, M. Bh. on P. I. 1. 62 Vart. 6.

स्रोक्चार्तिक Vārttika or supplementary rule to Pāṇini's rules laid down by scholars of grammar immediately after Pāṇini, composed in verse form. These Slokavārttikas are quoted in the Mahābhāṣya at various places and supposed to have been current in the explanations of Pāṇini's Aṣṭādhyāyī in the days of Patañjali. The word is often used by later commentators.

श्वस्तनी a term of ancient grammarians for the first future called छुट् by Pāṇini; cf. परिदेवने श्वस्तनी भविष्यन्त्येथें। इयं नु कदा गन्ता यैवं पादी निदधाति M. Bh. on P. III, 3.15.

required for uttering some letters; the term is used in the Prātišā-khya and Vyākaraṇa books in the sense of breath which is prominently required in the utterance

of the hard consonants, sibilants, visarga and the Jihvāmūliya and Upadhmānīya letters; the term is used in connection with these letters also; the usual term in use is, of course, খালানুমহান, the term খাল showing the property of the breath, with which these letters are characterized.

প্রাধান্তমহান caused by the emission of breath; the term is used in contrast with নাহানুমহান in connection with hard consonants, surds, visarga, the Jihvāmūlīya and the Upadhmānīya letters; see শ্বান above.

श्वोभूतिच्चित्त a grammatical work of the type of a gloss on the Sūtras of Pāṇini written by an ancient grammarian श्वोभृति mentioned in the Mahäbhāṣya; cf. स्ताष्यास्यहं पादिकमौदवाहिं ततः श्वोभृते शातनीं पातनीं च M. Bh. on P. I.1.57. Possibly the grammarian श्वोभृति is referred to in the word श्वोभृत in the verse.

6

प्(1) a sibilant letter of the cerebral class of consonants possessed of the properties श्वास, अघोष, कण्ठविवार and महात्राण; (2) mute indicatory letter ब्, attached to nouns as also to affixes with which nouns are formed. such as खुन्, ष्कन्, ष्टरच्, ष्ट्रन् etc. showing the addition of the feminine affix ई (ङीष्); cf. षिद्गौरादिभ्यश्च P. IV. 1.41; (3) changeable to ₹ when placed at the beginning of roots in the Dhatupatha except in the case of the roots formed from nouns and the roots ष्ठिव् and ष्वष्कु; (4) substitute for the last consonant of the roots ब्रश्च, भ्रस्ज्, सृज्, मृज्, as also यज्, राज्, भ्राज्, roots ending in ন্তু and ন্ fore a consonant excepting a nasal and a semivowel, as also when the

consonant is at the end of the word; e.g. भ्रश, खष्टा, यष्ट्रम् सम्राद् etc. cf P. VIII.2.36; (5) substitute for a visarjaniya preceded by a vowel except sq and followed by a consonant of the guttural or the labial class which does not begin a different word, as also before words पाश, कल्प, क, काम्य etc. cf. P. VIII. 3.39; cf. also P. VIII 3.41, 43, 44, 45 and 48 for some specified cases; (6) substitute for स when placed near a consonant of the cerebral class or near the consonant ष ; e. g. वृक्षष्पण्डे, वृक्षष्टकार: Kāś. on P. VIII. 4.41.

ष (1) consonant ष्, the vowel अ being added for facility of pronunciation; (2) compound-ending अ, substituted for the final of the word मूर्धन at the end of a Bahuvrihi compound when the word मूर्धन is preceded by द्वि or त्रि e. g. द्विमूर्धः, त्रिमूर्धः cf. द्वित्रिभ्यां व मूर्तः P, V. 4.115 (3) a technical term for तत्पुरुषसमास in the Jainendra Vyākaraņa.

षच् the compound-ending (समासन्त) अ added for the final of the words सिक्थ, आक्ष and दार standing at the end of a Bahuvrihi compound under specific conditions. e. g. विशालाक्ष:, दीर्धसम्थ:, द्रयङ्गुलं (दार); cf. P. V. 4.113, 114.

षद्कारक (1) the six Kārakas or instruments of action, which are differently connected with the verbal activity, viz. कर्तृ, कम, करण, संप्रदान, अपादान and अधिकरण; for details see कारक above: cf. तत्र शक्तिमतो द्रव्यस्य कारकाख्यायामवान्तरव्यापारानिवन्धना षडुपाख्या भवन्ति। कर्ता कर्म करणं संप्रदानमपादानमधिकरणं चिति। Sringara Prakāśa IV; (2) a work of the name (षट्कारक) written by a Jain grammarian Maheśanandin.

षट्कारकखण्डनमण्डन known also as कारकखण्डनमण्डन a grammar-work on the six case-relations written by a scholar of grammar named श्रीमणिकण्ट.

षद्कारकानिरूपण a work dealing with the six kinds of instruments of the verbal activity (kārakas) written by Trilokanātha.

षद्कारकवालवोधिनी a short work in verses on the six case-relations written by a grammarian Prabhudāsa who has added his own commentary to it.

षद्कारकछश्चण a small work in verses on the six case-relations ascribed to Amarasimha, but very likely the author was Amaracandra a Jain grammarian of the fifteenth century. The work is also named पर्कारकविवरण.

षद्कारकविचार an anonymous small treatise on the six case-relations in verse-form with a commentary.

षद्कारकविवचन a small treatise on the six case-relations written by a grammarian Bhavānanda who held the title Siddhantavāgīśa.

षडिकप्रस्ताच a popular name given by grammarians to the topic of grammar which deals with the abbreviated popular forms of proper nouns which are names of persons, as for example the form षडिक for षडङ्गुलिदत्त; cf. टाजादावू भें दितीयादचः P. V. 3.83.

षड्गवस् lit. a collection of six cows; secondarily 'a collection of six animals or quadrupeds.'The word षड्गव was prescribed by later grammarians as a tad-affix by means of a Vartika when they saw the the word षड्गव used in language after the word अश्व etc. e. g, अश्व-षड्गवम्; cf. प्रकृत्यर्थस्य षट्त्वे षञ्जवस् Kāś. on P. V.2.29.

षड्भाषाचिन्द्रिक। a work on six dialects written by a Jain grammarian लक्ष्मणसूरि.

षण् a term used instead of the desiderative affix सन् prescribed by P. III. 1.5 to 7, especially when the स् of the affix is changed into ष् as for instance in तुष्ट्रवित etc.; cf. स्तातिण्यंन्तानां षण्भृते च सनि परतः अभ्यासादुत्तरस्य मूर्धन्यादेशो भवति Kāś. on स्तौतिण्योरेव षण्यभासात् P. VIII.3.61.

ष्ट्य change of the consonant म into म in certain conditions in the formation of a word, or after prepositions in the case of verbs beginning with म. This cerebralization of म was a peculiar phonetic change which naturally occurred when म in utterance came after a vowel excepting अ. Some of the Prātiśākhya works have exhaustively treated this change and Pāṇini has also mentioned many rules in connection with it.

षष् (षट्) a technical term used in Paṇini's grammar for such numeral words (संख्याशब्द) as end with ष् or न् e. g. षष्, पञ्चन्, सप्तन् etc.; cf. ष्णान्ता षट् P. I. 1.24.

षष्ठ a term used in connection with the sixth of the spirants viz. the Jivhāmūlīya letter cf. ककारकारावथ पष्ठ ऊष्मा R. Pr. I.18; the term is also used in the sense of the sixth vowel viz. ई. in the Rk. Prāti-śākhya; cf. मुख्ये परे पञ्चमषष्ठयोश्च R. Pr. II.29.

पष्टी the sixth case; the genitive case. This case is generally an ordinary case or বিদাক্তি as contrasted with কাংকবিমাক্তি. A noun in the genitive case shows a relation in general, with another noun connected with it in a sentence. Commentators have mentioned many kinds of relations denoted by the genitive case and the phrase ত্ৰয়াল অনুযান: (the genitive case ha

senses a hundred and one in all), is frequently used by grammarians; cf. बधी दोंबे P. II. 3.50; cf. also बहवो हि षञ्चयभाः स्वरवास्यनन्तरसभीपसमह-विकारावयवाद्यास्तत्र यावन्तः शब्दे संभवन्ति तेषु सर्वेषु प्राप्तेषु नियमः कियते षष्टी स्थानेयोगा इति । Kāś. on P. I. 1.49. The genitive case is used in the sense of any karaka when that karaka; is not to be considered as a kāraka: cf. कारकत्वेन आविवक्षिते शेषे षष्टी भविष्यति. A noun standing as a subject or object of an activity is put in the genitive case when that activity is expressed by a verbal derivative and not by a verb itself; cf. कर्तृकर्मणो: क्रेंति P. II. 2.65. For the senses and use of the genitive case, cf. P. II. 3.50 to 73.

षष्ट्रांतत्पुरुष a tatpurusa compound with the first member (rarely the second member as in the case of अवयवतत्पुरुष) in the genitive case. The compound is very common as prescribed in the case of a word in the genitive case with any other word connected with it; e. g. राजपुरुषः, गुरुपत्नी etc.; the other tatpurusa compounds viz. द्वितीयातत्पुरुष, तृतीयातत्पुरुष and others prescribed in connection specific words or kinds of words. The word षष्ठीसमास is also used in this sense.

षष्टीनिर्दिष्ट a word put in the genitive case; a substitute given as connected with a genitive case which replaces the whole word which is put in the genitive case unless the substitute consists of a single letter or is characterized by the mute letter ङ्. cf. षष्टी स्थानेयोगा। अलेन्त्यस्य । अनेकारिशस्पर्वस्य etc. cf. P. I. 1.49 to 55.

षष्ठीसमास a compound word formed by one noun with another in the genitive case; see षष्ठीतत्पुरूष above.

ষ্ট্রমুম্ব sense of the genitive case, which is 'a relation in general. See ৰম্মী above.

षाकन a kṛt affix applied to the roots जल्प्, भिक्ष इन्द्र्, छुण्ट् and च in the sense of an agent, the mute letter ष signifying the addition of the fem. affix ङीष् e. g. जल्पाक:, भिक्षाक: etc.; fem. base जल्पाकी, वराकी. etc.; cf. P. III. 2.155.

षिकन tad. affix इक added to the word पथिन in the sense of 'a student of' or 'a scholar of' when the word पथिन is preceded by the word रात or षष्टि. e. g. रातपथिक:, रातपथिकी। cf. रातषष्टि: षिकन पथ: Kas. on P. II. 2.60.

থিব an affix or sometimes a word marked by the mute letter 4. The mute letter ध् attached to roots signifies the addition of the krt affix अङ् (अ) in the sense of the verbal activity; e.g. क्षमा from the root क्षमूब् (क्षम्), जरा from जुब् (ज्नृ); cf. बिद्धिदादिम्भोऽङ P. III. attached to affixes, ब् signifies the addition of the fem. affix ই (ভাষু), e. g. वराकी, शतपथिकी etc. cf. धिद्वीरा-दिभ्यश्च P. IV. 1.41. A few roots headed by घट् (roots from घट् to त्वर) are to be looked upon as शित् for the purpose of the addition of the krt. affix अ; e.g. घटा, ज्यथा etc. cf. घटादयः षित: | Gana sūtra in Dhatupatha.

बास्त्रम् combination of the verbal ending ध्वम् with the augment सीयुर् prefixed to it, which is changed into षाद्वम् after a root-base ending in a vowel excepting आ; cf. इण: षीध्वं छुङ्खिटां धोङ्गात् P.VIII. 3.78, 79.

षुक् augment q added to (1) मनु before the tad. affixes अञ् and य e.g. भानुष: सनुष्य:; cf. P. IV. 1.161; (2)

त्रपु and जतु before the tad. affix अण् e.g. त्रापुषम्, जातुषम्; cf. P. IV. 3.138; (3) घेनु before the tad. affix q, e.g. घेनुष्या cf. P. IV. 4.89; (4) the root मी before the affix ण of the causal, e.g. मीषयते cf. P.VII 3.40; (5) the root नी before the affix तृन् (तृ) e.g. नेष्टा; cf. नयत: पुक् च P. III. 2.135 Vart 2 and Vart 4.

षेण्यण् tad. affix एन्य added to the word समिष्ठ, e. g. समीाधेन्यो मंन्त्र: सामिधेनी ऋक्: cf. समिधामाधान षेण्यण्, P. IV. 3.120 Vārt. 10.

पोडशकारिका an anonymous work consisting of only 16 stanzas discussing the denotation of words and that of the case-relations with a commentary by the author himself.

ष्कन् tad. affix क added to the word पांथन् in the sense of 'one who goes', e. g. पथिकः पथिकी; cf. पथ: ष्कन् P. V. 1.75.

प्रम् tad. affix तर added to the words कास and गोणी in the sense of small-ness; cf हस्वा कासः कास्तरी, गोणीतरी Kāś. on P. V, 3.90.

ष्टुत्व cerebralization of the dental consonants as prescribed by the rule हुना हु: P. VIII. 4. 41; e. g. कोयश्किशिकते, पेष्टा, उड्डीन: etc; cf. Kāś. on P. VIII. 4.41.

ष्ट्रन (1) kṛt. affix त्र, signifying the acute accent of the initial vowel and the addition of ई to the base in the feminine, added to the root था in the sense of object (कर्मन) and to the roots दाप्, नी, शस् and others in the sense of instrument (करण); e.g. धात्री, दात्रम्, नेत्रम्, स्तोत्रम्, पोत्रम् etc; cf. P. III. 2. 181-183; (2) Uṇādi affix त्र as seen in the word गात्र from the root इ; cf. अन्नवधकगात्रविचक्षणाजिराद्यर्थम् P. II. 4.54 Vārt 12.

ছুন্তর্ tad. affix ভ, causing Vṛddhi to the initial vowel and the addition

of the fem. affix ई, applied to the word रामी in the sense of product or portion; शामील भरम; cf. P. IV. 3.142.

ष्ठक् tad. affix इक added to the word दशैकादश in the sense of censurable giving of interest or profit; दशैकादर्शिका; दशैकादशिकी; cf. Kāś. on P. IV. 4.31.

ष्टन tad. affix इक (1) added to the word कुसीद in the sense of giving a sum or something on an objectionable rate of interest or profit; cf. कुसीदं प्रयच्छति कुसीदिकः, कुसीदिकी; cf. P. IV. 4.31; (2) added to the words पैारोडाश an पुराडाश in the sense of 'explanatory book thereon'; e.g. पुरोडाशिक: पौरोडाशिक:, पुरोडाशिकी, पौरो-डाशिकी; cf. P. IV. 3.70; (3) added to the words पर्व and others as also to श्वगण, मस्त्रा and others, विवध, वीवध किशर and others, the words शलालु पात्र and the words आहक, आचित and पात्र at the end of Dvigu compounds in the specific senses mentioned; e. g. पार्पेकः, श्वगाणिकः, भास्त्रिकः, शलालुकः ब्याढाकेकी etc.; cf. P. IV. 4.10, 11, 16, 17, 53, 54, V. 1.46, 54, 55.

ष्ठल् tad. affix इक added (1) to the word आकर्ष (touchstone) in the sense of 'living thereby'; e. g. आकर्षक:, आकर्षकी; cf. P. IV. 4.9; (2) to the word आवसथ in the sense of 'dwelling in', e. g. आवसथे वसति आवसाथेक:, आवसथिकी; cf. P.IV. 4.74.

च्फ feminine affix आयनी, termed also तिद्धेत (1) added, according to the Eastern school of grammarians, to words ending with the tad. affix यञ् (prescribed by rules like गर्गादिभ्यो यञ् IV.1.105) e. g. गार्थायणी, वात्स्यायनी as contrasted with गांगी or वात्सी according to the Western school of Pāṇini; (2) added to form feminine bases of the words from छोहित to कत to which

यज् has already been added as also to the words कौरव्य and माण्ड्रक. e. g. छौहित्यायनी, बाभ्रव्यायणी, कात्यायनी, कौरव्यायणी, माण्ड्रकायनी cf. P. IV. 1.17-19.

ण्पत्क् tad. affix आयन, added to the words कापिशी and रङ्कु as also to the words बाही, उर्दि in the residual or miscellaneous tad. senses; e.g. कापिशायनं मधु, कापिशायनी द्राक्षा, राक्ष्वायणो गौः, बाहायनी, और्दायनी, पार्दीयनी, cf. M. Bh. on P. IV. 2.99 and 100.

ष्यङ् tad. affix य (taking Samprasaraņa change i. e. ई before the words पुत्र and पति and बन्धु in the Bahuvrīhi compound) added, instead of the affix अण् or হুস, in the sense of offspring, (1) to words having a long (गुर) vowel for their penultimate, only in the formation of feminine bases; e.g. कारीषगन्ध्या कौमद-गन्ध्या, वाराह्या; कारीषगन्धीपुत्रः, गन्धीपति:, कारीषगन्धविन्धः (Bah. comp.); cf P.IV.1.78; (2) to words expressive of family names like पुणिक, मुखर etc. as also to the words क्रोंडि, लाडि, न्यांडि आपिशाले etc. and optionally to the words देवयाज्ञ and others in the formation of feminine bases; e. g. पौणिक्या, भौखर्या, क्रौड्या, ब्याड्या, आपिशस्या etc.; cf. P. IV.1.79, 80, 81.

च्यञ् tad. affix (1) in the sense of nature' applied optionally with the affix इमानेच् to words showing colour as also to words headed by हढ; e.g. श्रीक्टमम्, श्राक्टिमम्, काष्ण्यम् काष्णमा, दाढर्थम्, द्रिहमा etc.; cf. P. V. 1.123; (2) in the sense of nature as also in the sense of professional work to words of quality and words headed by ब्राह्मण; e.g. जाङ्यम्, ब्राह्मण्यम् cf. P.V. 1.124; (3) to the words चतुर्वर्ण, त्रिलोकी and others in the same sense as that of those very words; e.g. चातुर्वर्ण्यम्, त्रेलोक्यम् बाङ्गुण्यम्, सन्यम् etc. cf. P. V. 6.124 Vart. 1.

चुन kit. affix अक added to a root in the sense of a skilled artisan नर्तक:, नर्तकी; खनक: खनकी; रजक:, रजकी; cf.P. III. 1.145.

स

स् (1) a sibilant letter of the dental class of consonants possessed of the properties श्वास, अवोष, कण्डीवार and महाप्राण; (2) substitute for visarjaniva if followed by a hard consonant excepting a sibilant cf. P. VIII. 3.34, 36, 38, 40, 42, 46, 47, 48-54.

स (1) short term for समास used by ancient grammarians; the term is found used in the Jainendra Vyakarana also; cf. तिशका-रकाणां प्राक् सुबुत्पत्तेः कृद्धिः सविधिः Jain. Pari. 100; cf. also राजाऽसे; (2) Uṇādi affix ₹ placed after the roots वृ, तृ, वद्, हन and others; cf.Uṇādi-Sūtras 342-349; (3) tad. affix in the quadruple senses (ভারুংর্থিক) applied to the words तृण and others. e.g. तुगस:; cf. P. IV.2.80; (4) tad. affix स applied to the मृद् when praise is inword tended e.g. मृत्सा, मृत्स्नाः; also cf. P. V. 4.41; (5) substitute for the preposition सम् before the words हित and तत; cf. समो हितततयोवी छोप: M. Bh. on P. VI.1.144 Vart. 1.

संकर्ष non-resolution of the consonants य and व into इय् and उव् e.g. ज्यमकम् as contrasted with त्रियम्बकम् which is called विकर्ष.

संक्रम (1) joining with a subsequent word after omitting a word or two occurring between; cf. गललदमतिकम्य अगलता सह संघानं संक्रमः; e. g. शुद्रे अर्थे for शुद्रे यद्ये where यत् is passed over in the krama and other recitals; cf. V. Pr. IV. 77, 165, 194; (2) a term used in

ancient grammars for such affixes and others which do not allow the substitution of guṇa or vṛddhi for the preceding vowel; the term is also used for the letters क्, ग् and ङ् when they are mute, serving only the purpose of preventing guṇa or vṛddhi; cf. मृजेर-जादो संकमे विभाषा दृद्धिमारमन्ते M.Bh. on P. I.1.3. Vārt. 10.

संक्षिप्तसार name of a complete grammar-work written by ऋमदीश्वर for facility of study. This grammar appears to have been written before the time of कैयट or हेमचन्द्र, as can be seen from the popular stanza परेत्र पाणिनीयज्ञाः केचित् कालापको-विदाः। एके विश्रान्तविद्याः स्युरन्ये संक्षितसारकाः।

संख्या (1) a numeral such as एक, द्वि etc. In Pāṇinis Asṭādhyāyī, although the term is defined as applicable to the word बहु, गण and words ending with the tad. affixes बहु and इति, such as ताबत्, किंत and the like, still the term is applied to all numerals to which it is seen applied by the people; cf. M. Bh. on P. I. 1.23 also Pari. Śek. Pari. 9; (2) numerical order; cf. खराबिंच संख्या V. Pr. I. 49.

संख्यातानुदेश application respectively of terms stated in the उद्देश and विधेय portions in their numerical order when the stated term; are equal in number: cf. यथासंख्यमनुदेश: समानाम् P. 1.3.10; cf. also पञ्चागमास्त्रय आगमिन: वैषम्यात् संख्यातानुदेशो न प्राप्तेशित M. Bh. Āhnika 2.

संख्यान enumeration; statement; cf. एकाजनेकाज्यहणेषु चात्रत्तिसंख्यानादनेकाच्वरं भविष्यति, M.Bh. on Sivasūtra i Vārt. 10.

संख्यापूर्व with a numeral word placed first or at the beginning; a term used for defining the Dvigu com-

pound; cf. संख्यागृवों द्विगु: P. II. 1.52. संख्येय lit. those that are to be counted; objects of enumeration; cf. बहुत्रीहों संख्येय डजवहुगणात् P. V. 4.73; cf. also अथवा संख्या नाम इयं परप्रधाना । संख्येयननया विदेष्यम्, M. Bh. on P. II. 2.24 Vart. 9.

संगतार्थ a word unit where the senses of two words are mixed together completely as in a compound word such as राजपुरुष: etc.; cf. संगतार्थ समर्थम् M. Bh. on P. II. 1.1. Vart. 4.

संगम combination of things coming one after another; cf. उदात्तपूर्वोप्य- नुदात्तसंगम: where the term is used with respect to a combination of grave syllables; cf. also ब्यञ्जनसंगमं संयोगं विद्यात, R. Pr. XVIII. 19.

संगृहीत included; the word is often used in the Mahābhāṣya in connection with instances which are covered by a rule, if interpreted in a specific way; cf. अथ निमित्तेऽ- भिसंवध्यमाने यत्तदस्य योगस्य मूर्धभिषिक्तमु-दाहरणं तदिष संग्रहीतं भवति M. Bh. on P. I. 1. 57; cf. also एकार्थीभावे सामध्ये समास एकः संग्रहीतो भवति, M. Bh. on P. II. 1.1.

संग्रह name of a very vast work on grammar attributed to an ancient grammarian Vyāḍi who is supposed to have been a relative of Pāṇini; cf. संग्रहेस्तमुपागते Bhartrhari's Vākyapadīya cf. also संग्रह-प्रातिकञ्चको; cf. संग्रहो नाम लक्षकोकात्मको न्याहिकृतो ग्रन्थ: I Some quotations only are found from the Samgraha in grammar works, but the work is lost long ago.

संघात (1) aggregate, collection; the word is often used in grammar in connection with letters (वर्ण); cf. वर्णसंघातः पदम् cf. also संघातस्यैकार्थात् सुवभावो वर्णात् M.Bh. on Siva sūtra 5 Vārt. 13; the word is also used in connection with a collection of

words; cf. संघातस्य समाससंज्ञा प्राप्तोति। कद्धस्य राज्ञ पुरुष: M. Bh. on P. I.4.13 Vārt. 8; (2) effort made in the utterance of a word; cf संघातो नाम प्रयत्न: स बाह्याभ्यन्तरत्वेन द्विधा । अनन्त-महभाष्य on V. Pr. I. 9. cf. also स संघातादीन् वाक् V. Pr. I.9.

संघाताथे collective sense given by a combination of letters called पदार्थ. When the collective sense is given by a combination of words it is called पदार्थ, and when the idea is complete it is called वाक्यार्थ. Sometimes the meaning of a compound word is taken individually and not collectively; such a meaning is called संघाताविग्रहीताथं दरि नामाख्यातप्रहणं संघाताविग्रहीताथं द्रह्व्यम् M. Bh. on IV. 3.72 Vart. 1.

संचय a collection or a group; cf. वर्णसंचय which means अक्षरसमाम्नाय or alphabet.

संज्ञा a technical term; a short wording to convey ample sense; a term to know the general nature cf things; convention; cf. बृद्धिशब्दः संज्ञा: आदेच: संज्ञिन: M.Bh. on P.I-1.1. There are two main divisions of संज्ञा—कृत्रिमसंज्ञा or an artificial term such as दि, ञ्र, or भ which is merely conventional, and अकृत्रिमसंज्ञा which refers to the literal sense conveyed by the word such as अन्यय, सर्वनाम and the like. Some grammar works such as the Candra avoid purely conventional terms. These samjñas are necessary for every scientific treatise. In Pānini's grammar, there are the first two chapters giving and explaining the technical terms whose number exceeds well-nigh a hundred.

संज्ञाधिकार a topic or a chapter or a portion of a treatise in which technical terms are given and explained; cf. संज्ञाधिकारायम्; M. Bh.

on P. I. 1.46, I. 1.56, I. 4.1, I. 4.23; see the word 執知.

संज्ञापूर्वेक an operation with respect to which a technical term has been expressly mentioned; cf. संज्ञापूर्वको विधिरानित्य:, Par. Sek. Pari. 93.1; Vyādī Pari. 53.

संज्ञाभूत (1) that, which by usage has become a technical word possessed of a conventional sense; cf. किं पुनर्यानि एतानि संज्ञाभूतानि आख्यानानि तत्र उत्पन्या भावतब्यम्, M. Bh. on III. 1. 26 Vart. 7; (2) which stands as a proper noun or the name of a person; cf. संज्ञाभूतास्तु न सर्वादय: S. K. on P. I.1.27.

संज्ञाविधि a rule laying down the definition of a संज्ञा or a technical term ias contrasted with कार्यविधि or a rule laying down a grammatical operation; cf. संज्ञाविधी शुद्धिरादेच अदेड्जणः इति M.Bh. on Sīva Sūtra 3. 4.

संज्ञाशब्द one of the four divisions of words— জানিয়াৰ, গুণায়াৰ, কিয়ায়াৰ and संज্ञায়াৰ; the संज्ञाয়াৰ is called also যহৰ্ভায়াৰ a word forming the name of a thing by virtue of a convention; see যহৰ্ভায়াৰ.

संज्ञिन् the recipient or the bearer or possessor of a technical term; cf. संज्ञासंज्ञ्यसंदेहश्च । कुतो ह्यतद् शृद्धिशब्दः संज्ञा, आदेचः संज्ञिन इति । M. Bh. on P. I. 1.1 Vart. 3; cf. also स्वभावात् संज्ञाः संज्ञिनः प्रत्याय्य निवर्तन्ते M. Bh. on P. I. 1.1. Vart. 7.

संतान continuity; line; continuous recital.

संदर्भामृत name of a commentary on the Mugdhabodha Vyākaraṇa of Bopadeva, written by a grammarian, named Bholānātha.

संद्ध a fault of pronunciation when the constituent letters of a word are uttered with the teeth kept close together. Kaiyata has explained the word as বার্গন.

संदेह ambiguity; doubt regarding the wording of a rule or its interpretation or regarding the correctness of a word. It is looked upon as the main purpose of grammar to solve doubts regarding the correctness of words; cf. ज्याख्यानता विशेषप्रतिपत्तिनेहि संदेहादलक्षणम् Pari. Sekh. Pari. 1.

संदेहिनवृत्त्यर्थ lit. meant for the removal of doubt; the word is used in connection with a word or an expression or an addition of a mute letter, as seen in the expression of the sūtrakāra for the purpose of leaving no kind of doubt regarding the wording or its meaning; cf. तत्र अवस्यं संदेहिनवृत्त्यर्थं विशेषार्थिना विशेषोनुप्रयोक्तस्य: M.Bh. on P.II. 2.24 Vārt. 6.

संधारण putting very close in utterance; slurring of a phonetic element when it appears as almost suppressed; cf. संघाण वर्णश्रदे: संवरणम् Uvvata on R. Pr. VI. 5.

संधि euphonic combination; phonetic combination of two vowels or two consonants or one vowel and one consonant resulting from their close utterance; many kinds of such combinations and varieties are given in the Prātiśākhya works. In the Siddhāntakaumudī, Bhattojī Dīkṣita has given five kinds of such Sandhis at the beginning of his work; cf. पदान्तपदाद्योः संधिः। यः कश्चिद्वेदिकशाससंधिरूच्येत स पदान्तपदाद्योवेदितन्यः।ते संध्यश्चत्वारो भवन्ति। स्वरयोः व्यञ्जनयोः स्वरव्यञ्जनयोश्च V. Pr. III. 3.

संध्य a diphthong; see below the word संधि: cf. अस्थनामनी संध्यम् .

संस्यक्षर diphthong, a vowel resulting from a combination of two vowels, but which is to be looked upon as one single vowel by reason of only a single effort being required for its pronunciation; the letters ए, ऐ, ओ and ओ are termed as संध्यक्षर as contrasted with समानाक्षर. cf. अशे समानाक्षराण्यादितस्ततश्चलारि संध्यक्षराण्युत्तराणि R. Pr. I. 10; cf. also T. Pr. II. 13, R. T. 111; cf. also संध्यक्षराणा-मिद्रतौ हस्वादेशे Kāt. Pari. 43

संनमन interpretation, explanation; cf. यथायथं विभक्ती: संनमयेत् Nir. 1.

संनिकर्ष contact, juxtaposition; this contact between two letters is called संहिता when it is very close; cf. पर: संनिकर्ष: संहिता P. I. 4,109.

संनिधापन putting together too close, so that the two phonetic elements which are so placed, coalesce together and result into a third, or one of the two merges into another.

संनिधि juxtaposition; coming together phonetically very close; cf. पदानामाविलम्बितेनोच्चारणम् Tarka Samgraha; अञ्चवन्नानेन अन्वयप्रतियोग्युपास्थितिः Tattvacintāmaṇi 4; the same as संनिक्ष which see above.

संनिपात (1) a contact or relation of two things. cf. संनिपातो द्वयो: संबन्ध: 1 Pari. Sek. Pari. 85; (2) coming together; cf. न लक्ष्यते विकृति: संनिपाते M. Bh. on P. III. 2.123 Vart 5.

संनिपातपरिभाषा the maxim or convention that an operation which is based upon, or is caused or occasioned by, a relationship between two things cannot break their relation; in short, such an operation as results in breaking relationship between two things on which it is based, cannot take place. This dictum is many times followed in grammar in preventing the application of such rules as are likely to spoil the formation of the correct word; many times, however, this dictum has to be ignored; For details

see Pari. Sek. Pari. 85; also Mahābhāṣya on P. I. 1.39.

संनिपातलक्षण an operation which is characterized by the relationship between two words or two phonetic elements. See संनिपातपरिमाषा above.

संनियोग occurrence together of two or more words in one sentence or in one grammatical rule; cf. संनियोगिशिशनामन्यतरापाये उभयोरप्यपाय: M. Bh. on IV 1.36 Vārt. 4; cf. also एष एव न्यायो यदुत संनियोगिशिशनामन्यतरापाये उभयोरप्यभाव: । तद्यथा देवदत्त्वयञ्जदत्ताभ्याभिदं कर्तव्यमिति देवदत्तापाये यज्ञदत्तीपि न करोति, M. Bh. on V. 1.64 and 76.

संनिविष्ट placed together in a particular order at a particular place; cf. क संनिविद्यानां प्रत्याहार: M. Bh. on P. III. 1.40 Vart. 3; III. 2.127 Vart. 6.

संनिवेश order or arrangement of letters; cf. वर्णानामानुपूर्वेण संनिवेश: समवाय: M. Bh. Ahnika I. Vart. 15; cf. also संनिवेशोन्य: प्रत्याहारार्थ: R. T. I. 3.

संनिद्धित (1) present by implication; taken as granted; cf. अपि च ऋकारमहणे रहकारमहणे सीनाहितं भवति M. Bh. on P. I. 1.9. Vart. 5; (2) nearby, at hand; cf. इह सर्वेषु साधनेषु सानिहितेषु कदाचित् पचतीत्येतद् भवति, कदााचित्र भवति । M. Bh. on I. 3.1. Vart. 2; I. 4.23 Vart. 15.

संपद्यकर्त the agent of the activity or of the event which is to take place; cf. अभृततद्भावे संपद्यकर्तीर च्विः । संपद्मते: कर्ता संपद्मकर्ता Kas. on P. V. 4.50.

संपुक्त completely mixed in such a way that one of the two or more letters mixed together can neither be distinguished as different, nor can be separated; cf. तद्यथा। क्षारोदके संपृक्ते आमिश्रीभूतत्वाच ज्ञायते कियत् क्षीरं कियदुदक्म्। एवमिहापि न ज्ञायते कियदुदात्तं

कियदनुदात्तम् । M.Bh. on P. I. 2.32. संप्रातिपात्त understanding, comprehension of the sense; cf. गौणमुख्ययो-मुंख्ये संप्रतिपात्तिः, M. Bh. on P. VIII. 3.82 Vārt. 2.

संप्रत्यय the same as संप्रतिपत्ति which see above; cf. इतिरंथा ह्यसंप्रत्ययो यथा लोके M. Bh. on P. I. 1.1 Vārt. 2; cf. also येनोच्चारितेन सारनालाङ्गूलककुद-खुरविषाणिनां संप्रत्ययो भवति स शब्द: M. Bh. on Āhnika 1.

संप्रदान a kāraka relation or a relation between a noun and the verbal activity with which it is connected, of the type of the donation and the donee; the word is technically used in connection with the bearer of such a relation; cf. कर्मणा यमभित्रेति स संप्रदानम् P. I.4.32.

संप्रधारणा simultaneous occurrence. अल्लोपस्य च यणादेशस्य नास्ति संप्रधारणा, M. Bh. on I. 4.2 Vart. 9; cf. also सिद्धासिद्धयोश्च नास्ति संप्रधारणा M. Bh. on P. VI. 1.9. Vart. 7.

संप्रयुक्त used together with; cf. ळ्हकार-मेति स एव चास्य ढकार: सन्नूष्मणा संप्रयुक्त: R. Pr. I. 22.

संप्रसारण lit. extension; the process of changing a semi-vowel into a simple vowel of the same sthana or place of utterance; the substitution of the vowels इ, उ, ऋ and ल for the semi-vowels यु, व्,र्and ल् respectively; cf. इंग्यण: संप्रसारणम् P. 1.1.45. The term संप्रसारण is rendered as a 'resultant vowel' or as 'an emergent vowel'. The ancient term was प्रसारण and possibly it referred to the extension of य and ब् into their constituent parts ই + अ, उ+अ etc. the vowel अ being of a weak grade but becoming strong after the merging of the subsequent vowel into it; e. g. cf. सर्वत्र प्रसाराणिम्यो ड: P. III. 2.8 Vārt.1. For the words taking this samprasāraņa change, see P. VI. 1.13 to 19. According to some grammarians the term संप्रसारण is applied to the substituted vowels while according to others the term refers to the operation of the substitution; cf. M. Bh. on P. I. 1.15. The substitution of the samprasāraņa vowel is to be given preference in the formation of a word; cf. संप्रसारण तदाश्रयं च कार्य बळवत् Pari. Sek. Pari. 119.

संप्रसारणबळीयस्त्व the relative superior strength of the samprasāraņa change in comparison with other operations occurring simultaneously. The phrase न वा संप्रसारणबळी- यस्त्वात् is often used in the Mahābhāsya which is based upon the dictum of the superior strength of the samprasāraņa substitution, which is announced by the writer of the Vārttikas; P. VI. 1.17 Vart. 2. See संप्रसारण.

संबद्धार्थ with senses (of the two words) merely connected with each other and not completely mixed into each other; cf. संगतार्थं समर्थं संस्टार्थं समर्थं संग्रह्मार्थं समर्थं संग्रह्मार्थं समर्थं संग्रह्मार्थं समर्थं संग्रह्मार्थं समर्थं संग्रह्मार्थं समर्थं मंत्रह्मार्थं समर्थं मंत्रह्मार्थं समर्थं मंत्रह्मार्थं । संग्रह्म इत्युच्यते यो रज्ज्ञा अयसा वा काँळे ब्यतिषयतो भगति, M. Bh. on P. II. 1,1. Vart.4. This संग्रह्मार्थत्व is connected with the definition ब्यापेक्षा out of the two definitions एकार्थीमान and ब्यापेक्षा cited with respect to the word सामर्थं.

संबन्ध (1) lit.connection in general; cf. धातुसंबन्धे प्रत्ययाः P.III. 4.I. The word is explained by the general term विशेषणविशेष्यभावः cf. संबन्धा विशेषणविशेष्यभावः Kāś. on P.III.4.1; (2) context, cf. संबन्धादतद् गन्तन्यं यं प्रति यदप्रधानं तं प्रति तदुपसर्जनं भवति M. Bh. on P. I. 2.43. Vart. 5.

संबन्धपाद name given by convention by grammarians to the fourth pāda of the third adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra घातुसंबन्ध प्रत्यया: P. III. 4.1.

संविध्याब्द relative term; the term refers to words connected in such a way by their meaning that if one of them is uttered, the other has to be anticipated and understood; e. g. पितृ, आतृ, मातृ, मार्या etc. cf. तद्यथा। संविध्याब्दाः। मातिर वर्तितब्यम्। पितिर शुश्र्षितब्यम्। न चोच्यते स्वस्यां मातिर स्वस्मिन्वा पितिर इति। cf. also M.Bh. on I 1.71; cf. also प्रधानमुपसर्जनं च संविध्याद्यांवेतो M. Bh. on P. I. 2.43 Vart. 5; I. 2.48 Vart. 4.

संबुद्धि (1) a term used in Pāṇini's grammar for the case-affix of the vocative singular; cf. एकवचनं संबुद्धि: P. II. 3. 49; the vocative is, however, not looked upon as a separate case, but the designation संबोधन is given to the nominative case, having the sense of संबोधन; (2) the word is also used in the general sense of संबोधन i. e. addressing or calling; cf. एकश्रुति दूरात्यंबुद्धाः किमदं पारिभाषिक्याः संबुद्धेग्रेहणमेकवचनं संबुद्धिः (II. 3.49) आहास्विदन्धर्यग्रहणं संबोधनं संबुद्धिः M. Bh. on P. I. 2.33.

संबोधन calling or address which is given as one of the additional senses of the nominative case affixes (cf. संबोधने च P. II. 3. 47) in addition to those given in the rule प्रातिपदिकाधीलङ्गपीरमाणवचन-मात्रे प्रथमा P. II. 3.46; cf. आभिमुख्य-करणं संबोधनम् Kāś. on P. II. 3.47.

संभव lit. possibility. The word is used in the general sense of the possibility of the application of a rule or of the occurrence of a rule; cf. विधिनियमसंभवे विधित ज्यायान् M. Bh. on VI. 4.49 Vart.; Pari. Sek. Pari. 100; cf. also असति संभवे बाधनं भवति। आस्ति च संभवे। यदुभयं स्यात्। Sira-

deva Pari. 35.

संयुक्त (1) closely connected; cf. यहपतिना संयुक्ते ज्यः P. IV. 4.90; (2) joint, conjoint; the term is used frequently in connection with two or more consonants in juxtaposition; cf. अननुस्वारसंयुक्तम् T. Pr. XXII. 15.

संयोग connection in general; the word is used as a technical term in the grammar of Pāṇini, in the sense of two or more consonants coming closely together unseparated by any vowel; cf. हळानन्तरा: संयोगः cf. P. I. 1.7; cf. also अनन्तरं संयोगः V. Pr. I. 48.

संयोगादिलोप the elision of the first of the conjunct consonants if it is स् or क्, provided the conjunct consonants are at the end of a word or followed by a consonant which is not a semi-vowel nor a nasal; e. g. तक, तखान from the root तक; cf. रको: संयोगाद्योग्ने च P. VIII. 2.29.

संयोगान्तलोप the elision of the final of the conjunct consonants when they are at the end of a word provided they are not formed of as the first member and any consonant except स as the second member; e. g. गोमान, ऊर्क् etc.; cf. संयोगान्तस्य लोपः,रात्सस्य P.VIII.2.23,24.

संवरण lit. concealment; slurring over a consonant by practically merging its sound into that of the following one; the technical term अभि-िधान is also used in the same sense; e.g. षड् द्वा द्वा; cf. संघारणं संवरणं श्रुतेश्च R. Pr. VI. 5.

संवादाचिन्तामणि name of a small treatise on roots and their meanings written by a grammarian named इन्द्रदत्तीपाध्याय who has also written a commentary on the Sabdakaustubha called कोस्तुमगुण and सिद्धान्तकी मुदीगृदका किकापकारा.

संवार one of the external efforts in the production of a sound when the gullet is a little bit contracted as at the time of the utterance of the third, fourth and the fifth of the class-consonants; cf. कण्टिवलस्य संकोच: संवार: Uddyota on P. I. 1.9.

संविज्ञात conventional; lit. known widely among the people, as a result, of course, of convention; cf. संविज्ञातानि तानि यथा गौरश्वः पुरुषो हस्तीति Nir. I. 12.

संविज्ञान apprehension; cf. बहुत्रीहाँ तद्गु-णसंविज्ञानमपि.

संत्रत lit. covered or concealed; name of an internal effort in the production of sound which is accompanied with a laryngeal hum; cf. संत्रतों घोषवान्; cf. also हस्वस्यावर्णस्य प्रयोगे संवृतम् । प्रक्रियादशायां तु विवृतमेव S. K. on P.I.1.9; cf. also तत्रात्पत्तः प्राग्यदा जिह्नाग्रो-पाममध्यमूलानि तत्तद्वर्णीत्वित्त्यानानां ताल्वादीनां समीपमेव केवलं अवतिष्ठन्ते तदा संवृतता Sabdakaus, on P. I. 1,9.

संशिष्ट very closely held together just as the sound of the consonant in the vowel क, cf. कलवर्ण रेपलकारों साक्षियों अश्रुतियरी एकवर्णा where Uvvata has explained the word साक्षिय as एकोम्त; cf. Uvvata on V. Pr. IV. 148.

संसर्ग lit. contact, connection; (1) contact of the air passing up through the gullet and striking the several places which produce the sound, which is of three kinds, hard, middling and soft; cf. संसर्ग वायुम्थानसंसर्गः अभिनातात्मकः। स त्रिविषः। अभः पिण्डवहारुपिण्डवहूणीिण्डवहिति। तदुवत-मापिशलशिक्षायाम्। स्पर्शयमर्गकरे वायुः अथः-पिण्डवत्थानमापीडयित। अन्तस्थावर्णकरे दारुपिण्डवत्। कम्मस्थरवर्गकर कर्णीपिण्डवत्। कम्मस्थरवर्गकर कर्णीपिण्डवत्। कम्मस्थरवर्गकर कर्णीपिण्डवत्। कम्मस्थरवर्गकर कर्णीपिण्डवत्। कम्मस्थरवर्गकर कर्णीपिण्डवत्। syntactical connection between words themselves which exists between pairs of words as between

nouns and adjectives as also between verbs and the kārakas, which is necessary for understanding the meaning of a sentence. Some Mīmāmsakas and Logicians hold that samsarga itself is the meaning of a sentence. The syntactical relation between two words is described to be of two kinds अभेद-संसर्ग of the type of आधाराध्यमान and भेदसंसर्ग of the type of विषयाविषयिमान, समनाय, जन्यजनकभान and the like.

संस्य words syntactically connected with each other, and hence, capable of expressing the sense of a sentence; cf. संस्थ्री वाक्यार्थ; Vākyapadīya II. 2.

संस्थ्यादिपक्ष the theory, that the meaning of a sentence is a novel thing (अपूर्व), held by some Mīmārisakas who believe that words connected with activity display their phenomenal capacity (अनुमाविकाशक्ति) after the recalling of the senses of words by the recalling capacity (स्मारिकाशिकत).

संस्कार (1) preparation such as (a) that of a word by placing the affix after the base and accomplishing all the necessary changes, or (b) that of a sentence by placing all words connected mutually by syntax and then explaining their formation; these two views are respectively called the पदसंस्कारपञ्च and the वाक्यसंस्कारपक्ष; (2) grammatical formation; cf. स्वरसंस्कारयोश्छन्दिस नियमः । संस्कारो लोपागमवर्णाविकारप्रकृतिभाव-छक्षण: Uvvata on V.Pr. I.1; cf. also तद्यत्र स्वरसंस्कारी प्रोदेशिकेन गुणेन अन्वितौ स्याताम् etc. Nir.I.

संस्कृतमञ्जरी a short handbook on declension and case-relations written by a grammarian named Sādhusundara, who lived in the beginning of the eighteenth century.

सस्पृष्ट lit. formed by combination or compact; the term is used in the Prātiśākhyas for diphthongs which are combinations, in fact, of two vowels which are completely mixed being produced with a single effort. The diphthongs and झ also, are called संस्पृष्टवर्ण.

संस्वाद a peculiar phonetic element described along with another one named निगार both of which have got no definite place of utterance in the mouth; cf. अविशेषस्थानौ संस्वादिनगारौ। पकारनकारयकाराः वा संस्वादे। इकारमकारना. सिक्या वा निगारे। com. on R.T.11.

संस्वार a combination or collection of the Svāras or musīcal notes for purposes of singing the Sāma hymns.

संहत a tone in which two or more accents or tones are mixed up with one another; cf. Bhāradvāja Śiksā.

संहार unnecessary contraction of the place (स्थान) as also of the instrument (करण), which results into a fault of utterance called पाँडन; cf. विहार-संहारयोर्क्यांसपींडने R. Pr.XIV.2.

संहिता position of words or parts of words in the formation of a word quite near each other which results into the natural phonetic coalescence of the preceding and the following letters. Originally when the Vedic hymns or the running prose passages of Yajurthe veda were split up into their different constituent parts namely the words or padas by the Padakāras, the word संहिता संहितापाठ came into use as contrasted with the पदपाठ. The writers of of the Prātiśākhyas have consequently defined संहिता as पदप्रकृति: संहिता, while Pānini who further split up

the padas into bases (प्रकृति) and affixes (प्रत्यय) and mentioned several augments and substitutes, the phonetic combinations, which resulted inside the word or pada, had to be explained by reason of the close vicinity of the several phonetic units forming the base, the affix, the augment, the substitute and the like, and he had to define the word संहिता rather differently which he did in the words पर: संनिकर्ष: संहिता; cf. P.I.4.109; cf. also संहितैकपदे नित्या नित्या धातूपसर्गयोः । नित्या समासे वाक्ये तु सा विवक्षामपेक्षते Sabdakaustubha on Māheshvara Sūtra 5.1.

संहितापाठ the running text or the original text of the four Vedas as originally composed. This text, which was the original one, was split up into its constituent padas or separate words by ancient sages शौनक, आत्रेय and others, with a view to facilitating the understanding of it, and consequently to preserving it in the oral tradition. The original was called मुलप्रकृति of which the पदपाठ and the क्रमपाठ which were comparatively older than the other artificial recitations such as the जटापाठ, धनपाठ and others, are found mentioned in the Pratisakhya works.

सक् augment स् added to the roots यम् रम्, नम् as also to roots which end in आ before affixes of the aorist tense; e. g. अयंसीत्, व्यरंसीत्, अयासीत्, cf. P. VII. 2.73.

activity, requires or expects an object which is covered by the activity; a transitive root. In the passive voice of these roots the object is expressed by the verbal termination and hence it is put in the nominative case.

सकारक accompanied by the qualifying words such as the different
Kārakas or causal agents for the
verbal activity; cf. आस्यातं सान्ययं
सकारकं सकारकाविशेषणं वाक्यम्। सकारकम्।
ओदनं पचति। M. Bh. on P. II. 1.1.
Vārt. 9.

सक्रदाख्यातिनिर्मोद्या capable of being understood on being mentioned only once just as the notion of genus or generality which is so understood; the phrase सक्रदाख्यातिनर्मोद्या is cited as a definition of जाति; cf. सक्रदाख्यातिनर्मोद्या गोत्रं च चरणै: सह, M.Bh. on P.IV.1.63.

समृद्धति or समृद्धतिन्याय the maxim or convention of the non-application of a grammatical rule or operaton any longer when, on conflict with another, it has been once set aside. The maxim is समृद्धतौ विप्रतिषेधे यद्धाधितं तद्धाधितमेव M. Bh. on P. I. 1. 56, I.4. 2, VI.3. 42 etc. cf. also Par. Sek. Pari. 40.

सिक्रेयाविशेषण accompanied by a word qualifying the verbal activity; sometimes a verb with such a word makes a sentence; cf. सिक्रया-विशेषणं चिति वक्तव्यम्। सुष्ठु पचिति | M.Bh. on P. II.1.1 Vart. 9.

सगाति or सगतिक accompanied by a preposition which is called गति; cf. सगतिरिप तिङ् P. VIII. 1.68; cf. also सगतिरिप । प्रपचित M.Bh. on P. VIII.1.68.

सङ् a short term or प्रत्याहार made up of the स of सन् in गुप्तिन्किद्धयः सन् P.III.1.5, and the ङ् of महिङ् in P.III.4.78 with a view to include all affixes from सन् to महिङ्; cf. सङ् झळीत बुत्वादयो न सिध्यान्ते, M. Bh. on P.VI.1.9 Vart. 7; cf. also M. Bh. on P. VIII.2.22.

सण् tad. affix सण् prescribed after the word पर्श in the sense of collection; e. g. पार्श्वम; cf. पर्श्वा: सण् P.IV.2.43

Vārt. 3 for which there is an alternative reading पर्धा णम् वक्तन्यः; for facility of grammatical operations णस् is recommended with preference in the Mahābhāṣya; cf. एवं तिई णस् वक्तन्यः M.Bh. on P. IV.2.43 Vārt. 3; (2) सण् is given as a technical term for संयोग in the Prāti-sākhya works; cf. सयुक् सण् 1 संयुक्तं न्यञ्जनं संयोगसंज्ञं भवति R.T.27.

सत् a short term used for the affixes शतृ (अत्) and शानच् (आन) which are applied to roots to form the present and the future participles; cf. तो सत् P III. 2.127; cf. also लूट: सद्दा P III. 3.14.

सितिशिष्ट prescribed subsequently; occurring after the preceding has taken place; cf. सित शिटोपि विकरणस्वरः सार्वधातुकस्वरं न बाधते; although the words सित and शिष्टः are separate still it is habitual to take them combined in an adjectival sense and make the word सितिशिट an adjective to the word स्वर as in the dictum सितिशिटस्वरबळीयस्व च P. VI. 1. 158 Vart. 9.

स्ति । इस्वरब्लीयस्त्व the comparatively superior strength of a subsequent accent which prevails by the removal of the accent obtaining before in the process of the formation of a word; cf. VI. 1.158 Vart. 9. See सर्तिशिष्ट above.

सत्ता existence, supreme or universal existence; the Jati par excellence which is advocated to be the final sense of all words and expressions in the language by Bhartrhari and other grmmarians after him who discussed the interpretation of words. The grammarians believe that the ultimate sense of a word is सत्ता which appears manifold and limited in our everyday experience due to different limitations such as

deśa, kāla and others. Seen from the static viewpoint, सत्ता appears as द्रज्य while, from the dynamic viewpoint it appears as a ऋिया. This सत्ता is the soul of everything and it is the same as शञ्दतत्त्व or ब्रह्मन् or अस्त्यर्थ; cf. Vākyapadiya II. 121. The static existence, further, is called ज्यक्ति or individual with reference to the object, and जाति with reference to the common form possessed by individuals.

सन्य an aspect of सत्ता of the type of the static existence possessed by substantives as contrasted with भाव the dynamic type of existence possessed by verbs; cf. भाव-प्रधानमाख्यातम् ! सत्त्वप्रधानानि नामानि. Nir. I; cf. also सत्त्वाभिधायकं नाम निपातः पादप्रण: R.Pr. XII. 8. V. Pr. VIII. 50.

सत्वगुण qualities of a substantive such as स्त्रीत्व, पुंस्त्व, नपुंसकत्व, or एकत्व, दित्व and बहुत्व cf. स्त्रीपुनपुंसकानि सत्वगुणाः एकत्विद्ववबहुवचनानि च। M. Bh. on P. I. 1.38 Vart. 6, also on P. I. 2.64 Vart. 53.

सत्त्वशब्द the word सन्त्व meaning द्रब्य; cf. चादयोऽसन्त्वे । अयं सन्त्वशन्द: अस्त्येव द्रब्यपदार्थक: । M.Bh. on P. I. 4. 57.

सत्यत्रवोध name of commentary work on the Sārasvataprakriyā.

सत्सतमो the locative case prescribs ed by the rule यस्य च भावेन भावलक्षणम् P. II.3.37 as seen in गोपु दुद्यमानासु गत:; cf. लुकि इति नेषा परसत्मी। का तर्हि । सत्सतमी । छाकि सति इति M. Bh. on P.I.2.49 Vart. 2. On account of the frequent occurrence of the word सति in a large number of examples of this locative absolute, the term सतिसतमी is used by modern grammarians for better word सरसतमी in the Mababhāsya; cf. M.Bh. on P.VI.4.23 as also on P.VIII, 3.61.

सदाशिव-अग्निहोत्री name of a modern grammarian of the seventeenth century who has written a gloss on Pratisakhya works called प्रति- शाल्यदोपिका.

सदाशिव-पण्डित a grammarian of the seventeenth century who has written a commentary on the Sūtras of Pāṇini and a brief commentary on the Mahābhāṣya called गृहार्थदीपिनी or गृहार्थ-दीपिका which is incomplete.

सदाशिवमह (घुळे) a prominent grammarian of the latter half of the eighteenth century who was a resident of Nagpur and whose gloss on the Laghuśabdenduśekhara by name सदाशिवमही is well known to scholars.

सदाशिवमद्दी name of a commentary written by सदाशिवमद्द घुले on the Laghuśabdenduśekhara of Nāgeśa.

सदेश lit. belonging to the same place; the word is used in the sense of immediately near; or quite in proximity; cf. अनन्त्यविकारे अन्त्य-सदेशस्य Pari. Sek. Pari. 103.

संघीनर् tad. affix अधीन proposed by the Vārttikakāra in the sense of 'something in that or from that'; e.g. राजनीदं राजाधानं; cf. तस्मा-तंत्रदमिति सधीनर् P. V. 4.7 Vārt. 2. The standard affix in such cases is ख (ईन) by the rule अषडक्ष ... अध्युत्तरपदात् ख; P. V. 4.7.

सन (1) desiderative affix स applied to any root in the sense of desire; e. g. चिकांषीत, जिहींषीत, जुम्बति; cf धातोः कमणः समानकर्तृकादिच्छायां वा P.III. 1.7; (2) applied in specific senses possessed by the root to the roots गुप्, तिज्. कित्, मान्, बध्, दान् and शान्; e. g. जुगुप्सते, तितिक्षते, चिकित्सति, मीमांसते, बीभासते, दीदांसते, शीशांसते; cf. P. III. 1. 5 and 6. The roots to which सन् is applied are redupli-

cated and the reduplicated form ending with सन् (स) is looked upon as a different root from the original one for purposes of conjugation, which takes, however, conjugational affixes of the same Pada as the original root; cf. सनावन्ता थातथ: III. 1.32.

सन्नतर graver, comparatively more grave; a term used in connection with a grave accent which is followed by a vowel with an acute or circumflex accent; e.g. the vowel इ of सरस्वित in इमं मे गङ्ग यसुन सरस्वीत शुतुद्धि; cf. सन्न दृष्ट्या सन्नतर इत्येतद् भवित M. Bh. on P. I. 2.33.

सन्बद्धाव behaviour like that of the affix सन् in point of its specific features, viz. causing reduplication in the case of the previous root by the rule सन्यद्धाः VI.1.9, as also the substitution of इ for आ in the reduplicated syllable (अभ्यास) by P. VII. 4.79. This सन्वद्धाव is prescribed in the case of a root ending in इ (णिच्) before the aorist sign (विकरण) चङ्. cf. सन्वछन्नि चङ्गरेनग्छोपे VII. 4.93.

सपादसमाध्यायी a term used in connection with Pānini's first seven books and a quarter of the eighth, as contrasted with the term Tripādī, which is used for the last three quarters of the eighth book. The rules or operations given in the Tripādī, are stated to be asiddha or invalid for purposes of the application of the rules in the previous portion, viz. the Sapadasaptādhyāyī, and hence in the formation of words all the rules given in the first seven chapters and a quarter, are applied first and then a way is prepared for the rules of the last three quarters. It is a striking thing that the rules in the Tripādī mostly concern the padas or formed words, the province, in fact, of the Prātišākhya treatises, and hence they should, as a matter of fact, be applicable to words after their formation and evidently to accomplish this object, Pāṇini has laid down the convention of the invalidity in question by the rule पूर्वत्रासिद्धम् P. VIII. 2.1.

सपूर्व together with a word that is put before, and not with any suffix like बहुच placed before; cf. सपूर्वाया: प्रथमाया विभाषा. P. VIII. 1 26; सपूर्वाच्च P. V. 2. 87.

सप्तम the seventh of the vowels stated in the alphabet; a word used for the vowel ए (ऋ) by ancient grammarians; cf. ओंजा हस्वाः सप्तमान्ताः स्वराणाम् R. Pr. I.14.

सप्तमी (1) the seventh case; the locative case; a term used for the locative case by ancient grammarians and Pāṇini; cf. न सप्तम्यामन्त्रितयोः V. Pr. III 139; cf. ईदृती च सप्तम्यर्थे P. I. 1. 19. or सम्यास्त्रल् P. V. 3. 10; cf. also द्वितीयादयः राज्दाः पूर्वाचायः सुपा त्रिकेषु स्मर्यन्ते Kāś. on P. II. 3.2; (2) the seventh of the moods and tenses; the optative mood; cf. Kāt. III. 1. 20; Hemacandra III. 3. 7.

समस्वर lit. the seven accents; the term refers to the seven accents formed of the subdivisions of the three main Vedic accents उदात्त, अनुदात्त and स्वरित viz उदात्त, उदात्ततर, अनुदात्त, अनुदात्ततर, स्वरित, स्वरितोदात्त, and एकश्रुति; cf. त एत तन्त्रे तरनिर्देशे सप्त स्वरा मवन्ति । उदात्तः । उदात्ततरः । अनुदात्तः । अनुदात्ततरः । स्वरितः । स्वरिते य उदात्तः सोन्येन विशिष्ट:। एकश्रुतिः सप्तमः ॥ M. Bh on P. I. 2. 33. It is possible that these seven accents which were turned into the seven notes of the of the chantings

mans developed into the seven musical notes which have traditionally come down to the present day known as सारे गमप घनी; cf. उदाते निषादगान्धारी अनुदाते ऋषभधेवती। स्वित्तप्रमना हाते षड्जमध्यमपञ्चमाः। Pān. Sikṣā. The Vājasaneyi Prātis'ākhya mentions the seven accents differently; cf. उदात्तादयः परे सत। यथा-अभिनिहितक्षप्र-प्रास्त्रप्र-तरोज्यञ्जन-तरोविराम-पादवृत्ताथाभाज्याः Uvvaṭa on V.Pr.I.114.

सप्ताध्यायी a term used for the first seven chapters or books of Pāṇini's grammar; cf. येन्ये सताध्याय्यां स्वरास्ते न संगृहाता:। स्यु:। M. Bh. on P. VI 1. 158 Vārt. 1.

सम equal in number to something given; cf. यथासंख्यमनुदेशः समानाम् cf. Kās. on P. I. 3.10.

समन्तमद्भ a Jain scholar of great repute who is believed to have written, besides many well-known religious books such as आप्तमीमांसा गन्धहरितमाध्य etc. on Jainism, a treatise on grammar called Cintāmaņi Vyākaraņa.

समन्वयप्रदीपसंकेत a treatise on the philosophy of Vyākaraņa written as a commentary by the author देवरामेन on his own Kārikās on the subject.

समाभिन्याहार utterance together of several vocal elements or words; verbal concomitance; cf अनया परिभाषया स्त्रीप्रत्ययसमभिन्यहार तद्रहिते दृष्टानां ... पर्यातत्वमातिदिक्यते Par. Sek. Pari. 71.

समाभिहार repetition of an action; intensity of an action. पाँन:पुन्यं भृशार्थों वा समिमहार: Kāś. on P. III. 1. 22.

समय the omission of words which have already occurred before in the recital of the Pada and other Pāthas or recitals, with a view to avoiding an unnecessary repetition; र्टा. हाष्ट्रमत्वात्समयान संदध्यात् सर्वशः कमे। पदेन चपदाभ्यां च प्रागवस्थेदतीत्य च।R.Pr.X.12.

समर्थ (1) having an identical sense; cf प्रोपाभ्या समर्थाभ्याम् । . . तौ चेत् प्रोपौ समर्थौ तुल्यार्थौ भवतः । क्ष चानयोस्तुल्यार्थता । आदि-कर्मणि। Kāś. on P. I. 3. 42; (2) mutually connected in meaning in such a way that the meanings are connected together or commixed together; समर्थ: राक्व: । विग्रह्वाक्या-थोंभिधाने यः शक्तः स समर्थों वेदितब्यः । अथवा समर्थपदाश्रयत्वात्समर्थः । समर्थानां संबद्धार्थानां संस्थार्थानां विधिवैदितव्यः । Kāś. on P. II. 1. 1; cf. also एकार्थीभावो ब्यपेक्षा वा सामर्थ्यम् :। (3) connected with relationship of senses, as between the activity and the subject, object, instrument etc., or as between the master and the servant or the possessor and the possessed; cf. যায়: पुरुष: or ग्रामं गच्छति,or सर्पि: पिब, but not सांपै: पिब in the sentence तिष्ठत सार्पै: पिब त्यमुदकम् । ; (4) capable of expressing the sense e.g. a word with the sandhis well observed; cf. समर्थानां प्रथमाद्वा । सामर्थ्यं परिनिष्ठितत्वम् । कृतसान्धिकार्यत्वमिति यावत् । S. K. on IV. 1. 82; cf. also समर्थ: पद्र: शक्तः इति पर्याया:। शक्तत्वं च कार्योत्पादनयोग्यत्वम् etc. Bālamanoramā on the above.

समर्थनीय that which can be justified; justifiable; एकेन वा द्रव्यवस्वभिति समर्थनी-यम्, Kāś. on P. V. 2. 118.

समर्थपाद name given by Sīradeva and other grammarians to the first pāda of the second adhyāya of Pāṇiniś Aṣṭādhyāyī which begins with the sūtra समर्थः पदाविधिः P.II.1.1.

समर्थविभाक्त a case which is appropriate to express the sense of the tad. affix prescribed; e.g. तस्यापत्यम् । तस्येति षष्ठी समर्थविभाक्तिः; cf. P. IV.1.92; तेन रक्तं रागात् । तेनेति तृतीया समर्थविभाक्तिः; cf. P. IV. 2.1; cf. प्रकृता समर्थविभाक्तिरनुवंतेत तस्येदाभाते । M. Bh. on P. IV. 3. 134 Vārt. 2.

समर्थसूत्र the rule समर्थः पदिविधिः P. II. 1.1.cf. समर्थसूत्र उद्गातार इति भाष्यप्रयोगात्

S. K. on P.VI. 4.11.

समथोधिकार the province or the jurisdiction of the rule समर्थानां प्रथमाद्वा (P. IV. 1. 82), all the three words in which continue further on, and become valid in every rule upto the end of the second pada of the fifth adhyāya; cf. समर्थानां प्रथमाद्वा । त्रयमप्यधिक्रयते समर्थानामिति च प्रथमादिति च वेति च । स्वार्थिकप्रत्ययाविध्या-यमधिकारः । प्राग्दिशो विभक्तिरिति यावत् । स्वार्थिकेषु ह्यस्य उपयोगो नास्ति । विकल्पोपि तत्रानवस्थितः । Kāś. on P.IV.1.82.

समवस्थित appearing together, presenting themselves together; cf. द्वयोहिं सानकाशयोः समवस्थितयोर्निव्रतिषेधो भवति । M. Bh. on P. I. 1.3 Vart 6.

समवाय (1) combination as contrasted with ब्यवाय disjunction or separation; (2) the enumeration of the letters of the alphabet in a particular order so as to facilitate their combination, technically termed प्रत्याहार; cf. वृत्तिसमवायार्थ उपदेश:। का पुनर्वृत्तिः । शास्त्रप्रवृत्तिः । अथ कः समवायः । वर्णानामानुपूर्वेण संनिवशः । M. Bh. Ahnika l Vart. 15. cf. also समवायो वर्णगतः कमिवशेषः । Uddyota on the Bhāṣya mentioned above; (3) contact; cf. रक्ते रागः समवाये स्वराणाम् R. Pr. XIV.24.

समसण् tad. affix समस् applied to the word इदम् to form the word ऐषमः meaning 'this year'; cf. इदमः समसण् । इदमः समसण् प्रत्यया निपात्यते संवत्सरेभिषेये । अस्मिन्संवत्सरे ऐषमः । M.Bh. on P. V. 3.22 Vart. 3.

समागम concourse, coming in close quarters; cf. सङ्गसमागमे R.T. 224.

समाधान, समाधि, reply to remove the objection; conclusion.

समान common; the same; cf. समान-स्थानकरणा नासिक्यौष्ट्या: । एतेषां यदेव स्थानं तदेव करणम्; V. Pr. I. 80. समानश्च खंदिवगमा गम्यायां च अगम्यायां च M. Bh. on Ahnika 1. समानकर्नुक having got the same agent; the word is used in connection with actions (किया) having the same agent of the activity; cf. समानकर्नुकेषु तुमुन् P. III. 3. 158.

समानपद the same word as contrasted with भिन्नपद a compound word which consists of two or more words. cf. रबाभ्यां नो ण: समानपदे P. VIII.4.1.

समानाक्षर simple vowels or monophthongs अ, इ and उ as contrasted with diphthongs (संध्यक्षर); cf अष्टी समानाक्षराण्यादितस्ततश्रत्वारि संध्यक्षराण्युत्तराणि R. Pr. I. 11. cf. also अथ नवादितस्तमानाक्षराणि T. Pr. I. 2. Some writers of Prātiśākhyas held क as संध्यक्षर and not as समानाक्षर; cf. अन्यतु मतम्-क्षकारादीनां त्रयाणां त्यस्त्यसंधिरूपत्वाभाविष रूपद्वयसद्भावादेषा संज्ञा न युक्तेति नवानामेवाहेति । gloss on T. Pr. I. 2.

समानाधिकरण words which have got the same individual object (द्रव्य) referred to by means of their own sense, and which are put in the same case; co-ordinate words; cf. तत्पुरुष: समानाधिकरण: कमधारय: P. I. 2.42; cf. अधिकरणशब्द: अभिधयवाची । समानाधिकरण: समानाभिधेय: । Kās. on P. I. 2.42.

समानाश्रय having got the same wording to operate on; the word is used in connection with operations which occur in the same word or wording as contrasted with ज्याश्रय; cf. समानाश्रय कांपे तदसिद्धं स्यात् S. K. on P. VI. 4.22; cf. also अत्रेति समानाश्रयप्रितपत्त्वर्थम् Kāś. on P.VI.4.22.

समापित restoration of the resultant to the original, as for instance, restoration of the padapātha and the kramapātha to the Samhitāpātha; cf. प्रकृतिदर्शन समापत्ति: A. Pr. III. I.7.

समाम्नाय traditional enumeration or list of words or letters; cf. अक्षर- समाम्नाय, वर्णसमाम्नाय, शब्दसमाम्नाय etc.; cf. अथातो वर्णसमाम्नायं व्याख्यास्यामः V. Pr. VIII.1. अथ वर्णसमामनायः T. Pr. I.

1; cf. also समाम्नायः समाम्नातः स ब्याख्या-तब्यः Nir.I.1. समाम्नायः पाठकमः । Com. on T. Pr. I. 1.

समारोपित superimposed; secondary notion.

समावेश placing together at one place, simultaneous application, generally with a view that the two or more things so placed, should always go together although in a few instances they may not go together; cf. तदधीत तदेद। नैतयोरावस्थकः समावेशः। मगति हि कश्चित्सं पाठं पठित न च वेति। कश्चिच्च वेति न च सं पाठं पठित। M. Bh. on P.IV.2.59; cf. also ब्याकरणिप कर्तब्यं हर्तब्यमित्यत्र प्रत्ययञ्चत्कृत्यसंज्ञानां समावेशो भवित M. Bh. on P. I.4.1.

समास placing together of two or more words so as to express a composite sense; compound composition; cf. पृथगर्थानामेकार्थीमाव: समासः। Although the word समास in īts derivative sense is applicable to any wording which has a composite sense (द्वीत), still it is by convention applied to the समासद्वति only by virtue of the Adhikārasūtra प्राकृ कडारात् समासः which enumerates province the compound its words only. The Mahābhāsyakāra has mentioned only principal kinds of these compounds and defined them; cf. पूर्वपदार्थन प्रधानाव्ययीभावः । उत्तरपदार्थप्रधानस्तत्पुरुषः । अन्यपदार्थप्रधाना बहुबीहि: । उभयपदार्थप्रधानो इन्द्र: M.Bh. on P.II.1.6; cf. also M.Bh. on P.II.1.20, II.1.49,II.2.6, II.4.26, V.1.9. Later grammarians have given many subdivisions of these compounds as for example द्विंगु, कमेधारय and तत्पुरुष (with द्वितीयात-त्पुरुष, तृतीयात्पुरुष etc.as also अवयवतस् रूष, उपपदतत्पुरुषand so on) समानाधिकरणबहु-नीहि, व्यधिकरणबहुनीहि, संख्याबहुवीहि, समा-हारद्वन्द्व, इतरतरद्वन्द्व and so on.

समासचक a short anonymous treatise

on compounds which is very popular and useful for beginners. The work is attributed to वरहाचे and called also as समासपटल. The work is studied and committed to memory by beginners of Sanskrit studies in the Pāṭhaśālās of the old type.

समासमञ्जरी a metrical work on compounds which has no author mentioned in or assigned to it.

समासवाद (1) a short treatise on compounds by गाविन्दचक्रवर्तिन्; (2) a small compendium on compounds written by a grammarian named सार्वभाम.

समासशोभा a short treatise on compounds by यशःसागर.

समासान्त secondary suffixes which are prescribed at the end of compounds in specific cases and which are looked upon as taddhita affixes; e.g.the Samāsānta হল্ল (अ), causing elision of the last syllable of the compound word, is added to compounds called संख्याबहुन्नीहि; e.g. उपदशाः,पञ्चलाः Samāsānta अ is etc. P.V.4.73. added to compounds ending with ऋच्,पुर, अप्, and धुर, and अच् to words ending with सामन् , लोमन् , अक्षन् , चतुर् पुंस्, अनडुह्, मनस्, वर्चिस्, तमस्, श्रेयस्, रह्म, उरम्, गो, तावत्, अध्वन् , etc ;under specific conditions; cf. P.V.4.68 to 85. अचू (अ) is added at the end of the tatpurusa compounds to the words অভ্যুন্তি, and रात्रि, under specific conditions; cf. P.V. 4.86, 87; टचु (अ) is added at the end of tatpurusa compounds ending in राजन्, अहन्, साखि, गो, and उरस् and under specific conditions to those ending in तक्षन, श्वन, साक्थ, नौ, खारी, and अन्जलि as also to words ending in अस and अन् in the neuter gender in Vedic Literature, and to the word नहान under specific condi-

tions; cf. P.V. 4.91 to 105; 23 is added at the end of समाहारद्वन्द्व compounds ending in च्, छ, ज्, झ्, ज्, द्, ब् and a at the end of अन्ययोभाव compounds ending with the words शरद्, विपाश्, अनम्, and मनस etc. as also at the end of words ending in अन् or with any of the class consonants except · nasals, cf. P.V.4.106-ll2; গব্ (अ) is added to Bahuvrihi compounds ending with सार्वध and अक्षि as limbs of the body, as also with अङ्गुलि, while ष, अप and अच् are added to specified words under special conditions; the Samāsānta affix असिच् (अस्) is added at the end of a Bahuvrihi compound ending in प्रजा, and मेघा, the Samāsānta affix इच is added at the end of the Bahuvrīhi compound peculiar formed of दण्ड, मुसल etc. when they are repeated and when they show a fight with the instruments of fight exchanged; cf. P. V.4, 113-128. Besides these affixes, a general समासान्त affix कप is added necessarily or optionally as specified in P.V. 4.151-159.

समासान्तराब्दादेश a substitute for a word or its part at the end of a compound prescribed for certain specified words under specified conditions; e. g. ज for जान, जधन for अधम, धन्वन for धनुम, जानि for जाया, गान्ध for गन्ध, पाद and पद, for पाद, दत् for दन्त, कमुद् for कमुद; cf. P. V. 4.129-150.

समासान्तोदात्त the acute accent prescribed in general at the end of compounds excepting the Bahuvrihi and some specified compounds; cf. P.VI.1.223 and VI.2.1 to end.

समाहार collection, collective notion, which is one of the four senses of the indeclinable च. The collective

notion by nature being single, the dvandva compound formed of words showing such a collection takes the neuter gender and singular number affixes; cf. यदा तिराहितावयव-विवक्षा सहित: प्रधानं तदा समाहार: Siradeva Pari. 16; cf. also P. II.2.29 and II. 1.51.

समुचय accumulation which is one of the four senses of the indeclinable च and which means the anticipation of an allied another by the express mention of one, in which sense the Dvandva compound prescribed by the rule चार्थे द्वन्द्व: does not take place: cf. समुचय: । प्लक्षस्त्र इत्युक्ते गम्यत एतक्यस्रोधश्चेति M. Bh. on P. II. 2.29 Vart. 15.

समुदाय aggregate, totality, collection of individual members; cf. समुदाय प्रवृत्ताः शब्दाः क्षचिद्वयवेष्वपि वर्तन्ते also cf. समुदाये न्याकरणशब्दः अवयवे नोपपद्यते M.Bh. Ahnika 1 Vart. 14; cf. also समुदाये वाक्यपरिसमाति:।Par.Sek.Pari.108.

समुद्देश specific individual mention or discussion; the term is used in connection with the several sections of the third Kanda or book of Bhartrhari's Vakyapadiya.

समुपस्थापन simultaneous presentation of different grammatical operations; cf. वसुसंप्रसारणादीनामाभाच्छा-स्त्रीयाणोमव असिद्धत्वादन्तरङ्गयोर्थुगपस्समुपस्थानं नास्तीति परिभाषा न प्रवर्तते । Kāś. on P. VI.4.22.

समुपस्थित presenting themselves simultaneously; the word is used in connection with two grammatical operations which present themselves simultaneously.

समृह aggregate, group or collection; one of the prominent senses in which the tad. affixes अण and others are prescribed. These affixes are called सामृहिक; e.g. काकम् (काकानां समृह:); similarly मैक्सम्,

राजकम्, कदार्यम्, जनता, मायूरम्, पास्या, रथ्या etc. cf. P. IV. 2.37 to 51.

संयुक् connected, the word was used by ancient grammarians in the sense of संयुक्त; cf. संयुक्त सण् R.T. 27.

सर Uṇādi affix सर mentioned in the rule तितुत्रतथिसमुसरकसेषु च P. VII. 2.7. e.g.अक्षरम्; cf. अशे: क्सरन् Uṇādi.III.70.

सरक्, सरक् (क्सरन्) Uṇādi affix सर e.g. इसरः, धूसरः, वर्सम्, तर्सम् cf. Uṇādi III. 70-77.

सरछा name of a comparatively modern lucid commentary written by Tārānātha Tarkavācaspati on the Siddhāntakaumudī.

सरस्वतीकण्ठाभरण called also सरस्वतीसूत्र, name of a voluminous grammar work ascribed to king Bhoja in the eleventh century. The grammar is based very closely on Pāṇini's Astādhyāyī, consisting of eight chapters or books. Although the affixes, the augments and the substitutes are much the same, the order of the Sūtras is considerably changed. By the anxiety of the author to bring together, the necessary portions of the Ganapatha, the Unadipatha and the bhāṣās, which the author has included in his eight chapters, the book instead of being easy to understand, has lost the element of brevity and become tedious for reading. Hence it is that it is not studied widely. For details see pp. 392, 393 Vyākaraņa Mahābhāsya Vol. VII. D. E. Society's edition.

सरूप (1) having the same form for practical purposes such as the form आ po sessed by टाप्, डाप् and चाप् or the form आ possessed by the affixes अण्. अच्, प, क, ण and others; (2) having the same form even literally, but possessed of different senses; e.g. the words माप, अञ्च, पाद etc.;

समानानामेकरोष इत्युच्यमाने यत्र सर्वे समानं शब्दोर्थश्च तत्रेव स्यात् । वृक्षाः प्रवक्षाः ईति । इह न स्यात् । अक्षाः पादाः माषाः इति । रूपग्रहणे पुनः क्रियमाणे न दोषो भवति । M. Bh. on P. I. 2.64.

सर्वत्र lit. at all places, on all occasions; the word is used in connection with an essential application of a rule and not optionally in some cases; cf. सर्वत्र लोहितादिकतन्तेम्यः। पूर्वेण नित्ये प्राप्ते विकल्पार्थ वचनम् Kās. on P. IV. 1.18; cf. also प्रत्यये माषायां नित्यवचनम् P. VIII.4.45 Vārt. 1, सर्वत्र शाकल्यस्य VIII. 4.51. etc.

सर्वथा at all costs, in any case, in all places; cf. सर्वथावरकालैव M. Bh. on P. I. 1.69 Vārt 4; cf. also तथा तेषां घोषिण: सर्वथाष्मीभ: XII.2.

सवेनामन् pronoun; lit. standing for any noun. There is no definition as such given, of the word pronoun, but the words, called pronouns, are enumerated in Panini's grammar one after another in the class or group headed सर्वे (सर्वे, विश्व, उभ, उभय, words ending in the affixes डतर and डतम, अन्य etc.) which appear to be pronouns primarily. Some words such as पूर्व, पर, अवर, दक्षिण, उत्तर, अपर, अधर, स्व, अन्तर etc are treated as pronouns under certain conditions. In any case, attention has to be paid to the literal sense of the term सर्वनामन which is an ancient term and none of these words when standing as a proper noun, is to be treated as a pronoun; cf. सर्वादोनि सर्वनामानि P. I.1. 27, cf. also संज्ञोपसर्जनीभूतास्तु न सर्वोदय:: M.Bh. on P. I. 1, 27 Vart. 2; (2) The word सर्वनामन् means also a common term, a general term; cf. एकश्रुतिः स्वरसर्वनाम, यथा न्पंसकं लिङ्गसर्वनाम M. Bh. on P. VI. 4.174 Vart 4.

सर्वनामस्थान a term used in Pāṇini's grammar, for the first five caseaffixes मु, ओ, अस, अम् and ओ as also for the nom. and acc. pl. affix इ (शि) of the neuter gender. The term appears to be an old one, which was used, by a specific mention, for the first five case-affixes which caused a special change in the base before them in the case of many words; cf. शि सर्वनामस्थानम् । मुझनपुस्तस्य P.I.1.42-43. For details see Vyākaraṇamahābhāṣya Vol. VII. D. E. Society's ed. p. 239 footnote.

सर्वनिघात grave accent (अनुदात्त) for the whole word, generally for a verbal form or a word in the vocative case, if preceded by another word which is not a verb. The term is used in contrast with राष्ट्रियात the grave accent for the remaining vowels of a word when a particular vowel is definitely fixed as an acute or an independent Svarita or circumflex; cf. P.VIII. 1.28 to 74.

सर्वेपदादेश a substitute for the entire word and not for a part of it. This doctrine of सर्वपदादेश everywhere is advocated by grammarians in consonance with their doctrine of शब्दिनत्यत्व; cf. सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः । एकदेशिवकारे हि नित्यत्वं नोपपद्यते । M.Bh. on P. I. 1. 20, VII.1.27.

सर्वप्रतिषेध a general prohibition of every grammatical operation that presents itself; cf. नान्तःपादमिति सर्वप्रतिषेध: | M.Bh. on P.VI.1.115.

सर्वप्रसङ्ग a presentation of all the substitutes for all the original ones indiscriminately; an application in all cases irrespective of any special consideration; cf. स्थानिन एकत्वनिर्दे गादनेकादेशनिर्देशाच सर्वप्रसङ्ग: M.Bh.on P. I. 1. 50 Vart, 1 and 12; cf. also M.Bh. on P.I.1.60, I.3.2, 3,10 etc.

सर्वप्रातिपदिक any noun-base irrespective of any discrimination; cf. अपर आह सर्वप्रातिपादिकेभ्य आचारे किञ्बक्तव्याश्वति गर्दभतीत्येवमर्थम् M.Bh. on P. III.1.11 Vārt. 3.

सर्वमङ्गला a commentary on Nāgeśa's Paribhāṣenduśekhara written by a grammarian of the nineteenth century named शेषशमेन् or मनीषिशेषशमेन्. The work is incomplete.

सर्वमुखस्थान the whole orifice of the mouth as a place of utterance, as for example for the vowel अ; cf. सर्वमुखस्थानमवर्णमेक इच्छन्ति। M.Bh. on P. I. 1.9 Vart. 2.

सर्वरक्षित spelt as दावेरक्षित also; a Buddhist grammarian who is believed to have redacted or revised the grammar work Durghatvṛtti of Saranadeva.

सर्वलकार the personal affixes in general pertaining to all the ten lakāras लट्, लिट् etc., cf. सर्वलकाराणामपवाद: । Kās.on P.III. 3.144.

सर्विछिङ्गता use in all the genders; cf. सर्विछिङ्गता च वक्तन्या । ब्राह्मणार्थे प्यः । ब्राह्मणार्थे स्पः । ब्राह्मणार्थे स्पः । ब्राह्मणार्थे यवागूः ।

सर्वेद्धोप the elision of the entire wording instead of the final letter only, which is prescribed by P. I.1. 52, cf. तु: सर्वस्य लोपो वयतब्य: अन्त्यस्य लोपो मा भादिति । M Bh. on P. VI. 4.154.

सर्ववर्भन् spelt as शर्ववर्भन् also, the reputed author of the Kātantra Vyākaraṇa. He is believed to have been a contemporary of the poet Guṇāḍhya at the Śātavāhana court, and to have revised and redacted the Kātantra Sūtras already existing for the benefit of his patron. With him began the Kātantra school of grammar, the main contribution to which was made by दुर्गसिंह who wrote a scholarly gloss on the Kātantra Sūtras. For details see कातन्त्र,

सर्वविभक्त्यन्त lit. ending with all cases; the term is used as an adjective of the word समास and refers to a compound which can be dissolved by putting the first member in any case; cf. सर्वविभक्यन्त: समासो यथा विज्ञायत। अल: परस्य विधि:; अलि विधि-रित्यदि M. Bh. on P.I.1.56.

सर्वस्यहेपाद conventional name given to the first pada of the eighth adhyaya of Pāṇini's Aṣṭādhyayī which begins with the Sūtra सर्वस्य दे VIII.1.1.

सर्वादि lit. a group or a class of words beginning with the word सर्व as the first word in the list; the term is used in general as a synonymous term with Sarvanāman; cf. संज्ञोपसर्जनीभ्तास्त न सर्वादय: Kāś. on P.I.1.27.

सर्वादेश a substitute for the entire wording instead of the final letter as prescribed by the rule अल्लान्यस्य P.I.1.52; cf. अनेकााल्डीत्सर्वस्य P.I.1.55.

सर्वानुदात्त the grave accent for the entire word. See सर्वनिधात.

सर्वान्त्य final of all those that are denoted or enumerated; cf. यदेव सर्वान्त्यमर्थादेशनं तस्यैव विषये स्यात् । M.Bh. on F. IV.2.67.

सर्वोपसर्जन all the constituent members of which (compound) are subordinated to quite a different word and not mutually in the manner of one member to another. The Bahuvrini compound, as contrasted with other compounds, is described to be such an one, as all its members are subordinate in sense to another word; cf. यस्य सर्वे अवयवा उपसर्जनीभ्ता: स सर्वोपसर्जनी बहुवीहिर्गहाते। Kāś. on P.VI. 3.82.

सर्वोपाधिव्यभिचारार्थ a term used by the authors of the Kāśikā in connection with the application of a rule irrespective of all limitations and not of any one limitation: cf. अन्यभ्योपि दृश्यते । आपिशब्द: सर्वोपाधिन्यभि-चारार्थ: Kāś. on P.III. 2.75;cf. also Kāś. on P.III.1.32, III.2.101, VII. 1.38.

सिलिङ्ग inclusive of the notion of gender; the word is used in connection with the sense of a Prātipadika or a crude base as inclusive of the notion of gender and number; cf. अर्थप्रहणस्येतत् प्रयोजनं कृत्सनः पदार्थो यथाभिषीयेत सद्रव्यः सिलिङ्गः ससंख्यश्चेति। M. Bh. on P. II. 2 24 Vārt. 8.

सवचन with the notion of number included in the sense of the base itself; see सञ्जिङ्ग.

सवर्ग belonging to the same class of letters; cf. उता सवर्गः । उकारेण लक्षित आदि: सह वर्गेण प्राह्यः । चो: कु: । Cāndra I. 1. 2.

सवर्ण cognate, homophonic; a letter belonging to the same technical category of letters possessing an identical place of utterance and internal effort; cf. तुल्यास्यप्रयत्नं सवर्णम् P. 1. 1. 9. For example, the eighteen varieties of a, due to its short, long and protracted nature as also due to its accents and nasalization, are savarna to each other. The vowels and ऌ are prescribed to be considered Savarna although their place of utterance differs. The consonants in each class of consonants are savarna to one another, but by the utterance of one, another cannot be taken except when the vowel 3 has been applied first. Thus the 玉 stands for क्, ख़, ग्, घ् and ङ्. cf. तुल्यास्यप्रयत्ने सवर्णम् P. 1, 1. 9 and अणुदित्सवर्णस्य चाप्रत्यय: P. I. 1. 69.

सवर्णग्रहण taking or including the cognate letters; a convention of

grammarians to understand by the utterance of a vowel like अ, इ or उ all the 18 types of it which are looked upon as cognate (सवर्ण), as also to understand all the five consonants of a class by the utterance of the first consonant with उ added to it; e. g. ज denoting all the five consonants क्, ख़, ग्, ग् and ङ्; cf. अणुदित्सवर्णस्य चाप्रत्ययः P.I. 1.69.

सर्वणेदीर्घ the lengthened form of a vowel which is substituted for two cognate vowels coming near each other; cf. अक: सवणे दीर्घ:. P. VI. 1.101.

सविध of the same kind; having the same accent.

सविभाक्तिक with the suitable case-affix added; cf. प्रयाजा: सविभाक्तिका: कार्याः M. Bh. in Ahnika I.

ससंख्य possessed of the same number एकवचन, द्विवचन or बहुवचन; cf. कृत्सन: पदार्थोभिधीयेत सप्रव्यः सलिङ्गः ससंख्यः। M. Bh. on P. II. 2. 24 Vart. 8.

सस्थान having got an identical place of utterance; the word is much used in the Prātisākhya works; cf. सर्थानेन घोषिणां घोषिणेव R. Pr. XIII. 5.

सस्थानतर more sasthana i. e. nearer among those that have the same sthana or place of production; cf. नतु च एङ: सस्थानतरो अर्धेकाराघोंकारी M. Bh. on P. I. 1.48 Vart. 3.

the term is used in connection with a consonant as connected with a vowel for purposes of syllabication, the vowel being either the previous one or the succeeding one.

सहचारित going together; occurring together; e. g. विपराम्यां जे; (where परा is taken as the preposition परा and not the pronoun परा which is the fem. base of पर on account of the paribhasa सहचिरतासहचरितयो: सहच-

रितस्यैव ग्रहणम्); cf. Pari. Sek. Pari. 103.

सहिववक्षा the same as युगपद्विवक्षा, the desire to put quite closely with each other; cf. सहिववक्षायामेक राष: । युगपद्विवक्षायामेक राष: । युगपद्विवक्षायामेक राष: । युगपद्विवक्षायामेक राष: । युगपद्विवक्षायामेक राष्ट्रिक भित्र विकास मिल्ला स्थायामेक राष्ट्र । युगपद्विवक्षायामेक राष्ट्र । युगपद्विवक्य । युगपद्विवक्षायामेक राष्ट्र । युगपद्विवक्षायामेक राष्ट्र । युग

सहोक्ति simultaneous expression of words as found in the Dvandva compound; cf. सहोक्ती द्वन्द्व: Hem. III. 1.117.

सांख्य a rule or a topic concerning number; cf. यदि तर्हि कृत्स्न; पदार्थोभि-धायते लैङ्गाः सांख्याश्च विधयो न सिध्यन्ति, M. Bh. on P. II. 2 24 Vārt. 8,9.

सांग्रहस्तिक a student of संग्रहस्त्र; the word occurs in the Māhābhāṣya along with वार्तिकस्त्रिक, and it may therefore mean a student of the stupendous work named the Samgraha of ज्यांडि which is believed to have consisted of small numerous sūtralike assertions, with an exhaustive gloss thereon. See संग्रह.

सांन्यांसिक lit. placed as a deposit, i.e. without any special purpose for the time being; the word is used in connection with a word in a rule which apparently is superfluous; cf. तदेति जित्यग्रहणं सांन्यासिकं तिष्ठत तावत् M. Bh. on P. VII. 1.81; cf. also M. Bh. on III. 2.107, VI. 1.8; VII. 2.86.

सांप्रतिक (1) what is actually expressed or found in the context; cf. सांप्रतिकाभावे भूतपूर्वगतिर्विज्ञायते M. Bh. on P. VI. 1.177 Vart. 1; (2) original, found in the original context or Prakṛti; cf. सांप्रतिके प्रकृतिस्थे कण्ठे सित हकारो नाम बाह्य: प्रयत्न: कियते T. Pr. II. 6; (3) of the present time; cf. Purus. Pari. 15.

साहितिक original, as belonging to the Samhitāpātha of the Sūtras and not introduced for some additional purpose without forming a part of the actual affix; cf. आकर्षात् ष्ठल्। इह केषां चित्साहितिकं षत्वं केषांचित्धिदर्थम् M. Bh. on P. IV. 4.9.

साकच्क together with the affix अकच् which is inserted in a pronoun after its last vowel; cf. साकच्काद्रा सावै। त्वप्रातिषेथो वक्तव्य:। असको असुक:। M. Bh. on P. VII. 2.107; cf. also किम; क:। साकच्करयाप्ययमोदश:। Kaś. on P. VII. 2.108.

साकाङ्क्ष possessed of an expectancy in meaning; cf. भेवत् पूर्व परमाकाङ्क्षतीति साकाङ्क्षं स्थात्परं तु कथं साकाङ्क्षम् M. Bh. on P. III. 2.114.

सागमक possessed of the augment; cf. अनागमकानां सागमका आदेशा: M. Bh. on P. I. 1.20 Vart. 5, also on P. I. 1.46; cf. also the verse सर्वे सर्वपदादेशा दाक्षोपुत्रस्य पाणिने: । एकदेशिवकारे हि नित्यत्वं नेषपदाते । quoted in the Mahābhāsya to support the view that augments are inserted, but a word with an augment replaces a word without that augment; cf. M. Bh. on P. I. 1.20 Vārt 5.

साति (1) tad. affix in the sense of entirety with respect to the occurrence of a thing where it was not before. e. g. उदकसाद्भवति लवणम्, अमिसाद् भवति cf. P. V. 4.52, 53; (2) tad.affix in the sense of 'handing over' or 'entrusting'; e.g.राजसाद् भवति, बाह्मणसात् करोति, cf. P. V. 4.55.

सास्व of a substantive, belonging to the object; cf. सत्त्वस्य इदम् । अपि वा मेदसश्च परोश्चि सात्त्वं द्विवचनं स्यात्। Nir. VI. 16.

साधक instrument of an activity; ci. सर्वाणि कारकाणि साधकानि M. Bh. on I. 1.42; cf. also साधकं निर्वर्तकं कारकसंशं भवतीति वक्तन्यम् M. Bh. on I. 4.23. See the word कारक above.

साधकतम most efficient in the accomplishment of an action; the kāraka called Karaṇa; cf. साधकतमं करणम्। P. I. 4.42. See the word करण.

साधन the same as साधक or कारक which see above; cf.साधनं च कियायाः I कियाभावात्साधनाभावः M. Bh. on P. I. 3. I. Vart. 1; cf. also पूर्वे धातुः साधनेन युज्यते पश्चादुपसर्गेण and its opposite maxim also, पूर्वे धातुः स्पत्रस्पाधनेन M. Bh. on P. VI. 1.135. Vart. 9. cf. also Siradeva pari. 128, 129.

स्ताधारण common, conveying a common notion; cf. साधारणान्युत्तराणि षट् दिनश्चादित्यस्य च Nir II. 13.

साधुसुन्दर a scholar of grammar who was a pupil of साधुकीर्तिप्रवर and who wrote a short work on grammar named उक्तिरत्नाकर.

सानुनासिक nasalized; uttered partly through the nose; cf. सान्ते हि यण: सानुनासिका निरनुनासिकाश्च M. Bh. on P. VI. 1. 67.

सानुबन्ध or सानुबन्धक an affix or a root or the like, to which a mute letter has been attached; cf. निरनुबन्धकप्रहणे न सानुबन्धकस्य ग्रहणम् Par. Sek. Pari. 81.

सापनादक an injunction accompanied by a rule or rules of exception. It is a convention that an injunctive rule gets its sense completed when prohibitions or exceptions to it have been fully considered; hence the convention runs, प्रकल्प वापनादिवस्यं तत उत्सर्गोभिनिवस्ति । Par. Sek. Pari 63; cf. also सापनादक: स विधिरयं पुनर्निरप्वादक: M. Bh. on P. IV. 3. 155, VI. 2. 177; VIII. 1. 68.

सापेक्ष with an expectancy in sense; although in grammar expectancy is at the root of, and forms a sort of a connecting link for, the various kinds of relations which exist between the different words of a sentence which has to give a composite sense, yet, if a word outside a compound is connected with a word inside a compound, especially with a second

or further member, the sense becomes ambiguous; and expectancy in such cases is looked upon as a fault; e. g. अप्रविष्टविषयो हि रक्षसाम् Raghu XI. When, however, in spite of the fault of expectancy the sense is clear, the compound is admissible; cf. यदि साविशेषणानां चुत्तिनं चृत्तस्य वा विशेषणं न प्रयुज्यते इत्युज्यते देवदत्तस्य गुरुकुलम् देवदत्तस्य गुरुकुलम् देवदत्तस्य गुरुकुलम् देवदत्तस्य गुरुकुलम् देवदत्तस्य गुरुकुलम् तेवदत्तस्य गुरुक्तस्य गुरुक्तम्य गुरुक्

साप्तामिक prescribed in the seventh chapter or Adhyāya of the Aṣṭā-dhyāyi; cf.साप्तामिक आर्घधातुकस्येडिति पुनरयं भवति । M.Bh. on P.VI.4.62, साप्तामिक पूर्वसर्वणें कृते पुनः बाष्टिको भविष्यति । M.Bh. on P.VI.1.70.

साप्य furnished with आप्य or object; a transitive root; the term is used in the Śākaṭāyana, Haimacandra and Cāndra grammars; cf. Cāndra I.4.100, Hema. III.3.21, Śākaṭ. IV. 3.55.

साभ्यास together with the reduplicative syllable; cf. उमौ साभ्यासस्य P. VIII. 4. 21.

साम् the case-ending(आम्) of the genitive plural with the augment स् prefixed; cf. साम आक्तम् P.VII. 1.33.

सामतन्त्रस्याकरण an anonymous ancient work of the type of the Prātiśākhya works dealing with the euphonic changes and accents in the padapāṭha of the Sāmaveda.

सामन equalization of tones; cf. वर्णानां मध्यमकृत्योचारणम्।

सामध्ये lit. capacity of a word to express its sense; the word is, however, used rather technically, as derived from समर्थ, in the sense of compositeness; cf. तत्र एकार्थीमाव: ज्येपेक्षा वा सामर्थ्यम्। M. Bh.on P.II.1.1. See समर्थ above. The word is also

used in the sense of 'conformity in sense' or 'connectedness'; cf. इसुसो: सामर्थ्ये P.VIII. 3.41; cf. also उपसर्ग: सामर्थ्ये R. T. 105; cf. also R. T. 98 and 130.

सामवश name of a Samdhi or euphonic change of the type of the vowels अ, इ and उ being lengthened in some specified cases chiefly for the sake of music (साम) or metre. This lengthening is given the name प्छति in the Rk Prātiśākhya; cf. दीर्ष हुस्वो ब्यञ्जनेन्यस्त्वृकाराद् यथादिष्टं सामवशः स सन्धः । R. Pr.VII.1.

सामवेदप्रातिशाख्य name of a Prātiśākhya work on Sāmaveda. It is probable that there were some Prātisākhya works written dealing with the different branches or Śākhās of the Sāmaveda, as could be inferred from indirect references to such works. For instance in the Mahābhāsya there is a passage " ननु च भोक्छन्दे।गानां सात्यमुप्रिराणायनीयाः अर्धमेकारमर्धमोकारं चाधीयते । . . पार्षदकृतिरेषा तत्रभवताम् " which refers to such works. At present, however, one such work common to the several branches of the Sāmaveda, called Rktantra is available, and it is called Sāmaveda Prātiśākhya. It is believed to have been written by औदन्रजि and revised by शाकटायन.

सामानाधिकरण्य standing in apposition; the word is used many times in its literal sense 'having the same substratum.' For instance, in चरं करोति देवदत्तः, the personal ending ति and देवदत्त are said to be समानाधिकरण. The Samānādhikaraṇa words are put in the same case although, the gender and number sometimes differ. See the word समानाधिकरण.

लामान्य lit. resemblance in any one or many respects. In the Nirukta the word is used in the sense of

resemblance between the word to be derived, and any form of a root; the term refers there to grammatical resemblance and may therefore mean grammatical consideration in general; cf. अविद्यमाने सामान्येप्यक्षरवर्णसामान्य त निर्द्र्यात् Nir.II.1.

सामान्यग्रहण mention of a term in such a general way as would include some varieties or specific forms of it to which the expression put is common; e. g. the word आप् (fem. affix) for the affixes टाप्, डाप् and चाप्; cf. सामान्यग्रहणायों णकार: M.Bh. on P.III. 1.30; cf. also च्लयुत्सर्ग: सामान्यग्रहणार्थ: P. III. 1.43 Vart. 1.

सामान्यग्रहणाविद्यात the preservation of the inclusion of two or more terms by such a wording as is common to those two or more terms; e. g. डी for डीप्, डीष् and डीन्; आप् for टाप्, डाप् and चाप्; cf. अथवा अवस्थमत्र सामान्यग्रहणाविद्यातार्थ: ककारीनुबन्ध: कर्तव्य:। M. Bh. on P. III, 1.83 Vart. 7. The phrase सामान्यग्रहणाविद्यातार्थ is very frequently used in the Kāśikāvṛtti.

सामान्यमविष्यत् future tense in general; the general future tense expressed by the verb-endings substituted for लूट. There is also the term गुद्धमिब्धत् or मिविष्यत् used in the same sense; cf. लूट् रोपे च । रोष गुद्धे भाविष्यिति काल धातीर्लूट् प्रत्यया भवति । Kāś. on P. III. 3.13.

सामान्यविशेषभाव the relationship between the general and the particular, which forms the basis of the type of apavāda which is explained by the analogy of तककी। ण्डिन्यन्याय; the word also refers to the method followed by the Sūtras of Pāṇini, or any treatise of grammar for the matter of that, where a general rule is

prescribed and, for the sake of definiteneess some specific rules laying down exceptions, are given afterwards: cf. किंन्दिसामान्यविशेषवस्त्रशं प्रवर्त्य येनास्पन यस्तेन महतः राद्वीधान् प्रति-पद्यस्न । M. Bh. Ähnik 1.

सामान्यविद्धित a general rule, a rule laid down in general which is restricted by special rules afterwards; cf. बाधकेनानन मित्रज्यं सामान्य-विहितस्य विदेशिषविहितन M. Bh. on P. II. 1.24 Vart. 5, cf. also M. Bh. on III.1.94, III. 2.77 etc.

सामान्यातिदेश extended application of a thing to others in general; cf. सामान्यातिदेश विशेषानतिदेश: I तेन अनदातनभूतरूप विशेष विशिष्तयोर्ङ् छिटोर्न 'भूतवच' (3.3.932) इत्येननातिदेश: I Pāri. Sek. Pāri. 101.

सामान्यातिदेशपरिभाषा name given to the Paribhāṣā सामान्यातिदेशे विशेषानितदेशः Pāri. Śekh Pāri. 101.

सामान्यापेक्ष refering only to a general thing indicated, and not to any specific instances. The word is used in connection with a Jmapana or indication drawn from the wording of a rule, which is taken to apply in general to kindred things and rarely to specific things; cf. इदं च सामान्यापेक्षं ज्ञापकं भावतिकापि पूर्वमुस्पत्ते: | Pari. Sek. on Pāri. 50.

सामान्याभिधान denotation of the genus factor of a word, as contrasted with द्रव्याभिधान denotation of the individual object; cf. तद्यदा द्रव्याभिधानं तदा बहुवचन भविष्यति, यदा सामान्याभिधानं तदैकवचनं भविष्यति M. Bh. on P. I. 2. 58 Vart. 7.

सामासिक pertaining to a compound; found inside a compound; cf. मा भूतां यासौ सामासिकां विभाक्तिस्तस्याम्, यासौ समासाद्विभिक्तिस्तस्यां भविष्यतः । M.Bh. on P. VII.1.1; cf. also सामासिकछकः अप्राप्त्या etc. Par. Sek. on Pari. 56.

साम्इक name given to tad. affixes prescribed in the sense of collection (समूह) by the rule तस्य समूह: and the following ones; P.IV.2.37. to 51.

साम्य similarity, homogeneity: described to be of two kinds- in words and in sense; cf. किं पुन: शब्दतः साम्य संख्यातानुदेशो भवत्याहोत्विदयेत: M. Bh. on P. I. 3. 10 Vart 3; cf. also स्थानकरण- कालादिभि: तौल्यम् T. Pr XXIV. 5.

सायण, सायणाचाये the celebrated Vedic scholar and grammarian of Vijayānagar who flourished in the 14th century and wrote, besides the monumental commentary works on the Vedas, a grammatical work on roots and their forms known by the name माधवीया धातुवृत्ति. As the colophon of the work shows, the Dhātuvrtti was written by Sāyaṇācarya, but published under the name of Mādhava, the brother of Sāyanacārya; cf. इति महामन्त्रिणा मायणसु-तेन माधवसहोदरेण सायणाचार्येण विरचितायां माधवीयायां धातुवृत्तौ...Mādhavīyā Dhātuvṛtti at the end; cf also तेन मायणपत्रेण सायेणन मनीषिणा । व्याख्येया माधवी चेयं धातुवृत्तिार्वरच्यते । Mad. Dhatuvitti at the beginning.

सारङ्गकि name of a grainmarian, the writer of प्रयुक्तास्थातमञ्जरीसारसंग्रह.

सारप्रदीपिका name of a commentary by Jagannātha on the Sārasvata grammar,

सारसत्वरी name of a grammar work written by Kavicandra.

सारिसद्धान्तकौमुदी the same as लघुसिद्धान्त-कौमुदी. See लघुकौमुदी.

सारस्वत name of a grammar work which was once very popular on account of its brevity, believed to have been written in the sutra form by an ancient grammarian named Narendra who is said to have composed 700 sutras under

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the inspiration of Sarasvatī. The exposition of these Sūtras by a reputed grammarian named Anubhūtisvarūpācārya who possibly flourished in the thirteenth century A. D., is known by the name सारस्वतप्रक्रिया which has remained as a text book on grammar to the present day in some parts of India. This प्रक्रिया is popularly known as सारस्वतज्याकरण. The technical terms in this grammar are the current popular ones.

सारस्वतदीका name in general given to commentary works on the Sārasvata Vyākarana out of which those written by Rāmanārāyaṇa, Satyaprabodha, Kṣemamkara, Jagannātha and Mahīdhara are known to scholars.

सारस्वतपरिभाषा a grammar work of the Sārasvata school written by Dayāratna in explanation of the technical rules giving conventions and maxims.

सारस्वतंत्रिक्या the popular name given to the gloss by Anubhūtisvarūpācārya on Narendra's grammar rules. See सास्वत above.

सारस्वतप्रक्रियांटीका see सारस्वतदीका above. सारस्वतभाष्य a critical gloss on the Sārasvata grammar by a grammarian named Kāsīnātha.

सारस्वतव्याकरण see सारस्वत above.

सारस्वतसार a work giving a short substance of the Sārasvata Vyākaraņa with a commentary named Mitākṣarā on the same by Harideva.

सारस्वतिसद्धान्तचिन्द्रिका a work on the Sārasvata Vyākaraņa by a grammarian named Rāmāśrama.

सारस्वताख्यातदीपिका a work on the Sārasvata Vyākaraņa by Sūrasimha.

सारावली or सारावली-क्याकरण an independent treatise on grammar by Nārāyaņa Vandyopādhyāya.

सारासारिविवेक name of a commentary on Nagesa's Paribhasendusekhara written by वालशास्त्री रानडे, the stalwart grammarian of the nineteenth century at Varanasi.

सार्थक lit. possessed of sense; significant, as contrasted with निर्थक; cf. इतरे च सार्थका; Rk. Prāti. XIII. 9.

सार्वकालिक denoting time, irrespective of its divisions such as the past, the present and the future; e. g. the kṛt affixes prescribed by rules before P. III 2.84; cf. अत: सार्वकालिका विधयो वेदितन्याः Kāś. on P. III. 2.83.

सावेधातक a term used in Pānini's grammar for affixes applied to verbs, such as the personal endings and those krt affixes which are marked with the mute letter হা; cf. तिङ्-शित्सार्वधातुकम् P. III. 4. 113. The term was taken into his grammar by Pāṇini from ancient grammar works and thence in their grammars by other grammarians; cf. सार्वधातुकमिति पूर्वाचार्यप्रसिद्धा संज्ञेयं निरन्वया, स्वभावानपुंसकालिङ्गामिति । Trilok-com. on The term सार्वधातका Kāt. III. 1.34. also was used by ancient grammarians before Pāṇini; cf. आपिश-लास्तुरुस्तुशम्यमः सार्वधातुकासु च्छन्दसीति पठन्ति. Kāś. on P. VII. 3.95.

सार्वनामिक lit. pertaining to pronouns; the term is used in connection with rules or operations concerning exclusively the pronouns; cf. नान्यत्सार्वनामिकम् । Kāt. II. 1.33.

सार्वभोम a grammarian of the eighteenth century who wrote a very brief critical work on compounds named समासवाद.

सार्वविभक्तिक pertaining to all cases, i. e. prescribed to convey the sense of all case affixes; the term is commonly used by commentators with reference to the tad. affix

तस् prescribed by the rule प्रतियोगे पञ्चम्यास्तिस: and the Varttika तिस-प्रकरणे आद्यादिम्य उपसंख्यानम् thereon: cf. P. V. 4.44 and Vart. 1.

सावकाश possessed of scope for its application as contrasted with निरवकाश; a term used in connection with a rule which has got its application to some cases without conflict with any other rule; cf. द्वेगीई सावकाशयोः समवस्थितयोर्निप्रतिषेधो मवति। M. Bh. on P.I.1.3 Vart. 6.

सावण्ये the quality of being cognate or allied; see the word सवर्ष above.

साव्यय together with avyaya or indeclinable; cf.आख्यातं साव्ययं वाक्यम्। उचै: पठति । नीचै: पठति । M. Bh. on P. II. 1. Vart 9.

साहचर्य presence together, mention together, association; this साहचर्य is many times of use in cases of doubt regarding the meaning of a word or the choice of a word in a particular sense; cf. अथवा साहचर्याताच्छन्त्रं भविष्यति । M. Bh. on P. I.1. 70, I 2. 27; cf. सहचरितो येथै-स्तस्य गतिभैविष्यति साहचर्यात् ; M. Bh. on P. I. 2. 51 Vart. 3.

सि (1) personal ending सिप् of the sec. pers. sing.; cf. तिप्तस्झिसिप्थस्थ-..महिङ् P.III.4.78; (2) Uṇādi affix क्सि (सि) cf. लुषिकुषिग्राषम्य: क्सि: Uṇ. III. 155.

सिंहावलोकितन्याय the analogy of the backward look peculiar to a lion, who, as he advances, does always look back at the ground covered. The word is used in grammar with reference to a word taken back from a rule to the preceding rule which technically is called अपकर्ष; cf. वक्ष्यमाणं विभाषाग्रहण।मह सिंहावलोकितन्यायेन संबध्यते Kāś. on P.III.3.49.

सिच् one of the substitutes (स्) for the general sign न्छ of the aorist tense (छुङ्); cf. न्छ छुङ्कि । न्छे; सिच् P.

III.1. 43, 44.

सिचिपाद name given by convention to the seeond pada of the seventh adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the sūtra सिचि बृद्धि; परसीपदेषु. P. VII. 2. 1.

सित् an affix marked with the mute letter स signifying the designation पद for the preceding base to which that affix has been added; for examples where such affixes are noticed, see the words भवदीय:, ऊणीयु:, ऋतिय:, पार्श्वम्: cf. सिति च P. I. 4. 16.

सिद्ध (1) established; the term is used in the sense of नित्यor eternal in the Vārttika सिद्धे शब्दार्थसंबन्ध where, as Patanjali has observed, the word सिद्ध meaning नित्य has been purposely put in to mark an auspicious beginning of the शब्दान्शासन्शास्त्र which commences with that Varttika; cf. माङ्गीलक आचार्यो महतः शास्त्रीघरय मङ्गलार्थे सिद्धशब्दमादितः प्रयुङ्क्ते M.Bh.on Ahnika 1; (2) established, proved, formed; the word is many times used in this sense in the Mahābhāsya, as also in the Vārttikas especially when a reply is to be given to an objection; cf. P.I. 1.3 Vārt. 17, I. 1. 4. Vārt. 6; I. 1. 5. Vārt.5,I.1.9 Vārt. 2 etc.

सिद्धकाण्ड the chapter or portion of Pāṇinì's grammar which is valid to the rules inside that portion, as also to the rules enumerated after it. The word is used in connection with the first seven chapters and a quarter of the eighth chapter of Pāṇini's Astādhyāyī, as contrasted with the last three quarters called the rules in which are त्रिपादी, not valid to any rule in the preceding portion, called by the name सपासताध्याया or सपादी as also to any preceding rule in the Tripadi itself; cf. पूर्वत्रासिद्धम् P. VIII.2.1.

सिद्धनिद्द्व an ancient Jain sage who is believed to have written an original work on grammar.

सिद्धहमचन्द्र a title given to his grammar by Hemacandra himself, which subsequently came to be called हैमशब्दानुशासन or हैमब्याकरण. For details see हेमचन्द्र.

सिद्धान्त established tenet or principle or conclusion, in the standard works of the different Shastras.

सिद्धान्तकोमदी a critical and scholarly commentary on the Sütras of Pānini, in which the several Sūtras are arranged topicwise and fully explained with examples and counter examples. The work is exhaustive, yet not voluminous, difficult yet popular, and critical vet lucid. The work is next in importance to the Mahabhasya in the system of Pāṇini, and its study prepares the way for understanding the Mahabhasya. It is prescribed for study in the courses of Vyākaraņa at every academy and Pathasala and is expected to be committed to memory by students who want to be thorough scholars of Vyākarana. By virtue of its methodical treatment it has thrown into the back-ground all kindred works and glosses or Vrttis on the Sūtras of Panini. It is arranged into two halves, the first half dealing with seven topics (1) ধঁরাণ্ডিমান্সা, (2) पञ्चसंधि, (3) षड्लिङ्ग, (4) स्त्रीप्रत्यय, (5) कारक, (6) समास, (7) तद्धित, and the latter half dealing with five topics, (1) दशगणी, (2) द्वादश-प्रिकिया (3) कृदन्त (4) वैदिकी (5) स्वर. The author भट्टोजीदीक्षित has himself written a scholarly gloss on it called प्रौदमने ारमा on which, his grandson, Hari Diksita has written a learned commentary named लघुशब्दरत्न or simple शब्दरत्न. The Siddhantakaumudi has got a large number of commentaries on it out of which, the commentaries प्रौदमनोरमा, बालमनोरमा, (by वासुदेव-दीक्षित) तत्त्ववाधिनी and लघुशब्देन्दुशेखर are read by almost every true scholar of Vyākarana. Besides these four, there are a dozen or more commentaries some which can be given below with their names and authors (1) सुद्री-धिनी by जयकृष्णमानि, (2) सुबोधिनी by रामकृष्णभट्ट (3) बृहच्छब्देन्द्रशेखर by नागेश, (4) बालमनारमा by अनन्तपण्डित, (5) वैयाकरणसिद्धान्तरहस्य by नीलकण्ठ, रत्नार्णव, by कृष्णमिश्र (7) वैयाकरणसिद्धान्त-रत्नाकर by रामकृष्ण, (8) सरला by तारा-नाथ,(9) सुमनोरमा by तिरुमल,(10)सिद्वान्त-कौमुदीव्याख्या by लक्ष्मीनृसिंह, (11)सिद्धान्त-कौमदीन्यास्या by विश्वेश्वरतीर्थ, (12) रत्नाकर by शिवरामेन्द्रसरस्वती and (13) प्रकाश by तोलापदीक्षित. Although the real name of the work is वैयाकरणसिद्धान्ततकोमुदी, as given by the author, still popularly the work is well known by the name सिद्धान्तकोमुदी. The work has got two abridged forms, the Madhyakaumudī and the Laghukaumudī both written by Varadarāja, the pupil of Bhattojī Dīksita.

सिद्धान्तकोमुदीगृढफिककाश्रकाश a small gloss on Bhattoji's Siddhāntakau-mudī, explaining its difficult lines and passages, written by a grammarian named इन्द्रदत्तोपाच्याय.

सिद्धान्तकोमुदीवादार्थ an explanatory work, discussing the difficult sentences and passages of the Siddhāntakaumudī, written by a grammarian named Rāmakṛṣṇa.

सिद्धान्तरत्न a gloss on the Sarasvatisutra written by a grammarian named Jinacandra.

सिद्धान्तरत्नाङ्क् name of a commentary on the Katantraparisista by

सुद्

Śivarāmacakravartin.

सिद्धान्तसारस्वत an independent work on grammar believed to have been written by Devanandin.

सिद्धान्तिन् a term used in connection with the writer himself of a treatise when he gives a reply to the objections raised by himself or quoted from others, the term पूर्वपक्षिन् being used for the objector.

सिद्धि formation of a word; establishment of the correct view after the removal of the objection; e. g. संज्ञासिद्धि, कार्यसिद्धि, स्वरासिद्धि.

सिप् (1) the personal ending (सि) of the second person singular (मध्यमपुर-वैक्वचन) substituted for the affix ल, of the ten tenses and moods लट्, लिट्, लुट् and others; cf. P.III.4.78; (2) Vikaraṇa affix स् added to a root before the affixes of लेट् or Vedic Subjunctive.

सिम् a technical term used in the Vājasaneyi-Prātisākhya for the first eight vowels of the alphabet, viz. अ, आ, इ, ई, उ, ऊ, क and ऋ; cf. सिमादितांशे स्वराणाम् V. Pr.. I.44.

सीयुद् augment सीय, prefixed to the personal affixes which are substituted for the लिङ् affixes in the Atmanepada; e.g. पनेत पनेयाताम् cf. P. III. 4.102.

सीरदेव a prominent grammarian of the Eastern part of India who lived in the twelfth century A. D. He was a very sound scholar of Panini's grammar who wrote a few glosses on prominent works in the system. His Paribhasavrtti is a masterly independent treatise the recognised among on the Paribhasas in which he has quoted very profusely from the works of his predecessors, such as the Kāśikā, Nyasa, Anunyasa and The reputed scholar others.

Maitreya Raksita is more often quoted than others.

सु (1) case affix (स) of the nominative singular and (स) of the locative plural; cf. P. IV. 1.2; (2) Uṇādi affix सु (क्सु) applied to the roots इष्; e.g. इक्षुः cf. इषः क्सुः Uṇādi 437.

सुक् augment सुक् added according to some grammarians to any word optionally with असुक्, which is prescribed in the case of the words अश्व, वृष, क्षीर and लवण before the affix क्यच् (य) in the sense of desire. e.g. दिषस्यित, मधुस्यित etc. cf. P. VII. 151 Varttika.

सुच् (1) tad. affix स् applied to दि, त्रि, चतुर् and to एक optionally, in the sense of 'repetition of the activity' e. g. दि: करोति etc. cf. Kās. on P. V. 4. 18, 19; (2) Uṇādi affix स, see स above.

सुजनपण्डित a grammarian who wrote a small treatise on genders named लिङ्गार्थचन्द्रिका.

सुद् (1) short term (प्रत्याहार) for the first five case-affixes which are called सर्वनामस्थान also, when they pertain to the masculine or the feminine gender; cf. सुडनपुंसकस्य I.1.43; (2) augment स prefixed to the root ৰু and to the root ৰু when preceded by certain prepositions and as seen in the words ক্ৰয়েন্ত্ৰক and others as also in the words अपरस्पर गोष्पद, आस्पद, आश्चर्य, अपस्कर, विष्किर, हरिश्चन्द्र, प्रस्कण्व, मस्कर, कास्तीर, अजस्तुन्द, कारस्कर and words in the class of words headed by पारस्कर, under certain conditions; cf. P. VI. 1.135-57; (3) augment 4prefixed to the case-affix आम् after a pronoun; e.g. सर्वेषाम् cf. P. VII. 1.52; (4) augment स prefixed to the consonant त् or य pertaining to নিজ্ affixes, e. g. कुर्बाष्ट cf. P. III. 4.107.

सुधाञ्जन an anonymous commentary on the Siddhantakaumudi of Bhaṭṭoji Dīkṣita.

सुप् (1) locative case affix स; (2) short term for case-affixes, as formed by the syllable # (the nom. sing. affix) at the beginning and the final consonant q of Hq, the locative plural case-affix in the rule स्वीजसमीट ... ङ्योस्सुप P. IV. These case affixes are called These सुप् affixes 'vibhakti' also. are elided after an indeclinable word; cf. अन्ययादाप्सप: P. II. 4.82; in Veda सू, श (ए), या, डा, ड्या, याचू and आल as seen, are substituted for these case affixes, which sometimes are even dropped or assimilated with the previous vowel of the base; e. g. सन्तु पन्था:, आर्द्रे चर्मन् etc. cf. P. VII. 1.39. These caseaffixes are as a rule, grave-accented (अनदात्त) excepting in such cases as are mentioned in P. VI.1. 166 to 184 and 191.

सुपद्मन्याकरण an independent work on grammar written by a scholar of grammar named पद्मनाभ, who flourished in Mithilā in the fifteenth century A. D.

सुपद्मन्याकरणटीका a commentary written by a scholar of grammar named विणुमिश्र on the Supadmavyākaraņa, which see above.

सुपद्मसमाससंग्रह a treatise written by a grammarian named रूपनारायण, on the सुपद्मव्याकरण, which see below.

सुपद्मसमाससंग्रहटीका a commentary by a grammarian named विष्णुमिश्र, on the सुपद्मसमाससंग्रह which see above.

सुरसमास a popular name given to a compound formed of two nouns, which cannot be ordinarily explained by the rules of grammar laid down in definite terms by Panini in II.1.5I to II. 2.29. These so called irregular compounds are explained as formed in accordance with the rule सह सुपा II. 1.4 wherein the word पद presents itself by अनुइत्ति from सुनामन्त्रिते पराङ्गवत स्वरे II. 1. 2, the rule सह सुपा as a result being explained as सुषु सुषा सह समस्येत. As these compounds cannot be put under the topics of अन्ययोभाव, तत्पुरुष and mentioned by Panini in II. 1.5 to II. 2.29 they are called सुप्सप्त-मास or केवलसमास.

सुबन्त name given to a word formed with the addition of a case-affix and hence capable of being used in a sentence by virtue of its being called a पढ by the rule सुन्तिङन्तं पदम्. The ancient grammarians gave four kinds of words or padas viz. नाम, आख्यात, उपसर्ग and निपात which Pāṇini has brought under two heads सुवन्त including नाम, उपसर्ग and निपात and तिङन्त standing for आख्यात; cf. सुतिङन्तं पदम् P. I. 4. 14.

स्वोधिनी name given to (1) a commentary on the Siddhāntakaumudī by Kṛṣṇamaunin or Jayakṛṣṇamaunin; (2) a commentary on the Sārasvata Vyakaraṇa by Amṛtabhāratī; (3) a commentary on the Sārasvata Vyākaraṇa by Candrakīrti.

सुन्धातु a root formed from a noun or a subanta by the addition of any of the following affixes— क्यच् (by P. III. 1.8, 10 and 19), काम्यच् (by P.III.1.9), क्यङ् (by P. III.1.11, 12 and 14-18), क्यच् (by P.III.1.13),णिङ् (by P III.1.20), णिच् (by P.III.1.21) and 25) and यक् (by P.III.1.27)and also by किय् or zero affix by P. III.1.11 Vārttika 3. All these formations ending with the affixes mentioned above are termed roots by the rule सनायन्ता घातवः (P.III. 1. 32) and are regularly conjugated in all the ten tenses and moods with the general conjugational sign राष् added to them in the conjugational tenses, and स्य, तास and others in the other tenses and moods, and have verbal derivatives also formed by the addition of suitable krt affixes.

सुमनोरमा name of a commentary written by a Southern grammarian तिरमञ्ज on Bhattoji's Siddhantakaumudi.

सूत्र a short pithy assertion laying something in a scientific treatise; aphorism; the word is sometimes used in a collective sense in the singular, referring to the whole collection of Sūtras or rules; cf. ब्याकरणस्य सूत्रम् M. Bh. on Ahnika 1. The term is defined as आल्पाक्षरमसंदिग्धं सारवद्विश्वतोमुखम्। अस्तो-भमनवर्धं च सूत्रं सूत्रविदो विदु:. There are given generally six kinds of Sūtras viz. संज्ञासूत्र, परिभाषासूत्र, विधिसूत्र, नियमसूत्र, प्रतिवेधसूत्र and अधिकारसूत्र; cf. also संज्ञा च परिभाषा च विधिर्नियम एव च प्रतिषधोधि-कारश्च षड्धिं सूत्रलक्षगम् ॥ Com. on Kāt. I. 1.2.

सूत्रकार the original writer of the sūtras; e. g. पाणिनि, शाकटायन, शर्ववर्मन्, हेमचन्द्र and others. In Pāṇini's system, Pāṇini is called Sūtrakāra, as contrasted with Kātyayana, who is called the Vārttikakāra and Patañjali, who is called the Bhāṣyakāra; cf. पाणिने: सूत्रकारस्य M.Bh. on P.II 2.1.1.

HAME the text of Pāṇini's Sūtras handed down by oral tradition from the preceptor to the pupil. Although it is said that the actual text of Pāṇini was modified from time to time, still it can be said with certainty that it was fixed at the time of the Bhāṣyakāra who has noted a few different readings

only. The Sūtra text approved by the Bhāṣyakāra was followed by the authors of the Kāśikā excepting in a few cases. It is customary with learned Pandits and grammarians to say that the recital of the Sūtras of Pāṇini was originally a continuous one in the form of a Saṁhitātext and it was later on, that it was split up into the different Sūtras, which explains according to them the variation in the number of Sūtras which is due to the different ways of splitting the Sūtrapāṭha.

स्त्रभेद (1) splitting up of a grammatical rule (येगिविभाग); (2) change in the wording of a rule; cf. स एष स्त्रभेदेन लकारोपदेशः प्छत्याद्यर्थः सन् प्रत्याख्यायेत सेषा महतो। वंशस्तम्बाङ्कद्वानुकृष्यते M. Bh. on Siva Sūtra 2 Vārt. 5.

सूत्रशादकन्याय reference to something as present, when, in fact, it is yet to come into existence, on the analogy of the expression अस्य सूत्रस्य शादकं वय; cf. भाविनी संज्ञा विज्ञास्यते सूत्रशादकवत्। M. Bh. on P. I. 3. 12 Vart. 2.

सक्रन the place of the articulation or production of the sound व.

सृष्टिभर name of the famous commentator on Purusottamadeva's Bhāṣāvṛtti,who lived in the fifteenth century A.D.

से (1) one of the several affixes found in Veda in the sense of तुमृन् (तुम् of the infinitive); e. g. वृक्ष राय:; cf. Pāṇ. III. 4.9; (2) personal-ending substituted for यान् in the pres., perfect, and other tenses; cf. यान: से P. III. 4.80.

सद् together with the augment 'it' prescribed in general for being prefixed to an Ardhadhatuka affix beginning with any consonant except यू. The word is also used in the sense of a root which allows the augment इट् (इ) to be prefixed to valādi Ārdhadhātuka affixes placed after it, in contrast with such roots which do not allow it and hence which are termed अनिट्.

सेंद्रक possessed of the augment इट्. See सेंट्र.

सेतुंसग्रह name of a commentary on Bopadeva's Mugdhabodha Grammar written by a grammarian named Gangādhara.

सन् one of the several affixes found in Veda in the sense of the infinitive affix तुम्; e.g. एवे रथानां, cf. P. III.4.9.

सेनक name of an ancient grammarian quoted by Pāṇini in the rule गिरेश्च सेनकस्य P. V. 4.112.

सोढ tad. affix साढ prescribed in the sense of 'milk', optionally along with the affixes दूस and मरीस after the word अवि; e.g. अविसोदम् cf, अवेर्दुग्धे सोढदूसमरीसन: P. IV. 2.36. Vart. 5.

सोपसर्ग together with a preposition (उपसर्ग) prefixed; the term is used in connection with a root to which a preposition such as प्र, परा etc. has been prefixed; cf. अकर्मका अपि वै सोपसर्गा: सकर्मका भवन्ति M. Bh. on P. I. 1,44.

सोम, सोमयार्थ name of the writer of a gloss named त्रिमाध्यरत on the Taittiriya Prātiśākhya.

सोमदेव a Jain Grammarian, the writer of a gloss on the commentary Jainendra Vyākaraṇa named शब्दार्णवचन्द्रिका by the author, who was a resident of the Deccan and lived in a village named Arjurikā (called आजरें to-day) near Kolhapur in the twelfth century.

सोमयाजिन a modern grammarian of the nineteenth century who wrote a short grammatical work as a hand-book for scholars who aspired to be poets. The work was called वेयःकरणशब्दमाला.

सोध्मन् accompanied by a rush of breath. The word is taken to apply to the second and fourth consonants which are produced by the rush of unintonated breath through the open mouth like steam through a pipe; the second and fourth class consonants; cf. युग्मा: सोध्माण: R. T. 16.

सौत्र belonging to the sūtra; found in the sūtra as contrasted with what is given elsewhere; cf. सौत्रोयं धातु: or सौत्रं पुंस्त्रम् etc. cf. also सौत्रो निर्देश: M. Bh. on P. III. 2.139, III. 4.60, 64, IV. 2.64 etc.

सौनाग name of a school of ancient grammarians who composed Vārtikas in explanation of the sūtras of Pāṇini; cf. सौनागा: पटन्ति P. III. 2.56 Vārt. 1, IV. 1.74 Vārt. 1. cf. एतदेव सौनागींवंस्तरतरकेण पाठतन् M. Bh. on II. 2.18 Vārt. 4.

सौर्यभगवान an ancient grammarian quoted in the Mahābhāṣya; cf. तत्र सौर्यभगवतोक्तमनिष्टिशो वाडव: पठित । इग्यत एव चतुर्भात्र: ५६त: M. Bh. on P. VIII. 2.106 Vart. 3.

सौवादिक a root of the स्वादिगण or the Fifth Conjugation.

स्कन्धच् a tad. affix in the sense of collection, added to the words नर, किर and तुरङ्ग; cf. Vārttika on P. IV. 2.51 quoted in the Kāśikāvṛtti.

स्तु a term used for the sibilant स् and dental class consonants for the substitution of the sibilant श् and palatal consonants in respective order; cf. स्तो: अना आ: P. VIII. 4.40.

स्त्री (1) the sense of the feminine; cf. क्षियाम् P. IV. 1.3-81 (2) a word

ending with an affix in the sense of feminity such as टाप्, डाप् or चाप् or डीप्, डीष् or डीच् or the like; cf. स्त्रीम्यो ढक् IV. 1.120; (3) a word in the sense of feminine cf. स्त्री पुंचस P. I. 2.66.

स्त्रीप्रत्यय (1) affixes added to the masculine base of a word to show the sense of the feminine, such as आ in टाप, डाप and चाप and ई in डाप, डाप and चाप and

स्था based upon; the word is peculiarly used in the Prātišākhya works in the sense of 'based on' 'belonging to' or 'made up of'; cf. अस्थनामिनी सन्ध्यम्, R. T. 91, so also cf. वं नैगि उस्थ R. T. 162.

स्थिविरकोाण्डिन्य name of an ancient writer of Prātiśākhya works who is quoted in the Taittirīya Prātiśākhya cf. T. Pr. XVII. 4.

स्थान place of articulation; place of the production of sound, which is one of the chief factors in the production of sound; cf. अनुषदानात संसगीत स्थानात करणविन्ययात । जायते वर्ण-वैशेष्यं परीमाणाच्च पञ्चमात्, T.Pr. XXIII. Generally there are given five places of the production of sound viz. कण्ठ, तालु, मूर्घन्, दन्त and ओष्ठ, respectively for the articulation of guttural, palatal cerebral, dental and labial letters and नासिका as an additional one for the articulation of the nasal consonants ञ्, म्, ङ्, ण् and न्. For the Jihvãmuliya sound (१क), जिह्नामूल is given as a specific one. For details and minor differences of views, see T. Pr. III, R. Pr. 1.18 to 20,R. T. 2-10; V. Pr. I. 65 to 84 and M. Bh. on P. I. 1. 9. (2) place, substratum, which is generally understood as the sense of the genitive case-affix in rules which prescribe substitutes; cf. बर्धा स्थोनेयागा. P. I. 1. 49.

स्थानपष्टी one of the several kinds of the genitive case when it means a place or substratum, see the word स्थान.

स्थानिन the original word or part of a word such as a syllable or two of it or a letter of it, for which a substitute (आदेश) is prescribed; cf. स्थानिवदादेशोऽनाल्विधा P. 1.1. 56.

स्थानिवत् similar to the original in behaviour; cf. स्थानिवदादेशोनिव्वधे। P. I. 1.59. See स्थानिवद्राव.

स्थानिवस्व acting like the original. See स्थानिवद्भाव.

स्थानिवद्भाव behaviour of the substitute like the original in respect of holding the qualities of the original and causing grammatical operations by virtue of those qualities. By means of स्थानिवद्भाव,the substitute for a root is, for instance, looked upon as a root; similarly, a noun-base or an affix or so, is looked upon like the original and it can cause such operations or be a recipient of such operations as are due to its being a root or a noun or an affix or the like. स्यानिवद्धाव cannot be, and is not made also, a universally applicable feature; and there are limitations or restrictions put upon it, the chief of them being अल्विधौ or in the matter of such operations as are caused by 'the property of being a single letter' (अखिधी). There are two views regarding this 'behaviour like the original': (1) supposed behaviour which is only instrumental in causing operations or

undergoing them which is called शास्त्रातिदेश and (2) actual restoration to the form of the original under certain conditions only as prescribed which is called रूपातिदेश. The रूपातिदेश is actually resorted to by some grammarians in the case of the reduplication of roots; cf. Kāś. on द्विवेचनेचि P.I.1.59 and M.Bh. on P.I.1.59.See the word रूपातिदेश also. For details see Vol. VII p.p. 241–243, Vyākaraņa Mahābhāṣya D.E. Society's Edition.

स्थानेद्विचनपक्ष one of the two alternative views regarding reduplication according to which two wordings or units of the same form replace the original single wording, cf. स्थानेद्विचनपक्षे स्थानिवद्धावाद्मकृति व्यपदेश: Sīradeva Pari. 68. The other kind of reduplication is called द्वि:-प्रयोगाद्विचनपक्ष which looks upon reduplication as the mere placing of an exactly similar unit or wording after the original first unit. This alternative view is accepted in the Kāśikā; cf. Kāś. on P. VI.1.1.

स्थानेयोगा a variety of the genitive case when it is connected in sense with the Pratipadika by the relationship of स्थान or place, as contrasted with the relationships of the kind of विषय-विषयिभाव, अवयवावयविभाव and others. As grammar is a science of words, in those places where one word is mentioned for another by the use of the genitive case it should be understood that the word mentioned is to be substituted for the other; cf. the rule of Pāṇini for that purpose पष्टी स्थानेयोगा explained by Bhattojī Dīkṣita as आनिर्धारितसंबन्धविशेषा षठी स्था-नेयोगा बोध्या; cf. S.K. on P.I.1.49. In some grammars the sthanin and adesa are expressed in the same case, viz. the nominative case.

स्थान्यादेशमाव the relation between

the original and the substitute which is described as of two kinds (1) supposed and actual; cf.आनुमा-निकस्थान्यादेशमानकस्थानेष श्रीतस्थान्यादेशमानकस्य न त्यागः Pari Sek. Pari.

स्थापितव्य to be established, to be brought about.

स्थित (1) happened, come to pass; e. g. राम ङस् इति स्थिते etc.; (2) established; remaining intact after the removal of doubts; cf. एवं हि स्थितमेतत्; (3) remaining unaffected as referring to अस्पृष्टकरण; cf. स्वराणामनुस्वारस्य ऊप्पणां च अस्पृष्टं करणं वेदितन्यम् तब स्थितमित्युच्यते। यत्र वर्णस्थानमाश्रित्य जिह्नाविद्यिते तत् स्थितमित्युच्यते। Uvvaṭa on R.Pr. XIII. ; (4) established or stated in the Padapāṭha; cf. स्थिते पदे पदपाठे इत्यर्थ; gloss on T. Pr. XX.2.

स्थिति utterance of a pada or padas in the Padapātha without इति; the utterance with इति being called उपस्थिति; cf. पदं यदा केवलमाह सा स्थिति: R. Pr. XI.15; (2) established practice or view; cf. शाकल्यस्य स्थिविरस्थितरा स्थिति: R. Pr. II. 44.

स्न tad. affix स्न added optionally with स,to the word मृद् in the sense of praiseworthy; c. g. मृत्स्ना also मृत्सा; cf. सस्ना प्रशंसायाम्। P.V.4.40.

स्त्रञ् tad.assix स्न,added in many taddhita senses, अपत्य, जात समूह, आगत and others mentioned upto P. V. 1st pada end; e. g. स्त्रेण: पास्तः, cf. स्त्री- पुंसाभ्यां नन्स्नजी भवनात् P.IV.1.87.

स्पर्ध a word used in the sense of 'a conflict of two rules' (বিসারিষ্ট) in some grammars such as those of Jainendra, Śākaṭāyana and Hemacandra; cf. Jain. I.2.39,Sāk. I.1.46 and Hema. VII.4. 119.

used in connection with the consonants of the five classes, verily because the karana or the tip of the tongue touches the place of

utterance in the mouth in their pronunciation; cf. कादयो मानसाना: स्पर्शाः S.K. Sainjinā prakaraņa on P. VIII. 2.1; cf. also आद्याः स्पर्शाः पञ्च ते पञ्चवर्गाः R.Pr. I.78; cf. also T.Pr.I.7.

EVERY an expression used often by commentators with reference to a line or a passage of the text the meaning of which is clear and no explanation is necessary.

स्पृष्ट name of one of the four internal efforts when the instrument (करण) of articulation fully touches the sthāna or the place of the production of sound in the mouth. See the word स्पर्श above; तत्र स्पृष्ट प्रयतन स्पर्शानाम् S.K. on P. VIII.2.1; cf. also M.Bh. on P.I.1.9.

स्फ a short technical term used in the Jainendra Vyākarana instead of the संयोग in Pānini's grammar.

स्फोट name given to the radical Sabda which communicates the meaning to the hearers as different from ध्वनि or the sound in ordinary experience. The Vaiyākaranas, who followed Pānini and who were headed by Bhartthari entered into discussions regarding the philosophy of Grammar, and introduced by way of deduction from Pānini's grammar, an important theory that which communicates the meaning is different from the sound which is produced and heard and which is merely instrumental in the manifestation of an internal voice which is called Sphota.सुख्यतेनेन अर्थः इति स्फोट: or स्फोट: शक्दो ध्वानिस्तस्य ब्यायमा-दुपजायते Vākyapadīyā; cf. also अभि-व्यक्तवादको मध्यमावस्थ आन्तरः शब्दः Kaiyata's Pradīpa. For details see Vākyapadīya I and Sabdakaustubha Ahnika 1. It is doubtful whether this Sphota theory was

advocated before Pāṇini. The word स्पारायन has been put by Pāṇini in the rule अवङ् स्पोटायनस्य only incidentally and, in fact, nothing can be definitely deduced from it although Haradatta says that स्काटायन was the originator of the स्फोटबाद. The word स्फोट is not actually found in the Prātiśākhya works. However, commentators on the Pratisakhya works have introduced it in their explanations of the texts which describe वर्णेत्पत्ति or production of sound; cf. com. on R.Pr.XIII.4, T.Pr. II.1. Grammarians given various kinds of sphota; cf. स्फोटो द्विधा । ब्याक्तरफोटा जातिस्फोटश्च । ब्यक्ति-स्फीट: सरवण्ड अखण्डश्च । सरवण्ड । वर्णपदवाक्य-भेदेन त्रिधा । अखण्डः पदवाक्यभेदेन 🏻 द्विधा । एवं पञ्च ब्यार्थतस्पाटा: । जातिस्पाट: वर्ण-पदवाक्यभेदेन त्रिधा ! इत्येवमधौ त्फोटाः तत्र अखण्डवाक्यरेफाट एव मुख्य इति नन्या: । वाक्य जातिस्फोट इति तु प्राञ्च: ॥; पदप्रकृतिः संहिता इति प्रातिशाख्यमत्र मानम् । पदानां प्रकृतिरिति षष्ठीतत्पुरुषे अखण्डवाक्यरफो-टपक्षः । बहुवाही सखण्डवाक्यस्भाटः।।

स्फोटचटक a small treatise on the theory of Sphota by a sound modern scholar of Vyākaraņa and Nyāya, by name Kṛṣṇaśāstrī Ārade who lived in Benaras in the earlier part of the nineteenth century.

स्फोटचिन्द्रका a small treatise on the theory of Sphota written by Jayakṛṣṇa Maunī of the famous Maunin family. The author is known as Kṛṣṇabhaṭṭa also.

स्फोटतस्वनिरूपण a work on the Sphota theory by the famous grammarian Kṛṣṇaśesa of the Sesa family of grammarians.

eफोटन (1) manifestation of the sense of a word by the external sound or dhvani; the same as sphota; (2) separate or distinct pronunciation of a consonant in a way by breaking it from the conjunct consonants; cf. स्कीटनं नाम पिण्डीभूतस्य संयोगस्य पृथमुचारणम् स देाषो वा न वा । V. Pr.IV.165.

स्फोटनिरूपण name of a work discussing the nature of Sphota written by Apadeva.

स्फोटबाद a general name given to treatises discussing the nature of Sphota written by the Vāiyakaraṇas who defend and establish the theory of Sphota and by the Naiyāyikas who criticise the theory. Famous among these works are (1) स्फोटबाद by a stalwart Grammarian Koṇḍabhaṭṭa, the author of the Vaiyākaraṇabhūsaṇa and (2) स्पोटबाद by Nāgeśa, the reputed grammarian of the eighteenth century.

स्फोटसिद्धान्त the doctrine of Sphota, as advocated by the grammarians and criticised by others. See the word स्पोट.

स्काट सिद्धि (1) name of a short treatise on the nature of Sphota, written by a grammarian named Bharata Misra; (2) name of a short disquisition on Sphota by Mandanamisra.

स्फोटायन an ancient grammarian referred to by Pāṇini in the rule अवङ् स्पोटायनस्य P.VI.1.123. Great grammarians like Haradatta observe that this स्पाटायन was the first advocate of the Sphota theory and hence he was nicknamed स्पाटायन; cf. स्पाटा अयनं परायणं यस्य स स्पाटायनः स्पाटायना वस्य स स्पाटायनः स्पाटायना वार्यः। Padama गुंवा on P. VI.1.123.

स्मात् case-ending स्मात् substituted for the ablative sing. case-affix ङसि placed after pronouns; cf. ङसिङयो: स्मास्मिनो P. VII. 1.15, 16.

स्मृति an authoritative dictum of an ancient grammarian before the

famous author of the Vārttikas;cf. तथा च स्मृति: क्षितपा शपानुबन्धेन निर्दिष्टं etc, Siradeva Pari. 68.

स्मे case ending स्मे, substituted for the dative sing. case-affix के after pronouns; cf. सर्मनाम्न स्मेP. VII.1.14.

स्य (1) case-ending स्य substituted for the genitive singular case-affix after bases ending in अ; cf. टाङ्सिङसामि-नास्या: P. VII.1.12; (2) Vikaraṇa affix स्य placed before the personal endings of लृट् and लृङ् (the second future tense and the conditional mood); cf. स्यतासी लृङ्टो: P. III.1.33.

स्याद् augment स्या affixed to a caseaffix marked with the mute ङ् i.e. ङ, ङसि, ङस् and ङि of the dat. abl. gen. and loc. singular after a pronoun and optionally after तृतीय and द्वितीय ending with the fem. affix आ; cf. सर्वस्य सर्वस्या; सर्वस्याम् द्वितीयस्य, द्वितीयाय, तृतीयस्य, तृतीयाय; cf. P. VII. 3.114, 115.

स्यादि the Vikaraṇas headed by the Vikaraṇa स्य mentioned in P.III.1. 33 upto III.1.90.

स्व (1) personal-ending of the second person sing. Atmanepada in the imperative mood; cf. थास: से। सवाभ्यां वामी। P.III.4.80, 91; (2) a term used in the sense of स्त्रवर्गीय (belonging to the same class or category) in the Pratisakhya works; cf. स्पर्शः स्वे R.T.25; cf. also कान्त् स्वे R. T. 1. 55; cf.also R. Pr.IV.1; and VI.1; (3) cognate, the same as सवर्ण defined by Panini in तुल्यास्यप्रयत्नं सवर्णम् P. P.I.1.9; the term is found used in the Jain grammar works of Jainendra, Sākatayana and Hemacanda cf. Jain. I.1.2 Sik- I.1.2; Hema. I.1.17.

स्वतन्त्र lit. independent; independent in activity; the subject or agent of an action (कर्ता) is defined as स्वतन्त्र independent in his

activity, i. e. not depending upon any one for the same; cf. स्वतन्त्र: क्ती P. I. 4. 54.

स्वतन्त्रपदोपस्थितिपक्ष an alternative view regarding the explanation of the rule 'इको गुणहृद्धी ' P. I. 1. 3 by taking an additional word गुणहृद्धी supplied in the sūtra. For full explanation see Sabdakaustubha on P. I. 1. 3.

स्वपदार्थ meaning of one's own, as possessed by a word. In many compounds especially in the Bahuvrihi compounds the meaning expressed by the compound word is quite different from the one expressed by the constituent words; cf. स्वपदार्थ कर्मधारय:। अन्यपदार्थ बहुन्नीहि:। M. Bh. on P. II. 1. 69.

स्वपाठ the original recital of the Veda; the Samhitāpāṭha as opposed to the Padapāṭha which is looked upon more or less as artificial.

स्वर (1) vowel, as contrasted with a consonant which never stands by itself independently. The word स्वर is defined generally as स्वयं राजन्ते ते स्वरा: (M. Bh. on pan. The word स्त्रर is always used in the sense of a vowel in the Prātisākhya works; Pāṇini however has got the word अच (short term or Pratyāhāra formed of आin 'अइउण्' and च at the end of ऐओच Māheśvara sūtra 4) always used for vowels, the term स्वर being relegated by him to denote accents which are also termed स्वर in the ancient Pratis'akhyas and grammars. The number of vowels, although shown differently in different ancient works, is the same, viz. five simple vowels अ, इ, उ, ऋ, ल, and four diphthongs ए, ऐ, ओ, and औ. These nine, by the addition of the long varieties of the first four such as आ, ई, ऊ, and ऋ, are

increased to thirteen and further to twentytwo by adding the pluta forms, there being no long variety for ਲ and short diphthongs. All these the twentytwo varieties have further subdivisions, made on the criterion of each of them being further characterized by the properties अनुदात्त and स्वरित उदात्त, निरनुनासिक and सानुनासिक. (2) word खर also means accent, a property possessed exclusively by vowels and not by consonants, as they are entirely dependent on vowels and can at the most be said to possess the same accent as the vowel with which they are uttered together. The accents are mentioned to be three; the acute (उदात्त), the grave अनुदात्त and the circumflex (स्वरित) defined respectively as उच्चेरदात्तः, नीचैरनदात्तः and समाहार: स्वरित: by Pāṇini (P. I. 2.29, 30,31). The point whether समाहार means a combination or coming together one after another of the two, or a commixture or blending of the two is critically discussed in the Mahābhāsya. (vide M. Bh. on P. I. 2.31), There are however two kinds of svarita mentioned by Pāņini and found actually in use: (a) the independent स्वरित as possessed by the word स्वर् (from which possibly the word स्वरित was formed) and a few other words as also many times by the resultant vowel out of two vowels (उदात्त and अनुदात्त) combined, and (b) the enclitic or secondary svarita by which name, one or more grave vowels occurring after the udatta, in a chain, are called; cf. P. VIII. 2.4 VIII. 2.6 and VIII 4.66 and 67. The topic of accents is fully

discussed by the authors of the Prātisākhyas as also by Pāṇini. For details, see R. Pr. III. 1.19; T.Pr. 38-47 V. Pr. I. 108 to 132, II. 1.65 A. Pr. Adhyaya 1 padas 1, 2, 3 and Rk. Tantra 51-66; see also Kaiyata on P. I. 2.29; (3) The word स्वर is used also in the sense of a musical tone. This meaning arose out of the second meaning 'accent' which itself arose from the first viz. 'vowel', and it is fully discussed in works explanatory of the chanting of Sāmas. Patanjali has given seven subdivisions of accents which may be at the origin of the seven musical notes. See सतस्य above.

स्वरप्रतिरूपक a word or Prātipadika which is exactly similar to a single vowel such as उ or आ or ए and; the like; such words are to be looked upon as Avyayas and the case-affixes after them are dropped when they are used. cf. स्वरप्रतिरूपकमञ्चयम्.

स्वरभक्ति a vowel part; appearance of a consonant as a vowel; the character of a vowel borne by a consonant. Many times a semivowel which consists of one letter has to be divided especially for purposes of metre, as also for accentuation into two letters or rather, has to be turned into two letters by inserting a vowel before it or after it, for instance y is to be turned into इयु e. g. in त्रियम्बकं यजामहे, while रू or रेफ is to be turned into र्ऋ as for instance in कहिं चित् which is to be uttered as 羽玉部 管 This prefixing or suffixing of a vowel is called स्वरभक्ति; cf. स्वरभाक्तिः पूर्वभागक्षराङ्गं द्राचीयसी सार्धमात्रतरे च। अर्घोनान्या। R. Pr. I. 32.35; cf. also न संयोगं स्वरभाक्तिर्विहान्ति R. Pr. VI. 35; cf. also रेफात् स्वरोपहिताद् व्यञ्ज- नादयाद् ऋकारवर्णा स्वरमाक्तिस्तरा; R. Pr. VI. 46. In Pāṇini's grammar, however, the word अन्मक्ति, which means the same, is used for स्वरमिक्ता ट्रा. ऋति क वा छत्ति ल वा इत्युमयत्राणि विधयं वर्णद्वयं द्विमात्रम् । आद्यस्य मध्ये द्वौरेफी तयोरिका मात्रा। अभितोष्भक्तेरपरा। S. K. on VI. 1.101.

स्वरभिन्न differing in the matter of accent; words so differing are practically looked upon as one and the same; cf. स्वरभिन्नानां यस्योत्तरस्वरविध-स्तर्यकेशेषो वक्यव्य: । अक्षश्च अक्षश्च अक्षी । M. Bh. on I. 2. 64 Vart. 24. For technical purposes, they are sometimes looked upon as different; cf. स्वरभिनस्य च प्राप्नुवन् विधिरनित्य: । Par. Sek. Pari. 49.

स्वरभेद difference in accents. See खराभित्र above.

स्वर्शिये a rule prescribing an accent or a modification of accent.

स्वर्शियाम a pause between two vowels in one and the same word as in तितउ or पडन or in two different words coming close by the visarga or य between the two being elided, as for instance in देश इह.

स्वरविद्वात्ते (1) the same as स्वरित्रम which see above; (2) a short treatise on Vedic accents written by a modern Vedic scholar and grammrian named Indradattopadhyāya.

स्वरसंधि euphonic combination of two vowels, a detailed description of which forms a small topic in the Prātis'ākhya and grammar works; vide R. Pr. chapters II. 1-26; T. Pr. chapters 9 and 10 V. Pr. III and अन्याध्यवस्थाम् in the Siddhāntakaumudī.

स्वरसर्वनाम a common accent; the accent which is supposed to be present in a word when none of the three accents are definite. cf. एकश्रुतिः स्वरसर्वनाम यथा नपुंसकं लिङ्ग्सर्वनाम

M. Bh. on P. VI. 4.174.

स्वरसहितोचारण recital of the Veda Samhitā text with intonation or accents, as contrasted with एकश्रत्य-च्चारण which is specially prescribed in a few cases; tonal system showing distinction between words of different senses although pronounced alike, in the Samhita text. e. g. नतेन and न तेन.

स्वरार्थ for purposes of accent, meant for accent; cf. अवश्यं चेषा परिभाषा (असिद्धं बहिरङ्गमन्तरङ्गे) आश्रयितव्या स्वरार्थम M. Bh. on P. I. 1.57.

स्वारित the circumflex accent, the accent between the acute (.उदात) and the grave (अनुदात्त); for details see स्वर.

स्वरितकरण marking or characterizing by a svarita accent, as is supposed to have been done by Panini when wrote down his sutras of grammar as also the Dhatupatha. the Ganapatha and other subsidiary appendixes. Although the rules of the Astadhyayi are not recited at present with the propossessed by the per accents various vowels as given by the Sūtrakāra, still, by convention and traditional explanation, certain words are to be believed as possessed of certain accents, the Dhātupātha, by oral tradition the accents of the several roots are known by the phrases अथ स्वरितेत:, अथाद्यदाताः, अथान्तोदात्ताः, अथानदात्तेतः put therein at different places. In the sūtras, a major purpose is served by the circumflex accent with which such words, as are to continue to the next or next few or next many rules, have been marked. As the oral tradition, according to which the Sutras are recited at present, has preserved no acc- **ENGLYMEN** mention by the verbal form,

ents, it is only the authoritative word, described as 'pratijna' of the ancient grammarians, which now is available for knowing the svarita. The same holds good case of nasalization (आन्नासिक्य) which is used as a factor for determining the indicatory nature of vowels as stated by the rule उपदेशेजननासिक इत: cf. प्रतिज्ञाननासिक्या: पाणिनीया: S. K. on P. I.3.2.

स्वरितप्रतिज्ञा the conventional dictum that a particular rule or part of a rule, is marked with the accent स्वरित which enables the grammarians to decide that that rule or that part of a rule is to occur in each of the subsequent Sūtras. the limit of continuation benig ascertained from convention. It is possible that Pānini in his original recital of the Astadhyayi recited the words in the rules with the necessary accents; probably he recited every word, which was not to proceed further, with one acute or with one circumflex vowel. while, the words which were to proceed to the next rule or rules, were marked with an actual circumflex accent (खरित), or with a neutralization of the acute and the grave accents (स्वरितत्व), that is, probably without accents or by एकश्रुति or by प्रचय; cf स्वरितेनाधिकार: P. I.3.11 and the Mahabhasya thereon.

स्वरितेतmarked with a mute circumflex vowel; the term is used in connection with roots in the Dhatupatha which are said to have been so marked for the purpose of indicating that they are to take personal endings of both the padas; cf. स्वरितञितः कर्त्रीभप्राये कियापले P. I.3.72.

and not by the description of characteristics; e.g. मृजेर्नृद्धि: P. VII. 2.114; सृजिहशोर्झस्यमाकिति VI. 1. 58; cf.धातोः स्वरूपप्रहणे तत्प्रत्यये कार्यविज्ञानम् M.Bh. on P.VI.1.58.

स्वरूपयोग्यता deserving by virtue of one's own form.

स्वरूपविधि an operation prescribed for the verbal form of the word and not for such words as possess the meaning of the word; cf. आस्त कश्चित्पुरुधारम्मः । कः । स्वरूपविधिनाम । इन्ते-रात्मनेपदम्च्यमानं हन्तरेव स्याद्वधेने M.Bh. on P.I.1.56 Vart, 1. In grammar there is a general dictum that in connection with words of a Sūtra, unless they are technical terms, the word-forms are to be understood, and not those shown by the sense of the word; cf. स्वं रूपं शब्दस्याशब्दसँज्ञा P. I.1.68. This rule has some exceptions; for example in the rule नदीनिश्च P.II.1.20 the various rivers are to be understood and not the word नदी.

स्वस्थ lit. remaining in its own form without admitting any cuphonic change for the final letter; an ancient term for 'pragṛhya' of Pāṇini.

स्वस्वामिसंबन्ध relationship of the possessor and the possessed; one of the general meanings of the type of relation, expressed by the genitive case; cf. अधिरीक्षरे । ईश्वरः स्वामी। स च स्वमपेक्षतं तदन्नं स्वस्वामिसंबन्धः क्रमेप्रवचर्नान् सस्त्रो भवति । Kas. on P. I.4:97.

स्वाङ्ग (1) one's own limb, as contrasted with that of another person; cf. स्वाङ्गकर्मकाच्चेति वक्तव्यम् । स्वाङ्गं चह न पार-माधिकं ग्रह्मते । किं तर्हि स्वमङ्गं स्वाङ्गम् । Kas. on P.I. 3.28; (2) forming a part, a portion; cf. स्वाङ्गाच्चे। पर्सात्नावसंयोगो-पधात् । किं स्वाङ्गं नाम । अद्रवं मूर्तिमस्याङ्गं प्राणिस्थमविकारजम् । अतस्थं तत्र दृष्टं च तस्य चत्तत्त्था युतम् ॥ अप्राणिनोपि स्वाङ्गम् । M. Bh. on P. IV.1.54.

स्वातन्त्र्य independence, or autonomy as a characteristic of the agent (कर्ता); cf. कर्मकर्तिर कर्तृत्वमास्त । सुत: । स्वातन्त्र्यस्य विवाक्षतत्वात् । स्वातन्त्र्यणैवात्र कर्ता विवक्षितः । M.Bh. on P. III. 1. 87 Vārt.5.

स्वादि the affixes headed by सु; a general term for case-affixes; cf. स्वोजसमाट्दास्टाभ्यां ... ङ्वाससुप् P. IV.1.2.

स्वां सुत्पत्ति the addition of case-affixes which requires the designation प्रातिपदिक for the preceding base by the rule अर्थवद्यातुरप्रत्ययः प्रातिपदिकम् or कृत्ताद्वितसमासाश्च । P.I. 2.45,46. The addition of a case-affix entitles the word, made up of the base and the case-affix, to be termed a Pada which is fit for use in language; cf. अपदं न प्रयुक्जीत; cf. निपातस्य अनर्थकस्य प्रातिपदिकसंज्ञा वक्तव्या । कि पुनरत्र पदसंज्ञया प्राथ्यते । प्रातिपदिकादिति स्वायुक्ष्पत्तिः, सुवन्तं पदमिति पदसंज्ञा, पदस्य पदादिति नियातो यथा स्यान् । M. Bh. on P.I.2.45 Vārt.12.

स्वाभाविक natural, unartificial; the word is used frequently in connection with the capacity of denotation which words naturally possess; cf. आमिश्रानं पुनः स्थाभाविकम् P. I. 2.64 Vart. 36.

स्वाभाज्य inherence; natural capacity; the word is used many times in connection with the power of denotation; cf. शब्दशक्तिस्वाभाज्यात् । Nyāsa on P. III.! 112 or अभिधानशक्तिस्वाभाज्यात् Nyāsa on P. IV. 4.60.

स्वार a term used in the Prātiśākhya works for स्वरित or the circumflex accent; स्वार: स्वरित: । Com. on T.Pr. XVII.6; cf. also T.Pr.XX.20; XXIII.24. There are seven varieties of स्वार given in the Prātiśākhya works, viz. क्षेत्र, नित्य, प्रातिहत, अभिनहत, प्रारुष्ट, पादवृत्त and तरोज्यञ्जन, cf. T. Pr. XX.1-7.

स्वार्थ one's own sense possessed by a word, such as जाति, गुण, किया or संज्ञा

which is called प्रवृत्तिनिमत्त in the case of nouns, and किया in the case of verbs; cf. also आनिर्दिष्टार्था; प्रत्ययाः स्वार्थे भवान्ते M. Bh. on P. III. 2. 4 Vart. 2.

स्वाधिक prescribed (after a base) in the sense of itself; i.e. in the sense of the base. The word is used in connection with a large number of tad. affixes which are prescribed without any special sense attached to them; vide P. V.3.36 to P. V. 4.67. The Samāsānta affixes prescribed from P.V.4.68 onwards can also be called स्वाधिक ति स्वाधिक अञ्चलितो लिङ्गव नान्यनुवर्तन्ते । M.Bh. on P. V. 4.14, 27. See the word स्वाधि.

स्वाश्रय possessed as its own, as contrasted with artificial or intentionally stated (आनुदेशिक);cf. अस्वत्र आनुदेशिकस्य वलादित्वस्य प्रतिषेधः । स्वाश्रयमत्र वलादित्वं भाविष्यति M. Bh. on P. I. 1. 59 Vart. 6.

ह

ह the last of the spirant consonants, which is a glottal, voiced letter called also जन्म or spirant of a partial contact, i. e. possessed of the properties कण्ड्य, नादानुप्रदान, ऊष्म and इंबल्स्यूब्ल. This letter has been given twice in the Paninian alphabet, viz. the Maheśvara Sūtras, and the Bhāṣyakāra has given the purpose of it, viz. the technical utility of being included among soft consonants along with semi-vowels, nasals and the fifth, the fourth, and the third class-consonants (ह्य अश्etc.), as also among the hard consonants along with the fourth and the third class-letters and spirants (झलु,). The second letter ह in हल appears, however, to have only a technical utility, as the purpose of its place there among spirants is served by the Jihvāmūliya and the Upadhmānīya letters which arc,in fact,the velar and the labial spirants respectively, besides the other three इ, इ and स्. The Rk Prātisākhya calls ह as a chest sound. For details, see Mahābhāsya on the Siva Sūtra हयवार Vārttikas 1, 2 and 3.

夏 (1) representation of the consonant g with अ added for facility of pronunciation; (2) a technical term for the internal effort between विवृत and संवृत, which causes घोष in the consonants; cf. संवृत्तविवृतयोर्भध्ये ्रमध्यमप्रकारे यः शब्दः क्रियते स हकारसंज्ञो भवति। संज्ञायाः प्रयोजनं 'हकारो हचतुर्थेष् ' इति (तै. प्रा.रा९)। Tribhasyaratna on T.Pr. II.6; (3) name of an external effort causing घोष; cf. सांप्रतिके प्रकृतिस्थे कण्ठे सति इकारो नाम बाह्यः प्रयतनः कियते । तेन-च व्यञ्जनेषु घोषो जायते । Vaidikabharana on T.Pr. II.6; (4) name of a kind of external effort of the type of अनुप्रदान found in the utterance of the consonant () and the fourth class-consonants; cf. हकारी हचतुर्थेषु T.Fr.II.9.

हंसपदा name given to a kind of svarabhakti, when the consonant ?, followed by ष्, is read as र + ष् + ह्.

हकार See ह् as also ह.

हनु inside of the chin, mentioned as a स्थान or place which is touched by the tongue when a peculiar sound described as something like किट्-किट् is produced; cf. किट्किडाकारो इन्यां तिष्ठति R.T.10.

हरद्ता name of a reputed grammarian of Southern India who wrote a very learned and scholarly commentary, named पदमञ्जरी, on the Kāśikāvṛtti which is held by grammarians as the standard vṛtti or gloss on the Sūtras of Pāṇṇi,and studied

especially in the schools of the southern grammarians. Haradatta was a Drāvida Brāhmana, residing in a village on the Bank of Kaveri. His scholarship in Grammar was very sound and he is believed to have commented on many grammarworks. The only fault of the scholar was a very keen sense of egotism which is found in his work, although it can certainly be said that the egotism was not ill-placed and could be justified; cf. एवं प्रकटितोस्माभिर्भाष्ये परिचयः परः। तस्य निःशेषतो मन्ये प्रतिपत्तापि दुर्छभ: || also अिंक्यातर्कगहने प्रविष्टो हृष्टमानसः इरदत्तहरिः स्वरं विहरन् केन वार्यते ॥ Padama हे jari, on P. I.l. 3, 4. The credit of popularising Pāṇini's system of grammar in Southern India goes to Haradatta to a considerable extent.

हारे a short form used for भतृहिर, the stalwart grammarian Bhartrhari, by later grammarians and commentators in their references to him. See the word भतृहिर above.

हरिक्रण a scholar of grammar who wrote a short treatise on the nature and function of prepositions named उपसीवाद.

हरिणी name of a kind of svarabhakti when r (र) followed by s (श्) and s (स्) is read as र+इ+श् and र+इ+स् respectively.

हरितादि a class of words headed by the word हरित to which the taddhita affix पक् (आयन) is added in the sense of a descendant after the affix अ (अञ्) has already been added to them by P. IV. 1. 104, the word so formed possessing the sense of the great grandchild (युवापत्य) of the individuals denoted by हरित and others; e. g. हारितायन:; cf. इह तु गोत्राधिकारेपि सामर्थ्यांद् यूनि प्रत्ययो-भिषायते Kas. on P. IV. 1.100.

हरिदत्त a grammarian who wrote a commentary on the Uṇādi Sūtras, called उणादिसूत्रटीका.

हारेदीक्षित a reputed grammarian of the Siddhantakaumudi school of Pānini who lived in the end of the seventeenth century. He was the grandson of Bhattoji Diksita and the preceptor of Nagesabhtta. His commentary named लघुरान्दरत्न, but popularly called शब्दरन on Bhattoii Dīksita's Praudhamanoramā, is widely studied by pupils along with the Praudhamanorama in the Vyākaraņa pāthasālās. There is a existing in a manuscript form but recently taken for printnamed 'Brhatsabdaratna' which has been written by Harialthough some scholars beiieve that it was written by Nagesa who ascribed it to his preceptor. For details see लघुशब्दरत्न.

हरिनाथदिवेदी a grammarian of the nineteenth century who has written a commentary named अकाण्डताण्डव on Nāgesa's Paribhāsendusekhara.

हरिमास्कर (अग्रहोत्री) a grammarian of the Deccan who lived in the seventeenth century at Nāśik and wrote commentaries on grammarworks out of which his treatise on Paribhāṣās (परिभाषाभास्कर) written independently but based upon Sīradeva's Paribhāṣāvṛtti, deserves a special notice and mention.

हरिराम (हरिराम केशव काळे) a modern grammarian who has written a commentary named Kāśikā on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra. He lived in the second half of the eighteenth century and the commentary Kāśikā was written by him in 1797, He is said to have been a pupil of the great

grammarian Bhairavamiśra.

हरिवल्लम a grammarian who has written commentaries named द्वीणा on the Vaiyākaraṇabhūṣanasāra of Kondabhaṭṭa, and Laghubhūṣanakānti on the Sabdakaustubha of Bhaṭṭojī Dīksita.

हरिशास्त्री (भागवत) a grammarian of the nineteenth century who has written Vākyārthacandrikā, a commentary on Nāgeśa's Paribhāsenduśekhara.

हर्षवर्द्धनस्वामिन् a fairly old grammarian who wrote an extensive metrical compendium on genders named लिङ्गानुशासन on which a commentary was written by a grammarian named शवरस्वामिन्. These grammarians were, of course, different from the reputed king हर्षवर्धन and the Mimārisaka शवरस्वामिन्.

हरू a short term (प्रत्याहार) for consonants, made up of the first letter ह in ह्यवरट् and the last letter ह in हल्. The term is universally used for the word व्यक्तन in Pāṇini's grammar; cf. हलोनन्तरा: संयोग: P.I. 1.7. हलनाच्च I. 2.10 etc.

हरुन्त a term used for words ending in consonants; cf. हरुन्तस्येत्येवं भविष्यति M. Bh. on P.I.1.3 Vart.10; cf. also the term हरुन्तरुक्षणा वृद्धि for the Viddhi prescribed by the rule बदनजहरुन्तस्याचः P.VII. 2.3.

हलादि beginning with a consonant; cf. इलादयो विभक्तयः, M.Bh. on P. II. 4.32 Vārt. 2; घातुर्य एकाज् इलादिः M. Bh. on P. III. 1. 22. Vārt. 2. etc.

হন্তাবিহাম a term frequently used by commentators for the omission of all consonants except the initial one in the reduplicative syllable as prescribed by the rule of Pāṇini হন্তাবি: ইাম: VII. 4. 60. The word 'হন্তাবি:ইাম' as one word, is also found used in the same sense.

हल्स्वरमांसे a possibility of the application of an accent to the consonant by the literal interpretation of rules prescribing an accent for the first or the last letter of a word, to prevent which a ruling is laid down that a consonant is not to be accented; cf. हल्स्वरप्राप्तों व्यञ्जनमविद्यमानवत् Par. Sek. Pari. 80.

ह्या a short term (प्रत्याहार) for semivowels, ह, and the fifths, the fourths and the thirds of the classconsonants; cf. हशि च P. VI.1.114.

हारिता name given to a kind of Svarabhakti when the consonant ल is followed by श and the conjunct consonant ल्झा is read as ल्ल्झा or ल्इ श; cf. बनस्पते शतबल्या विरोह Tait. Samh. 1.

हि (1) personal-ending of the second pers. sing. substituted for सि in the imperative mood; cf. सहांपिच P. III. 4.87; (2) a sign-word used in the Vājasaneyi-prātisākhya to mark the termination of the words of the Adhikārasūtra V. Pr.III.5, IV.11.

हुन्करण the use of the sign-word हुन्, put in the grammar of Apisali according to some grammarians who read हुन्करण for पुन्करण in the Kasikavitti on P. IV.3.115.

हृद्यहारिणी name of a commentary written by a grammrian named दण्डनाथ on the Sarasvatīkaṇṭhābharaṇa of Bhojarāja.

हेतु (1) cause; cf. नते: परस्योभयहेतुसंग्रहात् R. Pr.XI.2; also cf. हेती P. II.3.23; हेतुहेतुमतोर्लिङ् P.III.3. 126; (2) causal agent cf. यः कारयति स हेतु: Kāt. II. 4.15; cf. also तत्त्रयोजको हेतुश्च P. I. 4.55.

हेतुमाणिज् the affix णिज् added to a root in the sense of the activity of the causal agent; see हेतुमत् above; cf. तत्र हेतुमण्जिन: प्रतिषेश: P. I.1. 62, Vart. 7.

हेतुमत् the activity of the causal agent to express which a root has the affix णिच् added to it; cf. हेतु: स्वतन्त्रस्य कर्तु: प्रयोजकः । तदीयो ब्यापारः प्रषणादिलक्षणो हेतुमान् । तस्मिनामिषेये धाताणि-च स्यात् । Kāś. on P. III. 1.26.

हेमचन्द्र a Jain sage and scholar of remarkable erudition in the religious works of the Jainas as also in several Shastras. He was a resident of Dhandhukā in Gujarat, who, like Sankarācārya took संन्यास-दीक्षा at a very early age and wrote a very large number of original books and commentaries, the total number of which may well nigh exceed fifty, during his long life of eighty-four years (1088 11 2). He stayed at Anhilavādā-Pattana in the North Gujarat and was patronised with extreme reverence by King Kumārapāla who, in fact, became his devoted pupil. Besides the well-known works on the various Shastras like Kāvyānuśāsana, Abhidhānacintāmaņi, Deśīnāmamālā, Yogaśāstra, Dvyāsrayakāvya, Trisastīśalākāpurusacarita and others which are well-known, he wrote a work on grammar called सिद्धहेम-चन्द्रby him, but popularly known by the hame हैमब्याकरण or हैमशब्दानुशासन. The work consists of books or Adhyayas, out of which the eighth book is devoted to Prākrit Grammar, and can be styled as a Grammar of all the Prakrit dialects. The Sanskrit Grammar of seven chapters is based practically upon Pāņini's Astādhyāyī, the rules or sūtras referring to Vedic words or Vedic affixes or accents being entirely omitted. The wording of the Sūtras is much similar to that of

Pāṇini; at some places it is even identical. The order of the treatment of the subjects in the सिद्धहैम-शन्दानुशासनमृत्र is not, however, similar to that obtaining in the Astadhyāyī of Pāṇini. It is somewhat topicwise as in the Katantra Vyākaraņa. The first Adhyāya and a quarter of the second are devoted to Samjñā, Paribhāsā and declension; the second Pada of the second Adhyava is devoted to kāraka, while the third Pāda of it is devoted to cerebralization and the fourth to the Stripratyayas. The first two Pādas of the third Adhyāya are devoted to Samāsas or compound words, while the last two Padas of the third Adhyaya and the fourth Adhyāya are devoted to conjugation. The fifth Adhyaya is devoted to verbal derivatives or krdanta, while the sixth and the seventh Adhyāvas are devoted to formations of nouns from nouns, or taddhita words. On this Sabdanuśāsana, which is justilike Pāņini's Astādhyayī, the eighth adhyaya of Hemacandra being devoted to the grammar of the Arsa language similar to Vedic grammar of Pānini, Hemacandra has himself written two glosses which are named लघुश्वि and बृहद्श्वि and the famous commentary known the Brhannyasa. Besides these works viz- the ईमराब्दानुशासन, the two Vrttis on it and the Brhannyāsa, he has given an appendix viz. the Linganuśasana. The Grammar of Hemacandra, in short, introduced a new system of grammar different from, yet similar to, that of Panini, which by his folwas made completely similar to the Paniniya system by writing works similar to the Siddhāntakaumudī, the Dhātuvṛtti, the Manoramā and the Paribhāṣenduśekhara.

हेमहंसगणि a grammarian belonging to the school of Hemacandra, who lived in the fifteenth century and wrote a work on Paribhāṣās named न्यायसंग्रह, on which he himself wrote a commentary called न्यायार्थमञ्जूषा and another one called by the name न्यास.

हेलाराज a learned grammarian who wrote a commentary on the third Kāṇḍa of the Vākyapadīya of Bhartṛhari to which he has given the name प्रकीणीप्रकाश.

हैमकोमुदी an exhaustive commentary on the Śabdānuśāsana of Hemacandra written by a Jain grammarian Meghavijaya in the seventeenth century which is similar to the Siddhāntakaumudī of Bhaṭṭojī Dīkṣita.

हैमधातुव्याख्या written by a Jain grammarian named पुण्यसुंदर which is similar to the Mādhavīyā Dhātuvṛtti.

हैमबृहत्प्रित्या a work very similar to the Siddhantakaumudi written by a comparatively modern Jain scholar named Gīrijāshankar Shāstrī.

हैमबृहद्वृत्ति a gloss written on the Haima Sabdānusāsana sūtrapātha by Hemacandra himself. See हेमचन्द्र above.

हैमवृहत्त्र्यास an extensive critical commentary written by Hemacandra on his own work, Haima Sabdanuśāsana. See हेमचन्द्र.

हैमलघुपाकियावात्ति a topicwise work based on Hemacandra's Śabdānuśāsana written by Vinayavijaya, a Jain scholar of grammar.

हैमलघुनुत्ति a short gloss on the Sabdanusasana, written by Hemacandra himself. See हेमचन्द्र above.

हैमाळिङ्गानुशासन a treatise on genders written by हेमचन्द्र. See हेमचन्द्र above.

हैमाळिङ्गानुशासनविवरण a commentary, written in the seventeenth century by Kalyāṇasāgara on the हैमाळिङ्गानुशासन.

हैमाछिङ्गानुशासनव्याख्या a commentary named उद्घार also, written by Jayananda on the हैमछिङ्गानुशासन.

हैमन्याकरण a treatise on grammar written by हेमचन्द्र, called by the name हैमशब्दानुशासन. See हेमचन्द्र above.

हैमराब्दानुशासन a treatise on grammar written by Hemacandra. See हेमचन्द्र above.

हैमशब्दानुशासनलघुन्यास a short commentary on Hemacandra's Sabdānusāsana written by Devendrasūri.

हैमराज्दातुशासनवृत्ति a short gloss called अवचूरि also, written by a Jain grammarian नन्दसुन्दर on the हैम- शब्दानुशासन.

used by ancient grammarians for the affixes of the immediate past tense, but not comprising the present day, corresponding to the term इंड of Pāṇini. The term is found in the Kātantra and Haimacandra grammars; cf. Kāt. III. 1.23, 27; cf. Hema. III. 3.9.

हस्य short, a term used in connection with the short vowels taking a unit of time measured by one mātrā for their utterance; cf. ककालोज्झस्वदीधिप्छतः P. I. 2.27.

॥ ग्रन्थप्रशास्तः॥

प्रातिशाख्यमहाभाष्यकौ मुदीकाशिका दिकान्। प्रन्थान् वाक्यपदीयादीश्वाभ्यस्य श्रमपूर्वकम् ॥ १ ॥ प्रन्थानां प्रन्थकाराणां नामानि प्रत्ययांस्तथा । विशिष्टशास्त्रीयार्थस्य वाचकान् पारिभाषिकान् ॥ २ ॥ शब्दान् समीक्ष्य संज्ञादीनादेशानागमांस्तथा । यदारब्धं संप्रथनं कालात् प्राक् सुबहोर्भया ॥ ३ ॥ अभ्यंकरोपाह्वकुळे वासुदेवस्य सूनुना । काशिनायाभिधेनेदं कोषरूपं समापितम् ॥ ४ ॥ शालिवाहनशाकेस्मित्रष्टादशशतोत्तरे । त्र्यशीत्यधिकवर्षेस्मिश्चैत्रस्य प्रतिपत्तिथौ ॥ ५ ॥ द्राग् व्याकरणकोषाद्यं कृपया परया प्रभो: । निर्व्यूढं कार्यमेतन्मे कुर्याद्विद्वद्भृदि स्थितिम् ॥ ६ ॥ इह न्याकरणे शास्त्रे प्रन्यभूयस्त्वकारणात् । कोषार्हा बहव: राब्दा दिङ्मात्रमिह दर्शितम् ॥ ७ ॥ बुद्धिवैचित्र्यतः केचित् कोषानहीः स्थिता यदि । रान्दास्तदर्हा गलिताः प्रार्थये क्षम्यतां बुधैः ॥ ८ ॥

